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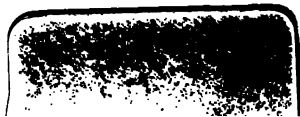
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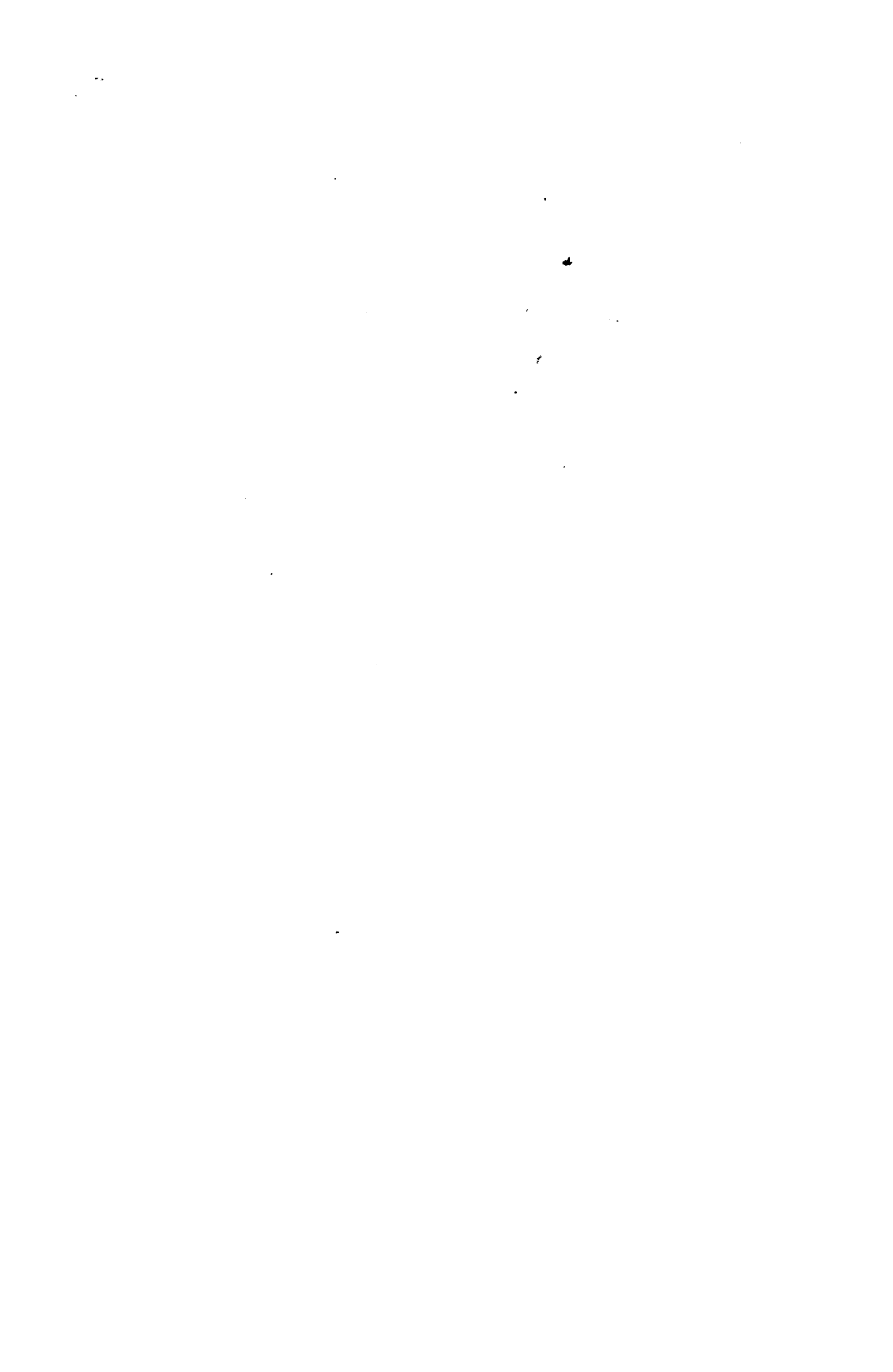


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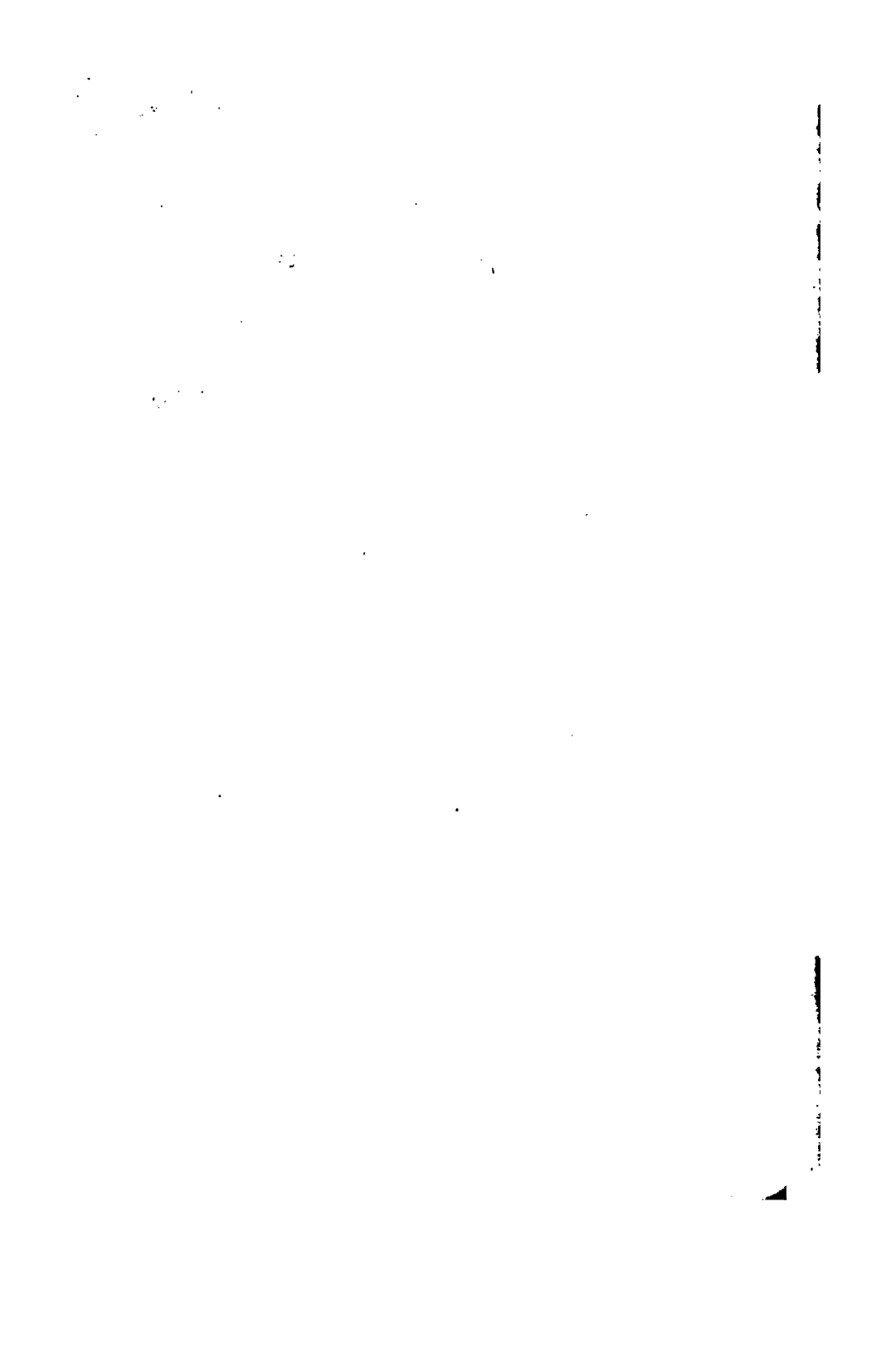
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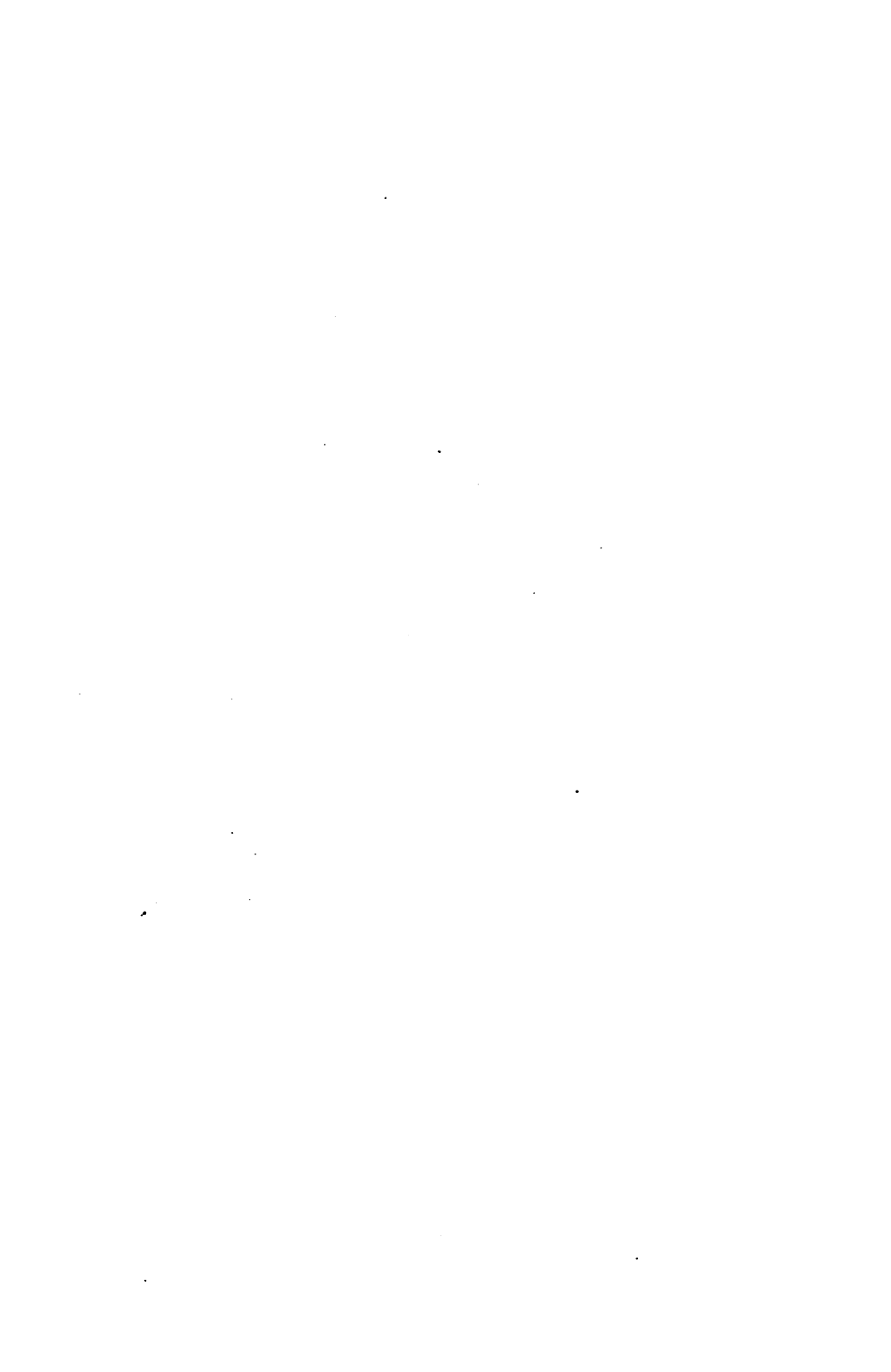












THE
JEWISH HERALD;

AND
RECORD OF CHRISTIAN EFFORT

FOR THE
Spiritual Good of God's Ancient People,

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE,
THE REMNANT OF ISRAEL."

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PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
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The Jewish Herald.

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ON THE JEWS IN GERMANY DURING THE LATE WAR.

(Communicated by a Missionary.)

Mr. JACOB, after referring to the immediate causes of the war, and the relative positions of the rival parties, remarks :—

It is a riddle never yet solved by any statesman. When there is an evil boding, when threatening clouds, rising on the national horizon, as at the beginning of the Crusades, or at the time of the Great Plague in Germany, are not always the Jews the sufferers, the scape-goats? Were they not recently the innocent sufferers, when the people in Bavaria were displeased with the government, and with its way of carrying on the war? Israel has not the position due to the "chosen people," since it cast away Jehovah's voice; Deuteronomy, xxviii. 15; "If thou wilt not hearken unto the voice of the Lord;" it has become a proverb, a scorn to all other nations, idem 37, "And thou shalt become a byword to all others." In spite of the much-praised emancipation of the Jews, there is an idea in the minds of the people, that since they have cast away the Messiah, they have no right to exist; they are the despised of God, and allowed to be badly treated. But this conduct will not go unpunished. The same Czechen (the natives of Bohemia), who had so shamefully treated the Jews, had to see, a few weeks later, how the fury of the war was destroying the soil, the fertile soil, of their country, and how thousands of their brethren were weltering in their blood. Thus, God sometimes uses a Pharaoh, a Nebuchadnezzar, as a scourge for Israel; but His anger will destroy the scourge, when it raises itself above the Lord.

When we come to speak about the participation of the Jews, concerning the war, we shall not treat, in any way, the question, what party did they join? It was drawn out for them by their respective position; and they well remember Jeremiah's word, xxix. 7, "And seek the peace of the city, whither I have caused you to be carried away captives." We shall only prove the fact of the rising power of the Jewish people in this our eventful time. The Jews have a horror for bloody war and murder; their love for trade, the oppression they are suffering, make them antagonists to any warfare. Peace is the character of Judaism, so says Rabbi

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Dr. Philippson. "The more to be praised is the bravery and faithfulness of the Jews in the late war. 25 to 30,000 Jews served in the Austrian army; 8 to 10,000 in the Prussian, and a great number in the South-German armies. In all these armies they have fought with bravery; distinguishing themselves as much as the best of their Christian fellow-soldiers." So says an Austrian paper. From the town of Cologne, forty men and youth, of Jewish extraction, left for the war. The lists of the wounded and dead show us that many Jews have fallen. In one of the Rhenish towns, there were 35 Jewish families in mourning for their husbands, fathers, sons, and brothers. And what heroic deeds are done by some of the Jewish soldiers. The Crown Prince of Prussia promoted a certain Jaeger, a common Jewish soldier! to the rank of Lieutenant, even on the battle-field at Königgratz, for having re-conquered a Prussian flag, taken by the Austrians in the Seven Years War, at the time of Frederick the Great. The Jewish serjeant, Suskind, from Breslau, took an Austrian flag in the battle of Skalitz, and therefore was promoted to the rank of Lieutenant, and got besides the prize-money of 150 Prussian dollars, offered by a Jewish merchant from Breslau, to any Jewish soldier taking an Austrian flag, and getting the rank of an officer, as a reward for personal bravery. The Jewish Lieutenant Michaelis, from Westphalia, died of his wounds, after the battle near Kissingen. The Austrian Lieutenant Airoidi, a Jew, was decorated with the military order for bravery, as a reward for his heroism. A Hessian Jewish soldier was promoted to the rank of an officer on the battle-field at Aschaffenburg. In the Italian war there were also distinguished Jewish soldiers and officers. Dr. Friedlander, from Magdeburg, being a Prussian military physician, was made prisoner at the moment when he was dressing the wounds of an Austrian; and not he alone, other Jewish surgeons, too, have done their duty in the battle-fields and the hospitals. In Neisse, there was formed a so-called "Hungarian Legion," out of Hungarian prisoners; General Klapka was their leader, and they wanted to join the Prussians. Amongst these 1500 Hungarians there were sixty Jews; these latter refused to enter the legion, they preferred the hard lot of prisoners to becoming faithless to the Emperor of Austria and their oath. It was the particular merit of a Jewish hussar, who gave to the others the courage to resist General Klapka's challenge, and when, by his vivid words, he had succeeded in keeping his comrades faithful to their oath, they gave him a heartfelt hurrah!

We cannot deny our approbation to such a noble courage. If we think it extraordinary, nay, even incredible, as we are used to consider the Jews for cowards, according to the prophecy of Moses (Lev. iii, 26, 36), "And upon them that are left alive of you, I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them, and they shall flee, as fleeing from a sword, and they shall fall, when none pursueth,"—we ought to remember that the Jews were fighting under Christian ensigns, that ensign of which Isaiah speaks, xi. 12; "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Being thus enrolled in an army of Christian warriors, it inspired them with true spirit and courage. When they were oppressed they became fainthearted, but by giving back to them their natural rights, self-esteem and confidence returned; under the influence of Christian love and charity, the brave spirit of their forefathers is awakened, and we plainly see what power and courage had been slumbering in them. Israel, the warrior of God, has to fulfil a great task. When the Lord, the Redeemer, will call the people, after

their penitence and conversion, to gather round his standard, as did Moses, "Every man by his own standard," then these great prophecies shall be fulfilled; according to Micah v. 7, 8, "And the remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. And the remnant of Jacob shall be among the gentiles, in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through, both treadeth down and teareth in pieces, and none can deliver." But Israel, gathered round the standard of the Cross that it had trodden so low, shall raise it again, and obtain the last decisive victories.

Meanwhile, the Jewish party is still divided in several different parts. In Vienna prayers were said in the Jewish synagogues, and prayers were said in those of Berlin; the first were for the Austrians, the latter for the Prussians. The fast-day on the 27th of June, that had been ordered by the king, was kept likewise by the Jews; though the words of the king referred to the atonement through Christ, we only hear of an alteration in the prayer, made by the Rabbi in Cologne, who, instead of the words "by the merit of our Saviour," put in the words, "by the merit of our forefathers;" showing therewith, that the Jew also refers to the merit of another, when asking God to hear his prayer.

The Jews have fought in the war, and they have likewise helped with their money. A rich banker in Vienna has paid the expenses of 150 soldiers during the whole war. We cannot say what sort of influence the Jewish bankers in Frankfort have had in the outbreak of the war; certain it is that their money has been acting no unimportant part during the war, and not less certain that the town, the seat of the Jewish Cæsus, Rothschild, and of Jewish wealth in general, has had to pay its short-lived enthusiasm for the confederate army with painful mortifications. As to the newspapers edited by Jews, the two most read religious papers sided with the peace party; one of them even went so far as to be unpatriotic. However, there were also many Jewish publications and orators in South Germany, who were violent in their war-preaching. The most violent antagonism against Prussia broke forth in a certain meeting at Mayence. There was Mr. M——, from Schleswig-Holstein, a very gifted orator, much cheered by the crowd; but, had the cheering crowd known that Mr. M—— was a Prussian and a Jew, their enthusiasm would have changed into disgust. So we see the Jews becoming the tools of the opposing parties, and influencing the people by means of money and their intellect. Many acknowledge the danger of such a state of things, and we hope that Israel will have been taught, by this war, where to seek for help. Hosea xiv. 4, "I will heal their backsliding, I will love them freely, for mine anger is turned away from him."

Praiseworthy as the conduct of the Jews has been in the field of battle, so was their sympathy and their generosity towards the wounded and suffering. In Vienna, Lemberg, and Worms, there were Jewish Ladies' Associations for the wounded; and in Coblenz and Vienna they received the wounded into the Jewish hospitals. A Jewish gentleman, Mr. Reichenheim, in Silesia, established a private hospital on his estates. Baron A. Rothschild gave to the Austrian government 10,000 florins, to be spent in charitable purposes. Another Jewish gentleman, from Prague, did the same; and the banker, Mr. Oppenheim, from Cologne, gave 3,000 thalers for the benefit of the wounded. In Vienna a committee was formed to provide the Jewish soldiers with good meat. In Pesth, the good management of

the ward in the Jewish hospital, attracted the attention of the Empress, who came to visit it. Wherever collections were made during the war, the Jews gave most generously, and went themselves about to ask for contributions. The government in Vienna approved of the demand made, to send two Jewish Rabbis to the army; one to the north army, the other to the south army! The Prussian government refused to do the like, but a Silesian Rabbi went to the Prussian army, paying his own expenses. Certainly we are to be thankful for so many heroic and charitable deeds, and we cannot, by any means, give up a nation that, in spite of religious decay, is still capable of such noble feelings. How would it be, if Israel would acknowledge Him, by whom it was loved, even to death? What would then be Israel's love?

The Missions.

I.

NOUTH AFRICA.

EXTRACTS from the Rev. A. BEN OLIEL's account of his voyage to Nemours:—

On Saturday, the 10th inst., I embarked on a French steamer bound to Nemours, Gibraltar, and Tangiers. As soon as I got on board, I had the pleasure to find among the passengers five Jews from Tangiers, returning to their native place. Four of them, young men belonging to some of the most respectable families, had been on a trip to Oran. It appears that since the war between Spain and Morocco, and, more so, since Sir Moses Montefiore's visit to the Emperor, the Jews have acquired greater liberties than they ever enjoyed. They are no longer oppressed and despoiled by the local representatives of his Sherifian majesty. Those inhabiting the sea ports are allowed to adopt the European costume, to ride in the towns, to pass before the mosques and saints' tombs with shoes on, to treat the Moors on terms of equality, to quit the country for foreign lands without paying a special tax or giving sureties, and several other advantages. They described to me the great changes that have taken place in the manners and habits of the people, and the wonderful docility of the Moslems. The town itself has been greatly improved, and commerce is flourishing. They attributed much of it to the good offices of the representatives of Christendom, and more especially to the great influence exercised by the British, French, American, and Spanish ambassadors. From all they related, I should conclude there has been a complete transformation for the better, and that I need entertain no apprehensions of opposition from the Rabbis, for their powers of control over the people have been greatly circumscribed, since most families are under the protection of the several consulates. I had received similar information before, and it has been fully confirmed by parties recently arrived from Tangiers and Tetuan. I think, therefore, the time has arrived when I may venture to extend my labours to the coasts of Morocco; and I am contemplating a tour into those parts ere long.

Having derived from them all the information I required, I directed the conversation to religious topics. Their questions gave it the turn I generally prefer on first interviews with my brethren, namely, a narrative of the means by which,

through Divine grace, I was led to acknowledge the Lord Jesus as the Messiah and the Saviour of sinners, and a statement of the grounds upon which my faith rests. This has the advantage of arresting attention, and preventing dogmatic and desultory discussions. We remained together pacing the deck till near midnight, when three retired, and the fourth, a fellow-scholar of mine, remained, desirous to hear my views of Christianity more fully. . . .

Immediately after breakfast I went out in search of my brethren. I accosted one, then another, and another, but could not interest any one in religious conversation. They would talk on any other topic, but the moment I introduced religious ideas, they got fretful and went away. Nor were my efforts the following day more successful, and I felt greatly disappointed. I suppose their secluded residence, and absorption in mercantile pursuits, made them careless and indifferent. Consequently, I thought it useless to prolong my stay. I had a note of introduction to a Lieutenant, second in command of the Bureau Arabe—the administrative department of the military territory. He received me well, and introduced me to his superior and subordinate in the office. The latter officer and himself I was glad to find belonged to Protestant families, and finding them destitute of the Sacred Scriptures, I felt happy to be able to present a Bible to the Lieutenant, and a small Testament to the officer. Their chief, a captain of cavalry, proved himself a good Arabic scholar and antiquarian. I was invited to dine with them, and we sat up to a late hour, conversing of the antiquities and historical vicissitudes of North Africa; not forgetting the Augustinian period, when it must have been covered with hundreds of Christian churches. Like most Frenchmen of education, he spoke disparagingly of Christianity as developed under the Papacy. In the hope of attracting his attention to the oracles of truth, I have sent him an Arabic Bible, which I feel sure he will read sooner than in any other language, and a copy of Keith on Prophecy; and to the Lieutenant, Jonathan Edwards' History of Redemption, and some other treatises in French. The conviction deepens in my mind more and more, that if a few, here and there, of those intellectual professing Christians could be led to see and feel the force of evangelical truth, they would be of great help to missionary operations. It was there, at Nemours, that breathed his last, my dear convert and friend Mr. E. P.—, who was so zealous an assistant in the dissemination of the Sacred Scriptures among his countrymen. The readers of the "Herald" will recollect some account of him in the No. for Oct. 1863.

At four leagues distance from Nemours we passed Nedroma, but it was too dark to catch a glimpse of it. This is a very old town, supposed to be the Hurbara of the ancients, pitched on the top of a hill, and surrounded by high walls. It is inhabited exclusively by natives, there being but a single Christian, a Frenchman who keeps a little inn. The population exceeds 3000, of whom, as the Captain told me, at least 600 are Jews. It is undoubtedly of Phenician origin, and was intended by its founders to rival proud Rome! for such is the significance of its Berlin name—"like Rome." There are traces of its having once been a more populous and opulent city. I greatly wished to have visited it, and to have left a few Testaments and tracts among the Jews there, and had I travelled on horseback I intended to have stopped a few hours there. More than that I would not have attempted, for its Arab inhabitants are most jealous of Christians settling in their midst, and a night's sojourn might place one's life in jeopardy.

At ten o'clock we arrived at Salla Maghrux, a village and military post erected

in 1844 immediately after the battle of Isly, a rivulet merely, on the banks of which the French army defeated and routed the hosts of Morocco under the command of the late Emperor's eldest son, capturing the Prince's tent and royal umbrella. It occupies one side of a plain, and on the other is the Moroccan frontier town of Onchda, or Wageda, two French leagues distant from each other. The latter could be seen from the hills, shrouded by its gardens. It was my intention to have visited it, staying as long as I could, for I know it contains a good number of Jews, many of them trading with Fez and Mequinez. But on inquiry I discovered more difficulties and dangers than I was aware of. First, it was not easy to procure horses and a guide. The coachman offered to take me thither. He had been there twice, to bring and take back its governor, who came to pay his respects to the Emperor Napoleon during his visit to this country last year; but he demanded more than I could think of paying. The weather was splendidly fine, and the distance seemed so short that one could gallop it in little time; but I was reminded that an American, on some mysterious mission to the Emperor of Morocco, who attempted it not long ago, forfeited his life in the venture. The neighbouring mountaineers, the redoubtable Beni Snasser, are always on the alert, and pounce on Christian travellers in no time so soon as they tread the soil of Islam. The few Europeans who have visited it have had to provide themselves with letters of recommendation from the French authorities to the governor of Onchda, and to be escorted by Spaehis. It was with great reluctance that I relinquished my intention, and decided to proceed to Phenicen. With the information I now possess I do not despair of some day accomplishing the short but hazardous journey, in hopes of penetrating into the interior of Morocco from thence, or at least entering into relations with its Jewish inhabitants, and through them with the thousands of Fez and Mequinez.

I met three Jews from Onchda, at Nemours; they were strolling along the shore. I accosted them, and after the customary salutations and inquiries, showed them a New Testament, and asked if they knew the book; one of them took it in hand, read the title-page and a few verses of the first chapter of Matthew, and returned it to me, saying "We have seen this book before at Flemcen. It is a forbidden book. It is the book of the new faith." According to their statements, there are nearly two hundred Jewish families at Onchda, and they are better treated by their Moslem rulers than in former times. While breakfast was being prepared at a small inn, I went to see the Jews. There are some ten or fifteen families settled at Salla Moglirina. I entered into their shops, spoke to one, then to another, but only one could be prevailed upon to accept a copy of the Gospels. One was very inquisitive. On telling him that I was an Israelite, he exclaimed "blessed be her that gave thee birth!" but he wanted to know my native country, my profession or business, and so forth. When asked if he had ever heard that the Messiah was already come, he said, "Oh! would to God He had. He would soon gather us again into our own land." This led to a short conversation, and he was called away. Shortly after two we started for Fleemen, in a larger coach. The road was similar to that already traversed; we arrived at 7 p.m. I put up at the hotel where I stopped on the two former visits,

Early next morning I was roaming about the streets. I searched in vain for many of my acquaintances, they were gone; some to Tetuan, and some to other towns of Algeria. As I walked pensively along, wondering what opportunities I might find of proclaiming the Gospel, I heard my name called aloud, it proceeded

from a store of European manufacturers; I approached it, and was welcomed by a Jew from Gibraltar, and another from Tangier. The usual greetings were succeeded by a treat of coffee, and I felt myself among friends. In a few minutes the shop was crowded with Jews. Among them was a Rabbi and a Jew from Fez, formerly in affluent circumstances; he had done business with a mercantile house in Sarache, where I served as clerk and cashier in my youth, and he once had to come from Fez to settle accounts. He at once recognised me, extolled my Hebrew handwriting, assured me he still possessed the letters I addressed him, and expressed great pleasure at meeting me again. He had heard, he said, a great deal about me, and had read some of the books I distribute; and he supplied proofs of it afterwards, by giving to the rest a tolerably correct description of the distinctions between Popery and Protestantism, and the proximity of the latter to Judaism. Poor man! he failed in business, and is now settled with his family at Plemcen, trying to mend his temporal circumstances. The day was spent in this shop in desultory discussions. The Jew from Gibraltar had been in London, and highly praised the English and their charitable institutions. He took a leading part in the discussion, putting knotty questions in rapid succession, but honestly admitting the truths that were proved to his satisfaction. The Rabbi sat still, listening attentively, and seldom speaking; he, however, objected that we ought to follow the majority; and the majority of the Jews, he said, rejected Christ, and continue to reject Him. Were they to forsake the traditions of the fathers because a solitary individual pretended to prove that Jesus was the Messiah? I reminded him of the words, "Thou shalt not follow a multitude to do evil" (Ex. xxiii. 2), and that in all ages of the world's history the majority of mankind have gone astray, and a small minority, sometimes consisting of only a few individuals, alone preserved the true knowledge of God and of His worship. So it was with the antediluvians, and so it continued till Messiah's advent—the spread of the Gospel. Noah and his family were alone saved out of the whole human race. At the time of the call of our national progenitor, the world was sunk in idolatry; but Abraham did not argue that he must follow the superstitions of the multitude, rather than obey God's voice. We know that in his days there were not so many as ten just men in a large and populous district of country. The generation that perished in the desert were an immense majority, compared with those who maintained a living faith in Jehovah. From the death of Joshua to the reign of Saul, we read of a series of instances of the multitude always falling into idolatry. Much the same happened under the Kings. In the reign of Ahab, the kingdom of Israel was woefully idolatrous. The holy prophet, Elijah, accused the whole nation of having forsaken God's covenant, and the Searcher of hearts found only seven thousand that had not bowed the knee to Baal, and whose lives were spared. Our nation's ancient history was full of striking and awful illustrations how unsafe and perilous it would be to follow the majority. And if it was so in the days of Judges, Kings, and Prophets, was it to be expected that at the time of the nation's decadence, when the great majority of the tribes had been carried far away into captivity, for the sin of worshipping idols instead of the living God, and the rest were on the eve of dispersion, the majority would be God-fearing, and inclined to listen to Messiah's voice and warnings? Even at the present time, the majority of the world's inhabitants were still idolators and pagans. The Mahomedans were much more numerous than the Jews; they were not therefore to believe in the false prophet of Mecca? The number of professing Christians far exceeded that

of Moslems, and surpassed the Jews by hundreds of millions; but that, of itself, could not prove that Christianity was from God. Then, quoting Isaiah liii. and other prophecies, I tried to prove it was predicted that the nation, as such, would reject Christ, and only a few believe in Him, and become the messengers of glad tidings to the nations of the earth. The Rabbi was silenced; he uttered not another word. When appealed to on other subjects, to controvert what I advanced, he simply replied with a sigh, "You have heard how he met my first objection." Long experience has taught me how desirable it is, when possible, to reduce those blind guides to that position of confusion and acknowledged helplessness in argument; it produces a wonderful effect on the rest. The above is a very concise statement of a rejoinder that occupied more time to speak it than to write it.

Thursday was spent in the same shop, and much in the same way; Jews coming in and going away at short intervals. Is it not most kind of my countrymen that they so readily supply me with excellent places where to meet and converse with the people, frequently at great inconvenience to their affairs? How many English tradesmen, I wonder, would tolerate that in their shops or business offices? One of my hearers demanded what miracles Christ performed in proof of His Messiahship. I told him the New Testament gave a full account of them, and the Rabbis admitted that He did work many miracles, but attributed them to Baal-ze-bub, or, as the Talmud pretends, to his having stolen the Shem Hamephorash, the sacred name, from the precincts of the Temple. After showing the absurdity of this allegation, I remarked, "but you may question both authorities; there is, however, one stupendous miracle He performed, which is still visible and capable, of demonstration. He has changed the face of the civilised world. Here is a Jew, born in poverty, rejected by his own nation, and persecuted unto death, but in whom a few fishermen and illiterate Jews believed. These few men persevere in their faith after their Master's death; they testify of His resurrection, and labour to spread His doctrines, and they and their followers succeed in reclaiming the most powerful empire the world ever saw, from gross idolatry to a belief in the God of Israel. That great empire, the Roman, went to pieces; its fragments constitute the present nations of Europe, the most civilised, and the most enlightened in sciences, letters and arts. They all believe in that despised and crucified Jew. They adore Him as God; and we see that where His teaching is maintained in greatest purity there social order and political liberty prevail. A greater miracle than this the world never witnessed. Is it likely those nations would follow the faith of Christ if there were not powerfully convincing proofs of His Messiahship and Divinity?" Some one objected that Judaism too spread itself as rapidly and extensively. I remarked that the latter was propagated by conquest, fire and sword, whereas the Apostles of Christianity used nothing but argument and persuasion and their wonderful success was a proof that God was with them. I then related the progress of Christianity among our people of late years.

II. WARSAW.

MR. DUCAT, on his journey to the Continent, writes:—

By the help of God, I have safely arrived here. The Lord was very gracious to me, in softening the hearts of my parents to receive me, so that instead of a curse

from them, as my expectation was, they blessed me. What a wonderful change! whoever would think of this? only our mighty God can do such great works. I trust that He who has thus far prepared their hearts to receive their natural son, will also incline their hearts to receive the Son of God, Jesus Christ our Lord. On the road, I had the peculiar advantage of preaching the Gospel of Jesus Christ to many wealthy Jews, who, perhaps, had never heard the name of Jesus before, namely, on the night in passing from Berlin to Bromberg; there was a great rush of Jews, occupying all the seats, so we were packed in the carriage very closely. The reason was this; Frankfort is the greatest market town, and at certain times in the year, Jews from all parts come to buy goods there, and as that night was the last of the market, they went home rejoicing at the great bargains and cheap purchases they had made, and relating to each other what sort of goods they bought, and how cheap. One Jew next to me asked me what I had bought, thinking that I had been purchasing at Frankfort. "Yes," I replied, "I have bought the best goods, which none of you, I am sure, have ever had, and, more than this, without money." At my remark, "without money," they all listened very eagerly, desiring to know where I could have bought the best goods on credit, for without money, they interpreted it, means on credit; but what was their surprise when I told them of the great pearl, the great precious stone, Jesus Christ, which the builders rejected, and that to me He was more than all the Frankfort goods together! Until the morning I proclaimed with great boldness the Gospel to about fifty or sixty Jews. The result of that night's preaching is known to God only. I take from this great encouragement, that the Lord will prosper my mission which lays so deeply in my heart.

Subsequently Mr. Ducat adds:—

I am obliged still to be in Warsaw, for several reasons; first I can see a great work of God going on in the hearts of my parents, for daily in the morning I visit them, and in the evening my father comes to my lodging, and our conversation is only about Christ and Christianity. The often expressions of my father's heart gives me a strong hope that he, orthodox in Rabbinism as he is, will yet cast off all self-righteousness and embrace Jesus Christ as his only Saviour; and this alone is worth my whole delay in Warsaw; but besides this I have a great many visits from highly respectable Jews, and from several Rabbis. What their real motive is in visiting me, I cannot tell, either from curiosity or for real conversation about Christianity; but to all I do my duty, faithfully pointing them to the Lamb of God which taketh away the sin of the world. I must stay for a week or two in Warsaw, for my passport is detained by the authorities. I am happy to say I find true Israelites not a few; even here one Christian Jewess gave me a golden bracelet for the mission, and her constant prayer is that the Lord may have mercy upon Israel in Poland. If the finances of our society were in a better condition, I should like to make a Missionary tour to Russia also—it would only cost from here, with all expenses, about £15. However, I leave this to the decision of the committee, and according to their instructions, I am willing to do.

More than 19,000 Bibles and Testaments *sold* here in the Bible depôt, and people are still streaming thither for the Word of life. Oh! what has God wrought in Poland!

III. BRESLAU.

A Missionary writing from Breslau, gives the following very interesting narrative :—

The history of my mission to this place presents so many features of the work of grace in the hearts of a goodly number of the ancient people of God, that I cannot but think that, small as the number is in comparison with the great majority who still remain in wordliness and unbelief, we are justified to expect a still greater blessing, provided the Church of God developes the necessary energy, and the sound of the Gospel does not grow faint. Apart from general improvement of the mind and feeling of the Jewish people in general towards the Gospel, there are not a few in whose hearts the principles of Christianity have taken deep root, and like the precious seed deposited in the soil, are only waiting for a favourable opportunity in order to develop themselves, and bring forth fruit ripe unto salvation. The experience of my work in general, but especially of the last few weeks, connected with the history of two brothers of the house of Israel, fully exemplifies this, and though it occupies a space of two years, it is but within the last few weeks that it has been brought to a termination, and the work of grace was fully made manifest in the life and death of one of them, and which case I shall briefly detail :—

Some time ago, when being in B——, an important town, I made the acquaintance of a Jewish merchant of considerable wealth, of the name of Z——, and after a few preliminary remarks, always attending a first interview, we were in deep conversation about the “one thing needful,” and to my surprise I found in him (though from habit adhering to orthodox Judaism, and looking at him in this light, one would suppose to find in him a violent opponent to Christianity) one who took a great interest in the truth as it is Christ Jesus. He was, moreover, very friendly, and invited me into his house, and treated me with great kindness. During the conversation which ensued there, I observed that he had something upon his mind of which he was willing to unburden himself, but there seemed to be an evident struggle going on within him whether or not to impart the matter to a comparative stranger to him. I took little notice of this incident, and pursued my conversation with him, to which he paid more than the usual attention, and, indeed, listened with deep interest. After having spent a considerable space of time with him, and not wishing to appear burdensome, I rose up to take my leave; he prevented me from doing so by persuading me to remain a little longer, and at the same time ordered some refreshments to be brought. He was silent, and was still hesitating whether he should reveal the burden which seemed upon his mind. I had almost made up my mind to question him, when he himself took the initiative, and seemed to have come to a resolution with himself. He gave vent to his feelings in the following manner. He said that what he heard from me, though not quite strange to him, was, however, new to him in the manner it was explained, and he especially laid great stress upon the fact that I had endeavoured to prove to him the claims of Jesus of Nazareth from the Old Testament Scriptures, a proceeding which was quite new to him, but to which, however, he attached great weight and importance, and that he was to a certain degree alive to its truths, and also appreciated the value of such evidence to the believer in Christianity. “Now,” he said, “continuing his subject, I have a brother who some years ago had embraced Christianity outwardly, but I know he is not a believer in it. Will you, then, kindly speak to him in the

same way that you did to me? perhaps you may succeed in bringing him to become a believing Christian." To this effect his words were, and he seemed to have felt a relief in having at last unbosomed his feelings. I felt assured at his declaration, as it was plain that he must in some degree have been penetrated by the truth, or he would otherwise not have manifested such an anxiety on behalf of his brother. I therefore made some remarks in order to bring about some explanation, but doubtless guessing my intention he abruptly broke off the conversation, only repeating most earnestly his former request; and giving me his brother's address, we parted—not forgetting, however, to admonish him seriously to ponder upon the things he had heard, as of the highest moment for the salvation of his soul, and then in the most friendly way took my leave of him. I must confess I was not a little puzzled at the conduct of this individual; but I was determined to follow up his request, and by some means introduce myself to his brother, which was by no means easy, as he was a wealthy man, and lived in the country on his own large estate. Whilst I was, however, pondering how to carry out my intentions best, the good Lord himself smoothed the way for me in a manner of which I could not have the remotest idea. Suddenly, which is here often the case, the house in which I lived was sold, and the new proprietor, who introduced himself as my future landlord, was no other person than the brother of the above-named gentleman to whom I intended to devote a part of my labour. He at once moved into the same house, and from this time onward I became very friendly with the family, and from the various conversations I had with Mr. H. the statements of the brother concerning his unbelief were but too confirmed, and I therefore prayed to the Lord for strength, and used every opportunity granted to me to reclaim him, if possible, from his infidelity, and bring him to Jesus, by whom alone salvation is to be found. I had at first to struggle with various difficulties, but having once obtained a hearing, and through his upright and sincere character, I had every prospect of hope for the future. By degrees the troubles which had perplexed his misguided mind for many years were broken, the venom which had been instilled unconsciously into the very life-blood of his heart was, by means of the great Physician of souls, eradicated, and he turned to the Lord with his whole heart and soul. From that very moment the brother, who did not harmonise formerly with him, became reconciled to him, and I have often preached the Gospel to both of them for hours together. One day he arrived in this place in order to undergo an operation, and I had a long conversation with him previous to that event, but it was the last—he died under the hands of the operating surgeon, fully convinced that he was a believer in Jesus. And now it has pleased also the Lord to call the second brother home too. During his illness, which was long and painful, I was often at his bedside, and he rejoiced having found Christ, the rock of his salvation. I was with him also in his last dying moments, and the same sure hope that animated his heart during health, shed also peace in his soul in dying. May the Lord gather many souls is the prayer of your devoted servant!

IV. HOME.

In the course of the month I was permitted to visit a considerable number of Jewish families, and was well received by most of them. As they were all more or less acquainted with the character of my mission, and in the capacity which I came to them, there was no need for preliminary or introductory remarks, but I

endeavoured to fix their attention at once on the important theme of the plan of salvation, and "Messiah the Hope of Israel." My audience consisted sometimes of three members of a family, and sometimes more, whilst in the open air I often conversed with one or two wayfaring men at a time, to whom I addressed the words of Jesus to the disciples, Shalem allechem, "Peace be unto you," which gave me at once occasion to speak about the peace of God which is offered to us through faith in the Messiah, and about the peace offering we have in Him. Some of those brethren were as yet unfamiliar with the English tongue, and complete strangers in this metropolis, who came over here to do some business, and to return in a few weeks to their native lands; such I addressed in their vernacular tongue, making known unto them the truth of Christ and furnishing them with good tracts and scripture portions (chiefly the New Testament) for their perusal and study on their return, and I was very gratified with the kind treatment I have received from these brethren, although some have for the first time heard anything about the Gospel of Christ.

One Jewish brother, who had resided in this country for several years, a shop-keeper, accosted me last week in the city, and desired to have a conversation with me on the subject of Christianity; he reminded me of my having spoken with him on a former occasion in the Crystal Palace, when I presented him with a New Testament. The brother appeared to be in great earnest and concerned about his spiritual welfare; he told me that he had internal struggles for some months, his desire is to believe the Gospel, but there was always something in his heart counteracting and preventing his believing it. I could fully and heartily enter into the feelings of this dear brother, and could only advise him to strive on, and to wrestle with God in earnest and believing prayer, to give him liberty of the spirit that he may become free indeed, and I promised to bear him up in prayer before the throne of grace. He was very much pleased with the conversation, thanked me for the words of consolation I had spoken to him, and we parted.

At the house of a friend I met a very intelligent brother, whose views of Christ and the Gospel were those like the generality of modern Jews (Reformers), that Christ was a good man and a great reformer, and has done good in his day, for just such a man was wanted at that time, as it was needed at the time when Luther was raised to bring about the Reformation, and that it seems to be an economy (whether natural or supernatural he would not say) that at certain epochs some men rise up to do a great work, and their work is regarded with more or less superstition according to the intelligence and enlightenment of the age. At the time of Christ it was a dark and superstitious age, and his works were regarded by the populace as wonders and miracles; whilst at an enlightened age, like this, no one would venture to pretend to do it, because he would be very soon detected; and this explains to a great extent why we have no miracles now, or rather so-called miracles. It would take me some time to give you *in extenso* our conversation, as the subject is a very wide one, but I tried to show my brother the superiority of Christ even as a reformer, and whilst a reformer may do a great work, no reformer could have done that work which Christ has done, for He is the Alpha and Omega; Christ is the subject of the Scriptures, and all that Christ did was done "that the Scriptures might be fulfilled." We parted very friendly, and I hope that by following up our conversation, even this dear brother might be brought to the feet of Jesus, inasmuch as he is also a son of Abraham.

CONTRIBUTIONS TO MEET THE SOCIETY'S PRESENT EXIGENCY.

H. C. A.	£2 0 0	S. R.	£3 0 0
R. P.	1 0 0	Sharp, Mrs.	1 1 0

RECEIVED FOR MR. JAFFE.

H. C. A.	£1 0 0
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STATE OF THE FUNDS.

Although the Committee feel assured that, through the blessing of God on the efforts of the Society's friends throughout the country, they shall again be enabled to present a favourable balance at the next Annual Meeting, it is painfully certain that, unless intermediate help is speedily afforded, they will be compelled to incur debt, and that in circumstances when there is so much to stimulate and encourage extended and liberal action. The Committee ask for CONSIDERATE LIBERALITY, EARNEST PRAYER, and CHEERFUL EXPECTATION. Post-office orders to be made payable to GEORGE YONGE, at the Bloomsbury Office.

The next Monthly Prayer Meeting will be held at the Office, 96, Great Russell Street, Bloomsbury, on Wednesday Evening, January 16th, at 7 o'clock.

CONTRIBUTIONS IN AID OF THE SOCIETY,

From November 20th to December 20th.

SUBSCRIPTIONS & DONATIONS.

	£ s. d.
A Friend	2 12 11
A Thank offering from S. C.	0 10 0
Jones, Rev. T.	0 2 6
Joyce, Miss E.	0 10 0
Lilly, Mrs.	0 10 0
Lowden, Mrs. by Rev. J. Wil-	
kinson	0 10 0
Maidment, M.	0 7 0
Marin, Rev. G.	0 10 6
Nichell, Miss J.	1 0 0
Russell, Mr. by Rev. G. Martin	1 1 9
Rutherford, Mrs.	1 0 0
W.P., a lover of Israel	0 10 0

LEGACY.

Mr Vincent, Speen, by W.	
E. Bow, Esq.	19 10 0

ASSOCIATIONS, COLLECTIONS, &c.

[In giving the amount of collections in this list, the nett sum is stated, local expenses being deducted.]

Abergavenny, Coll.	4 4 10
Aldbourne	2 15 1
Atherton, Coll.	0 9 9
Berry Miss (Card) ..	0 9 3
Bulline, Coll.	3 10 0
Mr. R. G. Baxter	0 10 0
Ballymena, Coll.	10 6
Barton-on-Humber	16 3 6
Bath	6 0 0
Belfast, Coll.	1 13 0
Becking and Braintree, Coll.	21 14 0
Subscriptions	6 8 8
Boston, Colla.	2 13 10
Subscriptions	3 17 4
Bours, Coll.	2 13 0
Subscriptions	4 7 4
Brigg, Coll.	3 6 0
T. Freer, Esq.	8 6 0
Subscriptions	7 17 10
Cannock, Coll.	2 7 6
Carnarthen	5 3 6
Castlebar, Coll.	2 4 0
Chelms, U. M. Free Church,	
Coll.	3 0 0
Chesham	3 1 6
Chesham	4 16 0

	£ s. d.
Chorley, Mrs. Part	1 0 0
Mrs. Lawa	1 0 0
Colchester, Coll.	8 4 6
Cork, Coll.	7 15 0
Derby	7 18 0
Drogheda, Coll.	1 17 7
Dublin, Colla.	6 14 7
Miss Litten's Card	0 8 4
Miss Lorn's Card	0 5 6
J. Jameson, Esq.	1 0 0
A poor and aged	
widow	0 10 0
D. Drummond, Esq.	1 0 0
Fim, Bros., and Co.	2 0 0
S. Mc. Comas, Esq.	0 10 0
C. Gausson, Esq.	0 10 0
H. Bewlay, Esq.	0 10 0
Basingfold	0 10 10
Grafton Square Congregational	
Chapel Mrs. Bristow	1 0 0
Mrs. G. Bristow	1 0 0
Grantham, Collections	13 10 6
Subscriptions	1 10 8
Mr. H. Smith	2 0 0
Mrs. Lee	2 0 0
Coll. by Mrs. Worrell	1 5 0
Grimby Colla.	10 6 11
Subscriptions	1 10 8
Hertford	10 0 0
Hinde St. Wes. Ch. Coll.	1 7 9 1/2
by Miss Booty	1 4 0
Holbeach, Coll.	0 6 10
Coll. by Miss Keal	0 6 10
Holhead	9 0 6
Horbury Chapel, Coll.	2 0 0
Horncastle, Coll.	6 4 3
Miss Wilson	0 0 0
Subscriptions	15 4 8
Ikeston	2 10 0
Laceyby, Coll.	4 3 6
Subscriptions	3 3 0
Limerick, Coll.	6 6 0
Lincoln, Coll.	7 8 2
Liassaunder	0 7 2
Long Lane Wes. Ch. South-	
wark, Coll.	1 13 6
Mr. Jeffs	0 5 0
Long Sutton	2 0 0
Louth, Coll.	4 0 0
Lutterworth	0 12 6
Merthyr Tydfil	4 0 0
Moy	4 0 7 1/2

	£ s. d.
Newtownlismavady, Coll.	3 3 6
Newry, Coll.	2 10 10 1/2
Peterhead, a family Gift	2 7 0
Ramsay, Isle of Man	4 13 6
Ramsgate, Coll.	3 16 9
by Mrs. Mc. Niel	0 4 0
Rhoslan	0 12 4
Roseera, Coll.	1 17 8
Rotherham, Coll.	6 8 10
Subscriptions	13 2 0
Sheffield, Colla.	9 16 10 1/2
Sheffield, Coll.	4 0 0
Sligo, Colla.	7 2 2
A Friend to Israel	0 5 0
Sloane Terr. Wes. Ch. Coll.	0 19 6
Spradling, Coll.	3 1 0
Spisby, Coll.	1 11 0
Staleybridge	4 0 0
Staveley, Coll.	1 4 3
Stewartstown, Mrs. Dr. Dill ..	0 10 0
Stewartstown Independent Chapel	
Mr. Watts	0 10 0
Mr. Higgins	0 5 0
Mrs. GIN's Family	
Box	0 10 0
Mrs. Tyerman	0 10 6
Miss Gill	0 4 3
Miss G. L. Robertson	0 2 6
Swindon, Coll.	2 0 8
Taor	0 12 6
Tetney, Coll.	3 8 0
Tottenham Ct. Rd. Ch. Coll.	20 0 0
Tunstall, Coll.	10 0 0
Windesol, Coll.	2 0 0
Waltham, Coll.	0 12 3
Whitehaven	4 5 0
Wicklow, Coll.	1 1 3
Mr. J. Lambert	1 1 0
By Miss Burkit	0 14 0
Mr. J. F. Hopkins	0 4 0
Witham	2 13 4
Woolwich, Coll.	2 12 6
Donations	4 2 0
York Road, Chapel	1 2 0

FEMALE MISSION.

Mrs. Lewis, Thank-offering ..	0 10 0
Miss Sharp	0 5 0
Mrs. M. H. Lewis	0 2 6

MEETINGS OF ASSOCIATIONS, &c.

DATE.	TOWN-AND WHERE SERVICE WAS HELD.	DESCRIPTION OF SERVICE.	DEPUTATION.	CHAIRMAN AND SPEAKERS.	COLLECTIONS.
Nov. 11	Tunstall—Wes. Ch. ..	Sermons	Rev. J. Wilkisson	Rev. G. A. Page ..	10 0 0
" 12	"	Address	"	C. L. Harth, Esq., J. S. Hardy, Esq., and Rev. M. Clarkson ..	7 8 2
" 13	Lincoln—Corn Exchange ..	"	"	J. Hopkins, Esq., T. Freer, Esq., and Revs. Orme and Muir ..	3 15 0
" 14	Brigg—Town Hall ..	"	"	Messrs. Varlow, Levick, and Colton ..	2 7 6
" 15	Caistor—Ind. Ch. ..	"	"	"	"
" 18	Horncastle—Bap. Ch. ..	Sermon	"	"	"
" 19	" F. Meth. Ch. ..	"	"	"	"
" 19	" Wes. Ch. ..	"	"	"	"
" 19	" Ind. Ch. ..	Address	"	Messrs. Longstaff and Woodroffe, and Rev. Mr. Whitehead ..	5 10 3
" 20	Spalding—Ind. School ..	"	"	Revs. Strutt, Davey, and Bevan ..	3 1 0
" 21	Sour—Bap. Ch. ..	"	"	W. Wherry, Esq. ..	2 13 0
" 22	Sleaford—Wes. School ..	"	"	Revs. Cook and Betts, and Mr. Allen ..	4 0 0
" 23	Helbeach—Wes. Ch. ..	"	"	Revs. Berry and Somersfield ..	0 9 4
" 25	Grantham—Ind. Ch. ..	Sermon	"	"	"
" 26	" Wes. Ch. ..	Address	"	"	2 3 9
" 26	" Wes. Ch. ..	Sermon	"	"	"
" 26	" Corn Exchange ..	Tea & P. M.	"	Mr. T. Dixon, and Revs. G. Smith and Bowler ..	12 16 8
" 6	Doncaster—Wes. Ch. ..	Address	Rev. Dr. W. H. W.	Revs. Berta Chope, Sharp, and Goldker; Dr. Henderson and Captain Barstow ..	4 1 6
" 11	Boston—Bap. Ch. ..	Sermon	"	"	0 16 2
"	" F. M. Ch. ..	Address	"	"	0 16 8
"	" Wes. Ch. ..	Address	"	C. Price, Esq., J. P.; Revs. Turner and Davies ..	1 7 5
" 13	Wainfleet—Wes. Ch. ..	"	"	Mr. W. Stout ..	5 13 7
" 15	Spilsh—Wes. Ch. ..	"	"	Revs. Linex, Wall, and Curnock ..	2 2 0
" 16	Waltham—Wes. Ch. ..	"	"	Mr. Chesselman ..	1 11 0
" 18	Grimsby—Wes. Ch. ..	Sermon	"	"	0 14 3
" 19	" Mechanics Hall ..	Address	"	W. Granger, Esq.; Messrs. Bennett and Stamp ..	5 3 8 1/2
" 20	Laceby—Wes. Ch. ..	"	"	Messrs. Sowerby and Coates ..	3 3 2 1/2
" 21	Tetney—Wes. Ch. ..	"	"	Messrs. Har, Hewson, and Strawson ..	4 3 6 1/2
" 22	Louth—Council Chamber ..	"	"	Mr. Boothby ..	4 0 0
" 25	Sheffield—Wicker Cong. Ch. ..	Sermon	"	Rev. H. Tarrant and E. Birks, Esq. ..	8 0 0
" 26	" Schoolroom ..	Address	"	Messrs. Ringham, Brooks, and Smith ..	1 16 10
" 28	Staveley—Wes. Ch. ..	"	"	Rev. Wilson; Messrs. Thomas, Wigfield, Davy, Nightingale, and Habershaw ..	1 4 3
" 29	Rotherham—Wes. Ch. ..	"	"	"	6 8 10
" 14	Swindon—Cong. Ch. ..	Lecture	Rev. J. Wiplesh	Rev. Mr. Breeze ..	2 7 8
" 15	Cheltenham—Cambray Chapel ..	"	"	Rev. J. E. Cracknell ..	2 16 10 1/2
" 18	Nevry—Ind. Ch. ..	"	"	Rev. J. W. Johnstone ..	3 0 9
" 20	Hosers—Wes. Ch. ..	"	"	Rev. T. Pearson ..	2 15 2
" 21	Limerick—Ind. Ch. ..	"	"	Rev. P. Thorne ..	6 6 0
" 26	Wicklow—County Court Hse. ..	"	"	Rev. W. Cather ..	1 7 3
" 26	Dublin—York St. Ch. ..	Sermon	"	"	2 13 0
" 27	" Rathmines Wes. Ch. ..	Lecture	"	"	3 17 6
" 28	Kingston—Con. Ch. ..	"	"	Rev. S. J. Moore ..	2 10 6
" 29	Ballymena—First Presb. Ch. ..	"	"	Rev. D. Fleetbaker ..	0 5 7 1/2
" 30	Moy—Court House ..	Address	"	"	1 17 8
Dec. 2	Siligo—Presb. Ch. ..	Sermon	"	"	2 6 0
"	" Ind. Ch. ..	"	"	Rev. Mr. Crook ..	3 6 0
" 3	" Wes. Ch. ..	Pub. Mtg.	"	Rev. T. Armstrong ..	3 10 0
" 4	Ballina—Presb. Ch. ..	Lecture	"	Rev. S. Weir ..	2 4 0
" 5	Castlebar—Wes. Ch. ..	"	"	Rev. T. Barry ..	0 10 9
" 6	Athlone—Bap. Ch. ..	"	"	"	1 13 0
" 9	Belfast—Clifton St. Ch. ..	Sermon	"	"	7 5 8
" 10	" Donegal St. Ch. ..	"	"	"	2 1 1
" 11	" Presb. Ch. ..	Lecture	"	Rev. G. Steen ..	3 3 6
" 12	Newtownlimady—Presb. Ch. ..	"	"	Rev. A. R. Crawford, A.M. ..	2 0 7
" 14	Drogheda—Presb. Ch. ..	"	"	Cooper, Esq. ..	0 8 4
" 16	Dublin—Rathmines School R. ..	Address	"	"	"
" 16	Cork—F. Meth. Ch. ..	Sermon	"	"	"
" 17	" Wes. Ch. ..	"	"	"	"
" 17	" Ind. Ch. ..	"	"	"	"
" 17	"	Pub. Mtg.	"	Mr. Nicholson ..	7 15 0
" 16	Bookin—Ind. Ch. ..	Sermon	Rev. J. Wilkinson	"	"
" 16	Braintree—Ind. Ch. ..	"	"	E. G. Craig, Esq.; Revs. Goodrich and Molyneux ..	21 14 10
" 17	Bookin—Ind. Ch. ..	Pub. "	"	Revs. Dyson, Langford, Batty, and Spurriel ..	8 4 6
" 18	Colchester—Wes. Ch. ..	Address	Rev. J. Gill	Rev. T. Goadley, B.A. ..	1 7 9 1/2
Nov. 6	Hinde Street Wes. Chapel ..	"	"	"	"
" 15	Commercial Road Chapel ..	"	"	"	1 13 6
" 21	Southwark—Long Lane W. C. ..	"	"	"	0 10 6
" 22	Chelsea—Sloane Terr. Wes. C. ..	"	"	"	"
" 23	Hackney College ..	Address to Students	"	"	"
" 28	Forest Hill—Cong. Ch. ..	Address	"	Rev. E. Johnson, B.A. ..	"
" 30	Cheshunt College ..	Address to Students	"	"	"
" 29	Woolwich—Union Ch. ..	Pub. Mtg.	Mr. Sternberg.	Rev. W. Gill ..	2 12 0
Dec. 12	Horbury Chapel ..	Address	"	Rev. W. Roberts, B.A. ..	2 0 0
" 19	Luton—Union Ch. ..	"	"	Rev. T. R. Stevenson ..	4 6 0

[REGISTERED FOR TRANSMISSION ABROAD.]

The Jewish Herald

UNDER THE
SUPERINTENDENCE OF THE
BRITISH SOCIETY



FOR THE
PROPAGATION OF THE GOSPEL
AMONG THE JEWS

PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL.—*Jer. xxxi. 7*

OFFICE :—96, GREAT RUSSELL STREET, BLOOMSBURY SQUARE.

No. 254.]

FEBRUARY 1, 1867.

[Price 1d.]

The Missions.

I. ISRAEL.

FROM the Rev. A. GELLERT :—

It was the will of our gracious God to grant me, in the course of the past month, an opportunity which, indeed, owing to its peculiar nature, I may add is the first since I have been engaged in His service, of preaching Christ and Him crucified to a very large Gentile audience of various denominations, amongst which a great number of Jews, and more especially Jewish youths, were very attentive listeners. A German Protestant, a chemist by profession, in the bloom and vigour of life, which, alas, was a gay and careless one, was called away to eternity a little while ago. Having lived in the Jewish quarter, and cultivated friendly intercourse with many Jewish families, and manifested much kindness to them in his profession, especially during the late calamitous epidemic, they felt it to be their duty to pay the last honours to his mortal remains.

Though my address, treating, as it principally did, on the topic of the Messianic question, was more particularly calculated to impress my poor Jewish brethren, who were the chief objects I had in view, it also did great good, I have reason to believe, to the Gentile believers, and might have been more or less baffling to the Gentile rationalists, of whom there was a goodly sprinkling on the occasion. And thus, having chosen for my text the very significant words of the wise preacher, "Because man goeth to his long home," from the conclusion of the description of the growing infirmities of old age, so beautifully and graphically given in the chapter, I endeavoured to show that this long home must become for us either an abode of eternal bliss, or the reverse, eternal woe and unspeakable misery, according as we accepted or rejected the righteousness and peace offered by the Lord Jehovah, who, while pronouncing this woeful judgment, "For dust thou art, and unto dust shalt thou return," revealed at the same time and place, to fallen, sinful man, the

basis of the glorious plan of His salvation, that the seed of the woman, the Emmanuel, as spoken of by the seraphic Isaiah, who repeated the prophecy, though more explicitly, about 3,000 years after, shall bruise the head of the serpent.

In spite of the bad weather, and the distance of the Protestant cemetery from town, the crowd constantly increased on our way there, and I again had an opportunity of expounding another part of the Divine truth. However interesting this occurrence was to me, as showing the spiritual state of Israel at the present day, who, so far from shutting up their ears at Christian funerals, as it used to be the case in former times, greatly encourage the Christian believer humbly and prayerfully to hope that we are approaching the Messianic era, when their Redeemer's blessing, uttered when His divine message was first sent to them, and "blessed is he, whosoever shall not be offended in me," shall rest upon each and all of Israel,—however interesting, I say, the above event might have seemed to me, I should scarcely have dwelt upon it, to avoid being thought of as glorying in pastoral duties, were it not for its connection with the following incident. Mr. M—, a stranger, who had just arrived in the town with his family, on their way from Bessarabia in Russia, to B—, in Wallachia, where they intend to settle, being informed, on the above-mentioned occasion, of a missionary's residence in this place, called on me the next day.

In the course of the religious conversation that arose between us, I could easily perceive that Mr. M— must once have enjoyed much missionary intercourse, as the way of salvation I pointed out to him was theoretically perfectly well known to him, both from the Old and New Testaments. Upon my asking him for his opinion, and the decision he had come to, on the important matter in question, as well as which of all the passages that were adduced in its favour, was mostly calculated to impress upon his mind the truth as it is in Christ Jesus, he replied "that it surely was the liii. chapter of Isaiah, which must seem to every impartial Jew as most confirmatory of the doctrine contained in the New Testament, neither had any of the numerous rabbinical commentaries he had perused on the subject, he continued, ever been able to satisfy him; but as to his decision, having been imbued from their very infancy with such fearful prejudices, and toiling—as I must further consider, he went on to say, day and night, in the sweat of their brows, to gain a scanty living—surely he and his equals were not, with such drawbacks, the fittest judges in these grave matters.

He added, "that he was very glad, that by his care his boy would be spared struggling with the first-named difficulties at least, having been until now instructed in the New Testament principally, and thus he would, after some time, be able to read the Old Testament with much advantage. In compliance with my request, Mr. M—, with his wife and boy, visited me in the evening. The pleasing impression made on me that evening, will, I am sure, not be effaced from my memory for a very long time. Both mother and son were very respectably attired; the former is a very lively, prudent woman, the latter, about twelve years of age, having a very fine, intelligent countenance, is not only pretty well instructed in many parts of our blessed Gospel, but is, I am fully convinced, converted to the faith of our common Lord and Saviour.

Amongst the many remarks I addressed to this interesting Jewish child, I also said: For what purpose did Jesus come to this world, "Why, to save us from perdition," he immediately replied. Upon my further asking whether he really felt it be so in his heart, he very simply and with truly childlike innocence,

answered: "Before I knew Jesus, I was very much afraid to die, but not now, for I shall be there, where Jesus is." But what surprised me the most was, that Mrs. M— assisted her boy, whenever he was not very ready with his replies, and herself catechised him on the historical part of our Saviour's life. On my asking how she had become acquainted with Christianity, she said, that when at home, she was in the habit of diligently studying the Bible, and that it was her greatest pleasure to do so. The German Protestant pastor in Russia, she continued, to whom she had introduced her boy, that he might be permitted to attend his school, had mainly contributed to this change in her, for being just engaged in prayer with his pupils when she brought her boy in, he immediately prayed for him separately, as a Jew, which trait of Christian sympathy affected her heart and conscience so deeply, that she could never after forget it. He also presented them with a Bible, and behaved very kindly to them during the whole of their stay there; and though her Russian Gentile neighbours, she further added, very often called her Jewess in a way of reproach, having become acquainted with the Bible, and learned to know who Jesus was, she was enabled not only not to consider it as an approbium, but even to tell them that it was the highest honour that could be bestowed upon her to be called the relation of the very same Jesus, whom her ignorant offenders adore as their Lord and Saviour."

All that I saw and heard on that, for me, long-to-be-remembered evening tended to confirm me more and more in the ardent hope, that Jesus was not only the boy's crucified Saviour, but both his father's and mother's too, in spite of what he had previously said, and her reserved expressions. How could I think it to be otherwise, when they, with evident pleasure, related to me of how their beloved son so often told them of his bright hope of being one day there, where Jesus is! It may be that they are at times attacked by fears and doubts, suggested by the prince of darkness. I also gave them several useful tracts, which the boy eagerly seized upon, and began to read in my presence. I am sure that both you and all, dear Christian friends, will join with me in my earnest pleadings before the throne of grace on behalf of this interesting Jewish family, that all their fears and misgivings may ere long be dispelled by the power of the Holy Spirit.

I cannot forbear on this occasion, when another year has rolled away into eternity and a new one is just being ushered in, shrouded in impenetrable darkness as to the results of the great events that are casting their shadows beforehand, to express, though very imperfectly, alas! the mingled feelings with which my heart overflows. While thus expressing our profound gratitude to you and the honourable committee for the Christian kindness and sympathy we have ever met with at your hands, for it is by your instrumentality, of the Lord's loving kindness, that I am what I am.

II.

PRESSBURG.

FROM the Rev. I. SALKINSON:—

At the commencement of this year, while taking a retrospect of the twelve or

thirteen months spent here, I desire, first, to remember the name of the Lord God, who has made His goodness pass before me, and kept me safe at a time when many of my near neighbours suffered from indigence, sword, and pestilence—three sore judgments which had been inflicted upon this unhappy country: indigence by reason of a severe frost at spring, which cut off a great part of the precious fruit, especially the grape-vines, the chief support of the country; the sword of the enemy, which passed by our very windows; and then the cholera, which followed. From all these the Lord has shielded me, and also prevented some impending persecution, which I almost expected, from fanatical Jews; and instead of this I found good friends, and an help meet for me according to my own heart, and have now before me a fertile field, where I labour in the name and for the honour of our dear Redeemer. I feel He has sent me, and that it is good for me to be here. These are all great and tender mercies granted to me, being myself unworthy of the least of them; I therefore, with a grateful heart, thank the Lord God, who brought me out of my native country, separated me from my kindred, and has revealed to me His beloved Son, by whose life, death, and resurrection, I am what I am. If I forget all these benefits, if I do not remember to praise and bless the God and Father of our Lord Jesus Christ, let my tongue cleave to the roof of my mouth. As long as I live, then, with heart and tongue I shall praise and bless my God and my Redeemer.

Now, that you might better understand, and take a more lively interest in the Missionary work going on in this place, it is necessary to be reminded of the two obstacles which are in the way of our proceedings. First: the Jews are here almost all of the orthodox party, cleaving to the prescribed forms and lifeless ceremonies of their traditions, which darken their eyes as with a cloud, so that they cannot see the pure spiritual light proceeding from the doctrines of our Lord, though they hear them with their ears. Secondly: they live in a Catholic country, where the old feuds and mutual hatred are not much subsided, and where Christianity is presented to them as a religion of dead works and beggarly elements, like their own, and mixed up with forms of idolatry, too. Such is the place which has been assigned to me, and I bless God for it, since I fully believe there is not one Jew who had ever heard before that a Christian man is one who serves and loves the God of Israel, and believes in His revealed word from beginning to end. When you meet with any Jew here, he will tell you that he knows a great deal, or everything about the Christian religion; that is to say, he will tell you all the various holy days of the Church, for on them he is forbidden to carry on his business openly; he can distinguish the Franciscan from the Augustinian or Capuchin by their dress, for he deals with them, and from them he gets also his information that a Protestant is one who chooses and rejects revelation according to pleasure. Hence a Jew once told me he was more like a Christian, and I more like an infidel, because he believes in purgatory, and in the efficacy of prayer for the dead, whereas I believe in neither. However, in spite of all difficulties and impediments, I preached Christ according to the Scriptures to many of my benighted brethren, showing them not merely the theory of a pure Gospel in abstract, but also the happy results which that theory has produced in Britain, America, and other parts of the world, where men wild by nature have been "grafted in" into the good olive-tree, and have borne fruit which "cheered God and man." My labour in thus preaching has not been in vain, and I shall not be ashamed of it in the day of Christ.

I have now a goodly company, who are renewed in their minds, or enlightened and drawn out from their former delusions, and stand at a distance, looking upon Jesus, and hesitating, as Moses did at the sight of the burning bush, wondering what that great sight might mean. "Is that an angel of the Lord? Is He the very Christ?" I do hope, ere long, He Himself will make His voice heard by them, saying, "I am your Lord."

As examples of such as have changed their views respecting the Gospel, or are investigating its truth, I reckon Mr. —, of whom I gave you an account in a former letter. He had held the office of a rabbi for six years in a considerable town; he is now independent, and spends most of his time in study. He is here venerated very much by the Jews. This man is now reading the Epistles of Paul; has read over the "plan of salvation" with great scrutiny and approbation. He has rebuked some Jews in my presence for speaking disrespectfully against Christ, telling them that they spoke out of ignorance. Whatsoever his end may be, he is at present not of Christ's enemies. Two teachers have given up their blasphemy, and are now admirers of the Gospel. The family of Mr. —, a very orthodox and even bigotted family, speak of Christ with reverence and fear; they regard Him almost as their Saviour. Two young children of a friend, with whom I occasionally read the Gospel of John, prepared a Christmas-tree, and illuminated it one evening when I was there by invitation; and the little presents I made them they called (as the Christian children here call Christmas presents) "Christ's gifts." One young man, who was wont to fall in a rage when seeing me, blaspheming the Name which is above all names, and telling me that as long as I bore no fringes, no phylacteries nor beard, I had no right to mention the name of Israel's God,—that young man is now a humble listener to the doctrines of our Saviour!

With joy and gratitude, and humble reliance on the Divine goodness, I conclude, and say, a door of usefulness has been opened to me; if we faithfully work, pray, and preach, we shall reap ripe fruit in its season. Our Lord will establish the work of our hand, and will be yet glorified in our midst.

III.

NUREMBERG.

OUR friend, the Rev. P. JAFFE, had been for some time laid aside from his work by reason of severe indisposition. But the gloom of the sick chamber has been cheered by the intelligence of another wanderer having been brought to the fold of the Shepherd of Israel, and that through his indirect instrumentality. Some time ago Mr. JAFFE, in one of his Missionary tours, fell among thieves, who robbed and ill-used him; little did he imagine that this should have influence in subduing bitter prejudice from the mind, and thus pave the way for the reception of the simple Truth as it is in Jesus: "God moves in a mysterious way, His wonders to perform." Mr. JAFFE says:—

You will, I am sure, also rejoice at the good news it contained, and bless God for the great things he has been pleased to show to this our brother. After

a few introductory remarks, our brother goes on to say, "You are aware of the great mental conflict I had to pass through, before I could find the courage to tell my beloved wife of the great change I had experienced since I have come to be a believer in the Lord Jesus Christ. I always looked to consequences, instead of looking for guidance and help from above; and this made me feel most wretched. My wife noticed my unhappiness, and pressed me to tell her the cause of it; but I always evaded her questions. Thus things went on for some months, till at last, God, in His goodness and mercy, showed me how greatly I was dishonouring him by my conduct; and I resolved, after seeking strength and wisdom from above, that there should be no longer any secret between me and my wife: and the same day I opened my heart fully and entirely to her, telling her of the wonderful things the Lord has effected for my soul; what joy and happiness I now feel in being able to call Jesus mine; and how I should feel myself the happiest of men, if she also were to open her heart for a reception of the truth. The effect this discovery had upon my wife was extraordinary; she was completely overcome. Her case was pronounced as being very serious, and she was ordered to bed, which she did not leave again for six weeks. What I suffered during that period, no one but God knows. When my dear wife became convalescent, and able to be about again, I fondly entertained the hope that her usual cheerfulness and vivacity of spirit would again return to her; but in that I was doomed to utter disappointment. My dear wife remained dejected in spirit, and melancholy in mind; and, do what I could to rouse her from her stupor, I could not succeed. Indeed, when on one occasion I was trying to cheer her up and raise her spirits, she even threatened to leave me and to return to her parents. Those were heavy days of trial and affliction for me; but also days in which I experienced God's love and grace in such a way and manner as I had never done before. I committed my trouble into the hands of an all-wise and merciful Saviour, believing that He would, in his own good time, appear for me.

"It was about the latter part of last August when a letter from you arrived, containing the sad news of the catastrophe that had befallen you on one of your missionary tours. I felt very much shocked, and, pardon my weakness, when I tell you that tears of sympathy coursed down my cheeks; my wife happening to come in at the moment, was startled upon seeing the distress I was in; she inquired whether any bad news had reached me, and I handed your letter to her; but when she found her mistake, she let the letter fall out of her hands, but after a while she took it up and began to read. Judging from the time she sat over that letter, she must have read it over and over again; and when, at last, she laid it aside, she seemed sunk into deep meditation, and a terrible struggle seemed to go on within her. It evidently cost her no small effort, when she, after a while, said, "Poor man, how I pity him!" and then, to my great wonder and delight, she asked to know something about you. I embraced the opportunity, and gave her all the particulars of how I first made your acquaintance here, and our intercourse together, of our subsequent meeting in Nuremberg, and the result of that meeting, and then our last meeting at Insbruch, during my dangerous illness; of the comfort you were to me then, and how the Lord, having opened my eyes to see in Jesus my Saviour, I embraced him with full purpose of heart, and, believing my end to be near, I gave myself up to him in the holy ordinance of baptism.

My dear wife listened to all I said with the profoundest attention; but not a remark escaped her lips; she was lost in deep contemplation the remainder of the

day, but in the evening—that memorable evening which I shall never forget—she expressed a desire to tell her something about the nature and teachings of the Christian religion, and wanted to know whether I would not supply her with a New Testament. My heart bounded with love and gratitude to God as I handed to her the precious boon. I began to see in it the commencement of happier and brighter days for us. My beloved wife began to study the sacred volume with a will and determination, which at once showed her earnestness and deep sincerity of heart in what she was about; and as she sat, day by day, week by week, and month by month, over her investigation, I discovered, to my inexpressible joy, a change, great and glorious in its result, gradually come over her; and when she had finished the solemn and serious task, she was enabled with one of old to cry: ‘Lord, I believe, help thou my unbelief.’ Yes, my beloved wife has been given to me back again in the bowels of Jesus Christ, and higher, greater, and more glorious interests bind us now to each other. There is now nothing more to separate us, one faith, one hope, and calling, one Lord and Master, forms the bond of union between us; and if, in our former life we thought ourselves happy, oh, how inexpressibly happy shall we now be with Christ for our Saviour, with God for our Father, and with the blessed Spirit for our guide, and teacher, and sanctifier. One favour, my dear brother, we have now to ask you, and it is the especial request of my dear wife, and that is, that you should come and administer to her also the sacred ordinance of baptism; she said that she would regard it as a special privilege to have you perform that act for her, and I am quite willing, in case you should come, to defray half your travelling expenses here, if your society would kindly allow you the other half. Do let us know of your decision, and that right soon.”

I have written to our brother to say that I have laid his request before you, and that I shall let him know the result as soon as I hear from you.

How uncertain is human life; and how unstable are all worldly things! To-day we are and flourish, and to-morrow we are cut down, dried up, and withered. These solemn reflections force themselves upon my mind, as I look back on the lives of many whom I knew, and who, during the last year, have, as by a sudden blast, been taken away; and perhaps none present a more striking and solemn case than that Jew whom I had occasion to mention in my last journal. Little did he or myself expect, that before another year dawned upon us his soul would be required at his hands. And was he prepared for that change which so suddenly came upon him? This, we cannot, with any degree of certainty, affirm; but still, we will charitably hope, that from the desire he evinced to know what is truth, he may, even at the eleventh hour, have laid hold upon Christ by faith, and rested his soul's salvation upon His meritorious sacrifice. Soon after the interview I mentioned in my journal that I had had with that son of Abraham, I supplied him, according to his request, with a Bible and Testament, for which he gladly paid me, and seemed much pleased with his purchase. We had again a long and interesting conversation together, he urging again his old objections against the evidences of the Christian truth, and I endeavoured to remove and obviate them. On parting with him, he requested me to call again soon. This I did in about a week after, when I was again kindly received. He told me that he had read parts of the New Testament, and that he was taken quite by surprise in finding in it such sublime doctrines and divine truths, and that he did not at all wonder that the contemporaries of Jesus, in His days, could not stand

such bold and heart-stirring teaching; but, for all that, he could not see how it was at all necessary that Jesus should have to endure such ignominy and death with a view of working out our salvation. This I tried to explain, by referring him to God's moral government, and the law of eternal and inflexible rectitude, which is based upon it, which rendered it necessary that some such extraordinary means should be devised, by which man's redemption from sin and its consequences could be insured, and yet God's law, and the requirements of justice, remain inviolate. I then referred him to the doctrine of substitution—showed him how that doctrine runs throughout the whole Bible—how it was believed in and practised by the Jewish as well as other nations, and how, in an especial manner, one person was spoken of and pointed out in the Word of God, in whom the doctrine of substitution shall be in an amazing manner carried out and exemplified. I then pointed him to the person of Jesus as being that great substitute, and showed how that, through faith in His atoning blood and vicarious suffering, we alone can obtain pardon, justification, and redemption. The truth seemed to have made some impression upon him, for he appeared lost for some time in serious meditation, and when he again spoke, he remarked that he should like to have that subject continued the next time; but that next time never came. When, a few days later, I called again, I found him dangerously ill in bed, and a day later he departed this life. Oh, that we may ever be found in such a temper and disposition, that when the Master comes and calls us hence, we may be found ready and prepared to enter into the glories of the other world!

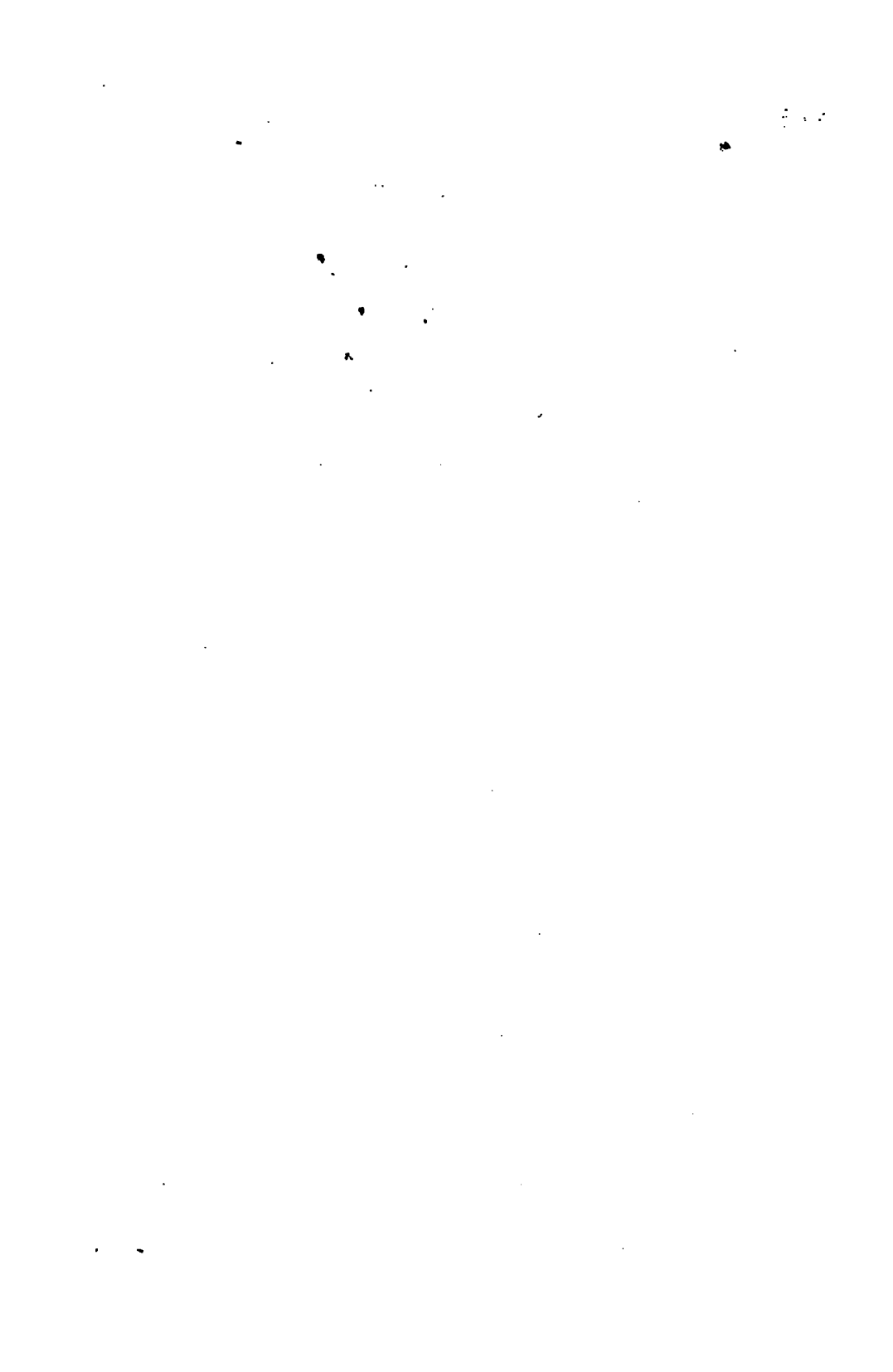
IV.

MISSION TO NORTH AFRICA.

THE following will be read with peculiar interest, especially as developing the circulation of the Word of God, and the cordiality with which it has been received:—

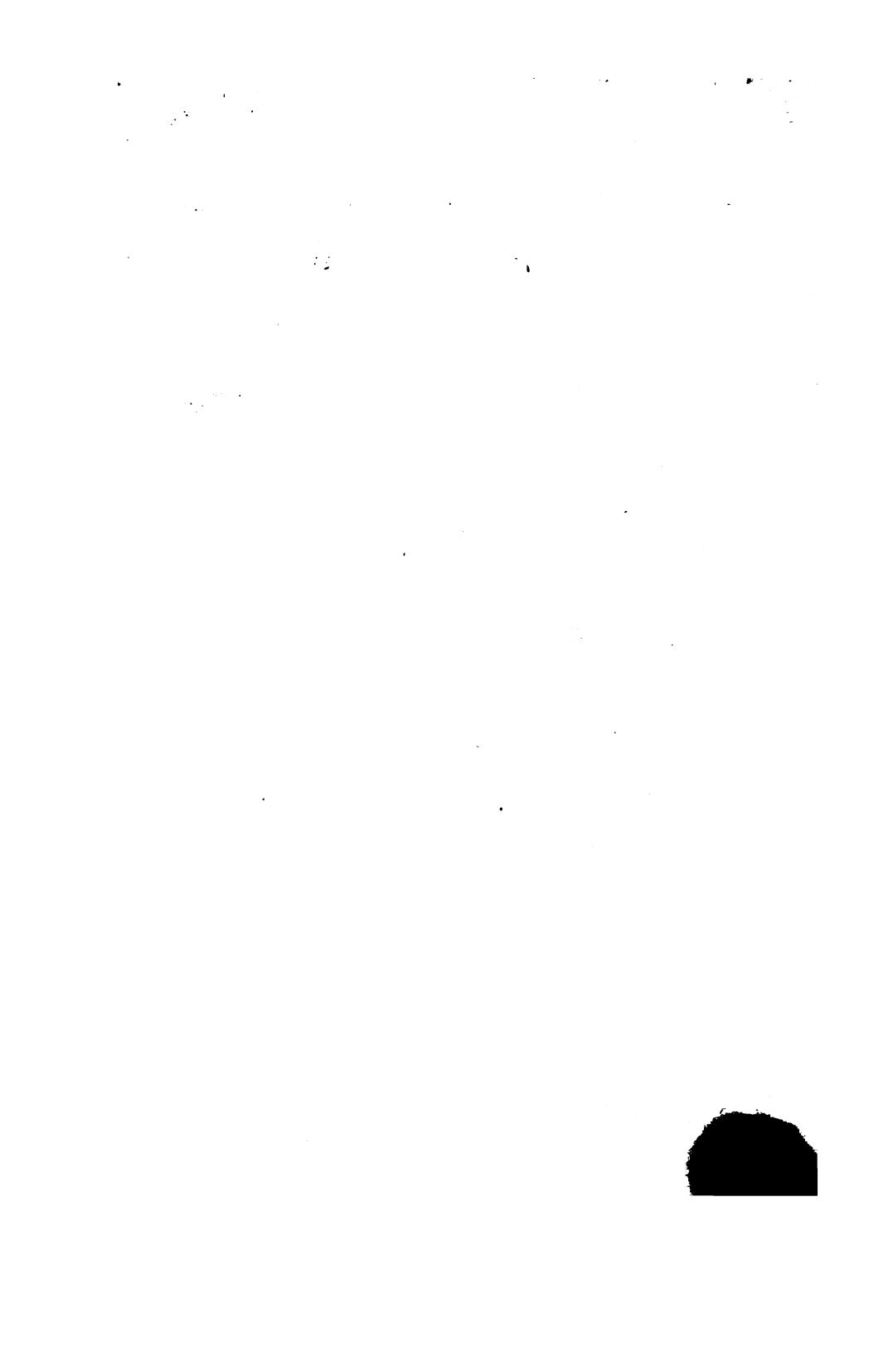
It is now nearly two years since I last reported the progress made in this important branch of Missionary operations—important not only for its own sake, but also for the opportunities it affords of proclaiming *visa voce* the doctrines of the sacred Volume.

At the commencement of last year, a colporteur was employed in this work, but the persecution that broke out, and my departure for England, led necessarily to a termination of his labours. He had, however, during his four months of service done very good work. Since my return last August, the work has been resumed; and the following figures represent the results attained. Scriptures sold, 880; gratis, 473; total, 1353.—Proceeds of sales, £32 1s. 4d. Books sold, 22; gratis, 393; total 415.—Proceeds of sales, 3s. Adding these numbers to those published in the Society's Report for 1865, it will be seen that this Mission has been instrumental in putting into circulation 5254 copies of the sacred Scriptures; and 3379 volumes of religious works; and that, by the sale of 3961 of the former, and 1611 of the latter, £222 10s. have been realised. As this work has been carried on during five years and two months, it follows that upwards of 1000 Scriptures and 650 books have been disseminated on an average every year. I consider these results as highly satisfactory. They would compare favourably with similar efforts



terrible effect it had, especially upon those who spent the previous night of the New-Year's day in rejoicing and hilarity, when, all at once, they were aroused by an invisible tremor: the noise was louder than the roaring of many waters; the earth swaying itself to and fro; the houses balanced themselves and bowed to each other, ready to tumble down and to crush everything beneath their massive masonry. At this awful moment many buildings were heard cracking, women screaming, children crying, men losing their senses, mothers, with babes in their arms, running out of their houses in their night-dresses, with the utmost terror. Many persons fled, with their families, into the country. The greatest consternation prevailed that day, as the first shock was followed by two more, at distant intervals. The scene was dreadful; the stoutest heart got faint, and, I am sure, the sceptic and the scoffer must have trembled; the worldling, who dotes upon earthly things, must have lost his confidence in the earth; the Arabs feigned to be calm, but it has been remarked that the Jews were the people mostly affected with fear. And no wonder at that, since Moses has foretold their terrifying state during their unbelief. (Deut. xxviii. 67.)

Blidah and the neighbouring villages have terribly suffered from this calamity: there is not a house in that town which has not been damaged. Some came down; others will have to be pulled down. All its inhabitants are camped in tents in open places, as their dwellings are threatening destruction. The adjacent four villages, La Chifa, Ben Rowen, Mosiaville, and El-Afroun, formerly flourishing and populous places, are now heaps of ruins; the houses lie literally extended in ruins. Many isolated farms around them on the plain have severely suffered; in the villages the number of killed and wounded are 150. The poor, unfortunate people were mostly asleep when the catastrophe happened. It must have been a heart-rending sight. These places presented a sad spectacle when I went to see them. I took with me my night bag full of tracts and Testaments, in various languages. I found my Jewish friends, in common with the rest, in the most despairing situation on my arrival at Blidah. I was brought to Mr. B— J—'s tents, where I deposited my bag, and at once filled my pockets with books, wishing to circulate them amongst the people; but a number of Jews soon grouped around me, hailing my arrival. Some asked me for news from Algiers; others desired me to go with them to see their houses, and the general havoc of them; but I told them it was my desire to be in some way useful to them which brought me down, and not to satisfy my curiosity; and after having spoken to them words of comfort and exhortation, I offered my mite towards the making of a collection for the poor; and giving them tracts, I left that quarter, and directed my steps to another encampment of the Jews; nor did I lose the opportunity of giving tracts to Arabs and Europeans. I then proceeded with my bag to distribute tracts indiscriminately to all who could read them. They were most readily received, and read. I have reason to believe that they will be profitably perused by all. I was told by some of them that I could not have done a greater kindness to them than to occupy thus their minds, to divert their attention for awhile from their deplorable condition in this way. I tried to dissipate the fears of many and to cheer up others, exhorting all whom I could address to repent and amend, to look away from things of time and sense, and to seek those things that are on high, where Christ sitteth on the right hand of God. It was a season when many might have been profited by this powerful and solemn warning, if they would only give heed and watch Providence. (Jer. viii., 7.) God speaks to man, even in our day, in divers manners,



to every poor Jew or Jewess, of every age and sex. The principal work done there is weaving linen, which brings a tolerable income to the institution, from which, together with voluntary subscriptions, they pay the wages of those who work there. The whole Jewish population, the Chief Rabbi informed me, amounted to 2,300, whilst other Jews gave me the number as 4,000.

For some days, I spent several hours in the Ghetto, conversing with many in their synagogues and houses; and twice I had large crowds around me in the small square of the Ghetto. Some of them listened with apparent interest to the truth of Christ, which I declared to them; others came forward calmly, and with reasonable arguments, according to their own convictions; but some became violent in their opposition to Christ. Perhaps this was the first time that the Jews in Venice had Christ preached to them, and, without looking at the result, I am thankful that I have been able to do so in a place so long shut up to the Gospel. I distributed among them sixty-one Epistles to the Romans, in Italian. One day I paid my respects to the Chief Rabbi, who received me very friendly, and we conversed together for some time, until he felt, perhaps, that he could not contradict the arguments I used, proving to him that Christ was the Messiah, and that there was no salvation without Christ; when he became angry about the agents of the English Propaganda (so he called it), and their agents at Milan, whom he had seen last year. I explained to him that our position was different from what is called the Propaganda at Rome, and that our object was simply to preach Christ to the Jews. I spent more than an hour with him, and I trust that it was a profitable hour.

In visiting these places, an untrodden Missionary field, I found the soil hard indeed, and so different from other places, where, by years efforts, the soil has become prepared for sowing the seed; however, even a few words of Christ, spoken in faith and in love, we may trust will not be lost, and bear fruit in due season. Venice, Verona, Padua, Peschiera and Mantua, and others not at a very great distance from these, form an important new field for Jewish Missions, and I trust that the time may soon come when it shall be occupied. Hitherto it is gratifying to see the beginning of a great work, by means of Missionary visits, evangelists and colporteurs speaking freely to the people about the great truths of Christ, and selling scriptures publicly in the streets.

The end of another year is close at hand, I look back with deep gratitude for the little even the Lord has permitted me to do here, since my arrival. During the last year I have carried on my work, and visited several thousand of Jews at Rome, Florence, Bologna, Ferrara, Raccigo, Padua, Venice, Verona and Mantua, making known to them the unsearchable riches of Christ. May the Lord give his rich blessings on these labours, and grant that soon better days may come for Italy, and especially for the many sons and daughters of Israel that dwell in the land!

VII.

ADRIANOPLE.

THE following is from MR. G. NEUMANN:—

My Saturday Bible-class had also, during the just closing month, its uninter-

rupted regular course, affording me plenty of opportunity in casting the net, and sowing the good seed broadcast to the right and left. Especially was this the case twice, when we had under our lengthened and comprehensive consideration Genesis xlix. 9, 10, and Ezekiel xxxvii. You may be well aware that the general opinion and exposition of this most interesting, as well as most important part of the Scriptures by the Jews, is the *general* resurrection of the dead; such, alas! is their spiritual blindness, that the clearest, most cheering, and most hopeful prophesy of their future is so darkened, that they are not able to see the light, even in such clear passages. The people attending my class form no exception of the rest. I had hard work to convince them that this glorious prophecy does not refer to the *general* resurrection of the dead, but to the resurrection of the "spiritual deep sleep," and spiritual death of the ancient covenant people, which the prophet most clearly expresses in the eleventh verse, "These bones are the whole house of Israel." The contents of the chapter are, "By the resurrection of the dry bones, the dead hope of Israel is revived; by the uniting of the two sticks is shewed the incorporation of Israel unto Judah; and lastly, the promises of Messiah's kingdom." The prophecy describes minutely the actual present state of the Jews in their long, very long captivity, but the gracious long-suffering Lord did not cast away for ever His chosen people, "still beloved for the fathers' sake," &c. They could not deny or gainsay the force of the argument, but, on the contrary, they rejoiced that the Bible holds out to them such a hopeful and blessed future. I admonished them, that even now is the acceptable time for every individual Jew to believe in Him who is the King of the Jews, and whosoever embraces Him and is cleansed by His blood, him He bringeth to the heavenly Canaan, of which the earthly Canaan is only a type and a shadow. I close this statement by saying that it was not unprofitable at all to them. May the Lord bless His own holy word!

PROFESSOR CASSEL.

WE have received peculiarly encouraging and satisfactory statements from Dr. CASSEL, detailing the course he has adopted in publishing the truths of the Gospel, and that by methods which appear the best adapted to invite and secure the attention of the more enlightened classes.

A FRIEND OF ISRAEL has in the following note so indicated our own views and feelings, that we thankfully append it to the foregoing Missionary statements. It will, indeed, be infinitely delightful to find ourselves side by side in the holy war with devout believers of the seed of Abraham in the Old Testament Scriptures:—

"The long-predicted war of religious opinion seems now to be opening around us. Men are starting into fresh life and activity on all subjects connected with the Bible, and the conflict appears now to be gathering thick around the Grand Old Book. To all Christian friends of the Jew this must be a time of prayerful anxiety and also of profound interest, for where do we find the ancient people of God? We find them, not with Romanists—not with infidels, but with the Biblicists, the

men of the Bible, determined to stand by it; for to the Christian *it* is the foundation of all that he believes of the teaching and atonement of Christ; to the Jew it is the charter of his highest temporal and spiritual hopes, and the witness of his peculiar dignity. But we, as Christians, want more than this;—much as we rejoice at such a position, we cannot be satisfied; we want him to love the same Saviour, to know and feel that the ‘Sun of Righteousness has arisen with healing in His wings,’ that ‘the Desire of all nations’ has come, ‘a light to lighten the Gentiles, and the glory of His people Israel.’ ‘Yet for this I will be inquired of by the house of Israel.’ Let, then, the people who have been led by His Spirit to realise the fact that the Friend of publicans and sinners, the despised Nazarene hath surely ‘borne our griefs and carried our sorrows,’ betake themselves to earnest and united prayer for their elder brethren; and let all Gentile Christians wrestle with increased earnestness, that the Lord would pour out a spirit of grace and supplication upon these neglected wanderers; for it is in connection with *their* devout inquiries that the one grand blessing, including every other, is promised:—‘Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them.’ When such a course is adopted, the time will not be far distant when they, as a nation, after all their wanderings, will ‘look upon Him whom they have pierced, and mourn,’ and the Saviour ‘shall see of the travail of His soul, and shall be satisfied.’”

We trust that these feelings will widely pervade the spirit of the approaching Anniversary, of which due notice will be given in our next.

Several articles of interest have been deferred till next month for want of space.

FROM AN AMERICAN PUBLICATION.

“I have loved thee with an everlasting love.” Jer. xxxi. 3.

“Does Jesus love the Jews? We love
The land which gave us birth;
And Canaan was the sacred spot,
Where Jesus dwelt on earth.
O'er Judah's circling hills he trod,
In childhood's sunny hours;
He drank of Jordan's shining wave,
And gathered Sharon's flowers.

“Doth Jesus love the Jews? we love
Our own dear native tongue;
The accents of our first-learned prayer,
The hymns which first we sung.
And every word which Jesus spoke,
Holy, and pure, and true,
Was in the language Eden heard,
The language of the Jew.

“Does Jesus love the Jews? We love
More than each other friend;
The sick one o'er whose couch we watch,
The little child we tend.
'Twas Israel's dead whom Jesus raised,
'Twas Israel's babes He blest,
'Twas Israel's weary burdened sons,
Who came to Him for rest.

"Does Jesus love the Jews?
 He wept, o'er Salem's coming woe,
 Such tears as sorrows of His own
 Had never caused to flow.
 He died! Love hath no greater proof,
 Which even God could give,
 Than that the Lord of all should die,
 That dying Jews might live.

"He rose, and dying Jews beheld
 His triumph over death,
 And first on Jewish hearts he breathed
 His Spirit-giving breath.
 And yet another proof of love
 To Israel's sons was given—
 'Twas in the act of blessing Jews
 That Jesus went to heaven.

"Does Jesus love the Jews? Oh, then,
 In every Christian heart,
 And prayers, and thoughts, and glorious hopes,
 Israel hath surely part:
 Eternal life we owe to Him
 Who once was born a Jew—
 Can they who love the Saviour fail
 To love His brethren too?"

TO OFFICERS OF ASSOCIATIONS, COLLECTORS, AND OTHER FRIENDS OF THE SOCIETY.

THE Society has still urgently to plead for an increase of pecuniary resources. It will greatly oblige and facilitate if contributions are forwarded on or before the 31st of March, making all sums payable to Mr. GEORGE YONGE, 96, Great Russell Street, Bloomsbury; and, if by Post Office Order, payable at the Office, High Holborn, or at Great Russell Street.

The next Monthly Prayer Meeting will be held at the Office, 96, Great Russell Street, Bloomsbury, on Wednesday Evening, February 20th, at 7 o'clock.

CONTRIBUTIONS TO MEET THE SOCIETY'S PRESENT EXIGENCY.

By Rev. Dr. Weir:—				Capt. Morrison	£1	0	0
R. A. Macfie, Esq.....	£20	0	0	W. Ferguson, Esq.	1	0	0
Rev. T. Prust	5	0	0	Alex. Scott, Esq.	5	0	0
J. B. Matheson, Esq	2	2	0	J. W.....	1	0	0
Messrs. Morgan and Chase ...	2	2	0				

Error in January No. of "Herald."

"H. Bewlay, Esq., Dublin, 10s.," should be £2.

MEETINGS OF ASSOCIATIONS, &c.

DATE.	TOWN—AND WHERE SERVICE WAS HELD.	DESCRIPTION OF SERVICE.	DEPUTATION.	CHAIRMAN AND SPEAKERS.	COLLECTIONS.
Nov. 23	Leavington—Holly Walk Cong. Ch. ..	Pub. Mtg.	Mr. J. P. Cohen	Rev. W. Slater, Revs. J. Bruce, J. M. Blackie, L. E., and W. Read, M.A.	4 4 10
Dec. 9	Newport (Mon.)—Wes. Ch. ..	Sermon	Rev. Dr. Weir.	.. .. .	.. .. .
" 11	" Do. ..	Pub. Mtg.	"	The Mayor, H. Phillips, Esq., Revs. Lance, Darnton, and Blanch	5 3 2
" 12	Cardiff—Bap. Ch. ..	Address	"	Rev. Tiley, Messrs. Sully and Cory ..	1 13 1
" 13	Bridgend—Bap. Ch. ..	"	"	Revs. Jones and Holes, Messrs. Price, Marks, and Smith ..	1 17 2
" 14	Neath—Bap. Ch. ..	"	"	Rev. J. Taylor, Mr. Andrews ..	2 0 0
" 16	Swansea—Presb. Ch. ..	Sermon	"	.. .. .	4 7 6
" 17	" Wes. Ch. ..	Pub. Mtg.	"	W. N. Johnson, Esq., Revs. Barnett, Whitby, Gullan, Jones, Williams, and Griffiths ..	5 0 0
" 18	Carmarthen—Wes. Ch. ..	Address	"	Revs. Philips, Lewis, Jones, and Charles, Messrs. Adger, Eagnon, and Mortimer ..	3 11 3
" 19	Tenby—Ass. Rooms ..	"	"	Rev. Antony, and E. Roberts, Esq. ..	4 2 6
" 20	Haverfordwest—Taberna ..	"	"	The Mayor ..	3 0 0
" 21	Milford—Ind. Ch. ..	"	"	Revs. Guion and Richards, Messrs. Adams, Sutton, Waltham, and Deares ..	0 17 2
" 23	Pembroke—Ass. Rooms ..	Sermon	"	.. .. .	1 11 0
Dec. 9	Hereford—Prim. Meth. Ch. ..	"	Rev. L. Zucker	.. .. .	2 6 6
" 10	" C. H. Chap. ..	"	"	.. .. .	.. .. .
" 11	" Bap. Chap. ..	"	"	.. .. .	.. .. .
" 12	" Ind. Ch. ..	Address	"	Revs. Hill, Rees, Foster, and Slater ..	10 0 0
" 13	Ross—Bap. Ch. ..	"	"	Rev. Howe ..	1 4 7
" 14	Chepstow—Ind. Ch. ..	"	"	Rev. J. Thomas, Revs. T. Jones, and W. Calladine ..	2 1 7 1/2
" 15	Monmouth—Ind. Ch. ..	"	"	Rev. R. Smith, M.A., Revs. W. Campbell, M.A., D. Smith, and J. Man ..	1 17 7
" 16	Abergavenny—Bap. Ch. ..	Sermons & Add. to Yng	"	.. .. .	4 4 10
" 17	Tredeggar—Ind. Ch. ..	Address	"	Rev. J. Thomas ..	3 14 0
" 18	Merthyr—Presb. Ch. ..	"	"	Revs. J. Thomas, B.A., S. Griffiths and Beard ..	0 18 0 1/2
" 19	Aberdare—Ind. Ch. ..	Pub. Mtg.	"	Revs. J. Jenkins and H. Wilcox ..	0 14 8
" 20	Brecon—Wes. Ch. ..	Sermon	Rev. J. Wilkinson	Rev. E. Thorley ..	1 11 4
Jan. 12	Bristol—Pembroke Ch. ..	"	"	.. .. .	.. .. .
" 13	" Tabernacle ..	"	"	.. .. .	.. .. .
" 14	" Brunswick Ch. ..	Address	"	.. .. .	.. .. .
" 15	" Trinity Wes. Ch. ..	Pub. Mtg.	"	Revs. W. M. Parnham, M.A., S. Luke, J. Penney, J. Morris, Dr. Hamilton, and A. C. H. Seymour, Esq. ..	12 4 0
" 16	" Llanberis Villa ..	Address	"	.. .. .	.. .. .
" 17	Weston-super-mare—Ind. Ch. ..	"	"	Rev. R. C. Pritchett ..	2 5 4

CONTRIBUTIONS IN AID OF THE SOCIETY,

From December 20th, 1866, to January 20th, 1867.

SUBSCRIPTIONS & DONATIONS.

SUBSCRIPTIONS & DONATIONS.

	£	s.	d.
Abba, Miss	1	0	0
A Lady	0	10	0
An Invalid Friend	0	4	3
Bacon, J. P., Esq.	2	2	0
Barnes, Mr. J.	0	10	0
Bilbrough, Mr. W. H.	1	0	0
Bradley, Miss S.	1	0	0
Bradley, Miss S.	1	0	0
Dodd, Mr. J., by H. Liehstein, Esq.	2	2	0
Duncan, Mr.	0	4	0
Caltheoppe, Rt. Hon. Lord.	5	0	0
Clemon, Mrs.	1	0	0
Crouch, Miss	0	5	0
Friends of Israel	1	6	0
Garland, Mr. J.	0	5	0
Goldsmith, Miss	0	10	0
J. W.	0	3	6
Martin, M., Esq.	2	10	0
Palmer, J., Esq.	5	0	0
Pitt, Mr. G.	0	10	0
S. M.	0	2	6
Wallis, Mr. J. H.	0	10	0

ASSOCIATIONS, COLLECTIONS, &c.

[In giving the amount of collections in this list, the sum is stated, local expenses being deducted.]			
Aberdare, Coll.	0	14	8
Abney Chapel	0	17	0

	£	s.	d.
Ainwick	3	0	4
Avebury	3	8	0
Barnstaple	2	7	2
Belfast, by Rev. Dr. Weir:—			
" A. C. Weir, Esq.	1	0	0
" W. A. Robinson, Esq.	1	0	0
" H. H. Boyd, Esq.	0	10	0
Messrs. C. and W. Finlay	2	0	0
Bovey Tracey—Rev. Dr. Ritchie	2	0	0
" Mrs. Ritchie	2	0	0
" Miss Fuddicombe	0	10	0
Brecon, Coll.	1	11	4
Bridgend	1	17	2
Bristol, Coll.	11	18	0
Cardiff, Coll.	1	13	1
Carmarthen, Coll.	3	11	3
Chepstow, Coll.	2	1	7 1/2
Colchester	4	2	9
Pilton, Mrs. Whitney	0	5	0
Fishguard	0	13	0
Gleuton	0	3	3
Grafton Square Cong. Church, Mrs. E. Bristolow	0	10	0
Hartlepool	1	19	3
Hastings	3	0	0
Haverfordwest, Coll.	2	0	0
Hull	24	15	0
Hullian	0	16	0
Kettering	10	6	8
" Mr. Taylor	0	16	0
" by Miss Wilmet	1	0	0

	£	s.	d.
Leeds	14	19	10
Llanabody	1	0	0
Manchester	130	0	0
Merthyr Tydvil, Coll.	0	18	0 1/2
Milford, Coll.	0	17	2
Monmouth, Coll.	1	4	1
Neath, Coll.	2	0	0
Newport, Mon., Coll.	5	3	2
Newport, Pemb.	0	10	9
Norwich and Norfolk	6	14	4
Pembroke, Coll.	3	9	0
Subs.	1	16	6
Pembroke Dock—Mr. Dawkins	1	0	0
" Mr. McLean	0	5	0
Pershore	3	10	0
Reading	7	0	0
Ross, Coll.	1	2	1
" Mr. Bussell	0	10	6
" Mr. Boyce	0	5	0
" Mr. Bliss	0	2	0
Stockwell Ind. Church—Mrs. Fletcher	1	1	0
Swansea, Coll.	9	7	6
Tenby, Coll.	4	2	6
Tiverton—F. S. Gervis, Esq.	1	0	0
Tredeggar, Coll.	3	14	0
West Hartlepool	8	1	6
Weston-super-mare	18	10	0

FEMALE MISSION.

Haverfordwest—Mrs. Rees	1	1	0
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FEMALE MISSION.

Haverfordwest—Mrs. Rees .. 1 1 0

[REGISTERED FOR TRANSMISSION ABROAD.]

The Jewish Herald

UNDER THE
SUPERINTENDENCE OF THE
BRITISH SOCIETY



FOR THE
PROPAGATION OF THE GOSPEL
AMONG THE JEWS

UBBUSH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL.—*Jer. xxxi. 7*

OFFICE :—96, GREAT RUSSELL STREET, BLOOMSBURY SQUARE.

No. 255.]

MARCH 1, 1867.

[Price 1d.]

The Missions.

THE accounts given by our Missionaries are simple but straightforward, and if they do not indicate any surprising instances, they at least show that our friends are treading in the footsteps of Him who went about doing good, healing the sick, feeding the hungry, and preaching the Gospel to all.

I.

LEGHORN.

FROM REV. DR. PHILIP:—

Though it is difficult to define the progress of our Missionary work, yet there can be no doubt that the work of God is in constant progress among His ancient people; that superstition and rabbinical traditions gradually disappear before the truths of the Gospel, and that the Jewish mind has undergone a change, within a very few years, which, when traced well, and delineated, must surpass by far the expectation of those friends in the Church of Christ who desire and pray for the spiritual welfare of Israel. How different is their intercourse now with the messenger who brings to them the good tidings of Jesus! and their views concerning Him who, according to the flesh, came from their nation, are far different from what they were in former years. And yet Jewish mission is but an infant still, in comparison with missions among other nations, Jewish missions have not at their disposal such acquisitory means as others have, viz., institutions, schools and churches (with two exceptions only); our weapon is the Gospel, and with this weapon alone we must fight our battles against infidelity, superstition, traditions, and rabbinical absurdities of centuries. Let us therefore not despise "the day of small things," let us not be surprised that our progress is so slow, but, let us be

its respectability, the father of a large family, whom I often see, referring, y, to former conversations which had taken place between us, asked me why I believed that Jesus Christ was the Messiah. He said that he had read the New Testament, which I had given him, but that he had found many observable passages: and, first, he referred to the two genealogies in Matthew and Luke, saying that they did not correspond with each other; and that, whilst it was written there that Jesus was the Son of Mary, it was not stated that Mary was a descendant either of Judah or of David, but that she was the wife of Joseph, whose genealogy was given, but in a twofold descent. In the first instance, I referred him to the Old Testament genealogy, where, though mothers are not named, yet, in the genealogical registers, all descent is counted from the father's side. Next I referred him to the genealogies of Kings and Chronicles—showing him how correspondent they were with those of Matthew and Luke. His objection was, that as Jesus was not the natural child of Joseph, and thus did not descend from the house of David, He had no claim to the Messiahship. So, I proved to him, though not to his satisfaction, from Isaiah vii. 14; and other passages. "But after all," he said, "what good can result if I believe this?" "All the good you can expect," I replied; "because you would believe the truth of God. In this book," I said, pointing to the Bible, "we are taught that we are sinners, and that we have no sacrifice but Christ who was crucified for us. We are told in this book that so many would have it; that Jesus Christ has come into the world to save sinners, and that every one that believeth in Him should not perish, but have everlasting life." "I cannot believe it," he said; to which I replied, "Remember Lot's wife also would not believe. I was once like you," I said, "and did not believe; but then I knew not these things; but now I know that Jesus is the Son of God and life eternal, and would not exchange my belief for the whole world. I have earnestly over it," I added; "pray to God to teach you, and perhaps you will believe yet; and then what a happiness it would bring to yourself and to your family!" He smiled and left me, pressing my hand warmly, but without saying a word.

One of the poor salesmen to whom I referred in my last letter, came to ask me of him an explanation of Isaiah liii., which I did, pointing out to him the passages that were slain for our sins. He earnestly listened to my exposition, and said that he had never seen the subject in the same light. However, his object to come to me was, to ask me if I would not bring out from my store some merchandise for him, that then he would be independent of the man from whom he had now his credit and livelihood, and might become a merchant. I told him, that if it was only for this that he would become a merchant, then it would be better for him to remain a Jew. I told him that I had nothing to do with his business, and that my only desire and duty was that Christ should come into the world to save sinners, and that he should have eternal life without Him; that He was the Messiah of whom Moses had spoken, and that none could be saved without Him. He then went to me, but two of his companions waited outside, and were to hear from him the answer which I had given. He then returned from Alexandria, now residing here, and I see very much of him. He has a New Testament in his pocket, which I gave him some years ago, and he has been reading it, and has been teaching each

thankful that it is sure. Heathens may be compared with the simple fishermen of Galilee, but the Jews with the philosophers of Greece; the mind of the former we can influence, and can act upon it as on the mind of a child; we can easily reason away from their minds their childish fancies as even superstitious, to give them far more precious knowledge; we can feed them with the milk of the Gospel;—but with the latter, the Jews, we require the philosophy of a Socrates and Plato, combined with the theology and zeal, and faith and fervency, of St. Paul; we have to employ logical and powerful arguments, to remove from off their minds the deeply-rooted traditions of ages, and the great antipathy to Him whom we desire to teach them to love, and to believe in Him with a saving faith. But we have the assurance, that it is not by might, nor by power, that the soul is converted, but “by my Spirit, saith the Lord;”—convinced of this, we are encouraged to go forward to teach and to preach Jesus of Nazareth to the Jews, thus sow the seed of God’s truth, looking forward to a great harvest, when we shall rejoice, and bring our sheaves with us. Our method of dealing with the Jews must naturally have much monotony in it; it is to know nothing, and to tell them of nothing, but Christ and Him crucified, and it is for this that we can give only a few instances of our daily labours among them, otherwise our reports would be continuations of repetitions. Then there are instances, like that of Nicodemus, which require to be kept secret from the knowledge of their brethren, and as our reports are read by many of them, it is better not to mention such cases.

Repeatedly I have referred in my letters to individual cases of interest, to some of them I might have referred again, whilst others have disappeared, but not without carrying along with them the truths which they have heard, and, perhaps, often deeply impressed by them; and it may lie dormant in their hearts for a long winter, to take deeper root, and to spring up luxuriously, when the winter shall have passed, when their spring shall dawn, and the Sun of righteousness arise upon them with healing influences, bringing forth a new life to bear a hundredfold fruit.

Though continued intercourse with many, yet the instances are a few only, where our conversations have assumed anything like a systematical reasoning, inquiry, or instruction. The increasing commercial intercourse of late years, in which the Jews here in Italy, especially, have had a considerable share, has greatly hindered a regular intercourse with them, and has to a large extent deadened them to the influence of religious truths, and to such a degree, that many who in former days observed strictly their Judaism, have, with that freedom to which political changes have entitled them, shaken off and cast away that religious respect and feeling so prevalent in former days amongst the Jews in general; and such a state is perhaps more noticeable here in Italy than elsewhere, with the exception of a few religious observances in respect to their fathers and nation, and a few prayers in Hebrew, which, however, the most of them do not understand. Judaism has been set aside to a great extent by the Jews in Italy; and some of them would not be distinguished from their Gentile neighbours—of whom many have a name of, but not religion itself—were it not from the shutting of their shops on Saturday, and some other festivals, and occasional attention on a dead service in their synagogue. Smooth seems to them this stream on which they glide on in their history; but it may be that it is the very Jordan which they are crossing now, to arrive to a better state, for which they have the promises.

I will give you here some of the instances of my intercourse with them. One

of great respectability, the father of a large family, whom I often see, referring, one day, to former conversations which had taken place between us, asked me if I truly believed that Jesus Christ was the Messiah. He said that he had read the New Testament, which I had given him, but that he had found many objectionable passages: and, first, he referred to the two genealogies in Matthew and Luke, saying that they did not correspond with each other; and that, whilst it was written there that Jesus was the Son of Mary, it was not stated that Mary was a descendant either of Judah or of David, but that she was the wife of Joseph, whose genealogy was given, but in a twofold descent. In the first instance, I referred him to the Old Testament genealogy, where, though mothers are mentioned, yet, in the genealogical registers, all descent is counted from the father's side. Next I referred him to the genealogies of Kings and Chronicles—showing him how correspondent they were with those of Matthew and Luke. His next objection was, that as Jesus was not the natural child of Joseph, and thus could not descend from the house of David, He had no claim to the Messiahship. This, also, I proved to him, though not to his satisfaction, from Isaiah vii. 14; ix. 6, and other passages. "But after all," he said, "what good can result from it if I believe this?" "All the good you can expect," I replied; "because you would believe the truth of God. In this book," I said, pointing to my Bible, "we are taught that we are sinners, and that we have no sacrifice for our sins but Christ who was crucified for us. We are told in this book that so God would have it; that Jesus Christ has come into the world to save sinners, and that every one that believeth in Him should not perish, but have everlasting life." "I cannot believe it," he said; to which I replied, "Remember Lot's wife, she also would not believe. I was once like you," I said, "and did not believe; but then I knew not these things; but now I know that Jesus is the Christ and life eternal, and would not exchange my belief for the whole world. Think earnestly over it," I added; "pray to God to teach you, and perhaps you may believe yet; and then what a happiness it would bring to yourself and to your family." He smiled and left me, pressing my hand warmly, but without saying a single word.

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A Jew who knew me from Alexandria, now residing here, and whom I see very often, carries still two tracts in his pocket, which I gave him in Egypt some years ago. He asked me to give him a New Testament, which I did. Almost each

time we meet he has some new questions to ask, and it is evident that he has been thinking about Christ for a long time, progressing in the knowledge of the Gospel, with a certain degree of conviction in his mind, but without any grace in his heart. And though halting now for a long time already between two opinions, he seems to be upright in his arguments, and of such we may well hope that the divine light of God's Spirit will break in some day upon his mind and heart, and lead him to Christ.

Such are a few of the instances of my experience. It requires much faith and much grace to have to do with these men, but the very intercourse with them, and their freedom to converse, is a considerable progress, which ought to encourage us, and make us thankful and prayerful before Him who alone can take away the heart of stone, and give a new heart, and who has promised that He will do it.

II.

MISSION TO NORTH AFRICA.

FROM the Rev. J. LOWITZ :—

I am glad to say that, through God's mercy, I have continued during the past month my missionary labours as heretofore, in visiting and conversing with the Jews, and encouraging them to study the New Testament, so as to get acquainted with the true way of life. Of late the fearful visitation of the earthquake" was the all-prevailing topic, which I think made many seriously disposed to listen to precious truths. Not a few asked me, of their own account, whether the Messiah's coming was at hand, which gave me the opportunity of showing to them that He has already come eighteen centuries ago, and that He is expected a second time, according to the prophets Dan. vii. 13, Matt. xxiv. 29; that in the meanwhile the Lord is visiting the earth with judgment, that the people may learn righteousness. To-day I expect some Jews to visit me in the morning, and you must excuse me for not giving you any detailed report. I will only notice that Mr. E—— continues to take an interest in the study of the New Testament, and I think begins to feel the divinity of its contents. As for my other inquirer, V——, he came several times in the course of last month to read with me the Bible, and to have it explained; but he is still upon a balance, whether he should remain here or return to his parents; but whatever he does I have reason to hope that the seed of truth has been sown in his heart, and that he will carry it with him wherever he goes, and that the Lord will cause it to spring up to His own glory.

III.

ADRIANOPOLE.

Mr. NEUMANN, indeed, expresses disappointment as to his hope of attracting the children to his school, for the anathema still exerts its influence on the minds of the parents. Mr. Neumann will probably transfer his labours to a more favourable soil.

Mr. ROSENBERG speaks of holding a conference with some young and

respectable Jews, first in reference to the Sabbath and then on many other subjects.

Dr. ZUCKERCANDL describes, in a simple and interesting manner, his progress both in his medical and spiritual capacity. He says :

I have sent you a specimen of my usual daily labours. I am thankful to say we are progressing favourably. A number of poor Jews and Jewesses come daily for medical advice ; on these occasions I preach to them the love of God in Christ Jesus, the King of Israel, and our Redeemer. This I also do when visiting them in their own houses. [He refers to cases in which the truth thus faithfully spoken, has apparently made a deep impression on the mind : we give one or two.] I am treating a young Spanish Jew in consumption. The nature of his disease prevented a lengthened conversation, and, therefore, I at once directed him to the Mount of Calvary—setting before him the sufferings, death, and resurrection of the Messiah, and exhorted him to look to Him, in faith; and then should it be the will of our Heavenly Father to release him, by death, from his bodily suffering, then he would have the assurance that he would through Him, be saved from eternal suffering, &c.

He said as well as his cough would allow, “ thanks be to God who sent you to me, to give such sweet words of comfort and hope.” He stopped a moment, and then added, “ yes, yes ! I believe in the Messiah, that He is my Redeemer ! ” On my fourth visit, I found him sitting on his bed ; all the symptoms of his disease were very hopeful. I read a portion of John vi., and made a few remarks ; I never saw such a remarkable change in the countenance, as in his at this moment. After spending some time with him, I put my hand upon his head, recommending him, his wife, and others present, to the grace of our precious Saviour, giving them my weak, but hearty blessing. They altogether exclaimed with a loud voice, “ Amen ! ” I cannot express to you the joy I felt at this moment. May I not say, that I am sure that this “ Amen ” went up to the throne of our Heavenly Father, and, through our precious Redeemer, was received as lovely frankincense. Referring to a case of an old man which he had stated in a former letter, he says, “ A few days after he called again. Two hours were spent in religious conversation. My principal object was to break down the high walls of talmudical self-righteousness, upon which these poor blind people base all their hope of salvation. After many remarks on the topic, I said to him, “ What do you now say in reference to the righteousness we need ? His answer was as follows, ” —striking a Judeo-Spanish New Testament, lying open on the table—“ All these words are right and holy, I believe on the Holy King and Messiah,” &c, and at the same moment took my hand, shook it heartily, and said, “ I will come again, but, like Nicodemus, only at night.”

He gives other instances of a similar encouraging and hopeful character, and then stated his reasons—which we quite coincide with—why he has not urged, or even mentioned, the object of baptism to these professed believers in the truths which he had proclaimed, and thus concludes —“ Such is the nature of our labours, sowing, praying, and weeping. May the Lord cause the shower of blessing to come down in its season, that the barren trees in this desert field may speedily yield fruit ! ”

time we meet he has some new questions to ask, and it is evident that he has been thinking about Christ for a long time, progressing in the knowledge of the Gospel, with a certain degree of conviction in his mind, but without any grace in his heart. And though halting now for a long time already between two opinions, he seems to be upright in his arguments, and of such we may well hope that the divine light of God's Spirit will break in some day upon his mind and heart, and lead him to Christ.

Such are a few of the instances of my experience. It requires much faith and much grace to have to do with these men, but the very intercourse with them, and their freedom to converse, is a considerable progress, which ought to encourage us, and make us thankful and prayerful before Him who alone can take away the heart of stone, and give a new heart, and who has promised that He will do it.

II.

MISSION TO NORTH AFRICA.

FROM the Rev. J. LOWITZ :—

I am glad to say that, through God's mercy, I have continued during the past month my missionary labours as heretofore, in visiting and conversing with the Jews, and encouraging them to study the New Testament, so as to get acquainted with the true way of life. Of late the fearful visitation of the earthquake" was the all-prevailing topic, which I think made many seriously disposed to listen to precious truths. Not a few asked me, of their own account, whether the Messiah's coming was at hand, which gave me the opportunity of showing to them that He has already come eighteen centuries ago, and that He is expected a second time, according to the prophets Dan. vii. 13, Matt. xxiv. 29; that in the meanwhile the Lord is visiting the earth with judgment, that the people may learn righteousness. To-day I expect some Jews to visit me in the morning, and you must excuse me for not giving you any detailed report. I will only notice that Mr. E—— continues to take an interest in the study of the New Testament, and I think begins to feel the divinity of its contents. As for my other inquirer, V——, he came several times in the course of last month to read with me the Bible, and to have it explained; but he is still upon a balance, whether he should remain here or return to his parents; but whatever he does I have reason to hope that the seed of truth has been sown in his heart, and that he will carry it with him wherever he goes, and that the Lord will cause it to spring up to His own glory.

III.

ADRIANOPLE.

Mr. NEUMANN, indeed, expresses disappointment as to his hope of attracting the children to his school, for the anathema still exerts its influence on the minds of the parents. Mr. Neumann will probably transfer his labours to a more favourable soil.

Mr. ROSENBERG speaks of holding a conference with some young and

respectable Jews, first in reference to the Sabbath and then on many other subjects.

Dr. ZUCKERCANDL describes, in a simple and interesting manner, his progress both in his medical and spiritual capacity. He says :

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IV. BRESLAU.

MR. G. F. SCHWARTZ writes:—

At various times and from various places of the earth, whenever the servants of God have been labouring in this vineyard of the Lord, be it amongst Jews or Gentiles, they have doubtless all at one time or another experienced the great veracity and the forcible power of the scriptures in Isa. lv. 10 11; and indeed there is nothing more calculated to encourage and enliven the drooping spirit of the Missionary of the cross, than when it pleases the good Lord to demonstrate the above great truths before our very eyes. Blessed be the great Lord for His goodness and loving-kindness, it is by His help that I also have often felt this truly and strengthening experience, and the things that I shall briefly mention as the events of the last few weeks, likewise fall in the category of the same happy results.

Among the numerous families of this place where the Word of God found entrance, and whom I am permitted to visit regularly, there was also one of the name of F——, in whose house, however, I am sorry to say I had anything but bright prospects. The head of the family, far advanced in years, came originally from Poland, settled in this place and reared a family, and was pretty prosperous as regards his worldly circumstances; but as regards his spiritual welfare, he was in a most deplorable state. Like many others of these times, who received a so-called rabbinical education, and afterwards came suddenly and unprepared in contact with the Jewish-German elements of infidelity, he made a complete shipwreck of the faith of his youth, and it was indeed a lamentable thing to witness how a man of his age ridiculed and profaned every thing sacred, and set religion at naught and defied the Holy One of Israel. But this state, sad as it was, would have been still tolerable, and would have had some redeeming features, if he had confined his crimes to himself, and would have, as I have witnessed it with individuals of the same character, spared his family. But this man was not satisfied with the ruin of his own soul, he did all he could to poison the minds of his children, in which he, alas, succeeded but too well. Yes, his pernicious influence extended even further, and is already making havoc in the second generation. His three sons live literally without God in the world, and bring' again their children up accordingly; and we may thus see what an endless chain of wickedness is produced by the wickedness of one individual if it does not please the Lord to put a stop to it. You may imagine, after what I have stated, that I have a hard task, and my trial with these different persons was not only not of a promising nature, but often such as made me involuntarily sigh and look up to the Lord, only whence cometh our help, and I prayed fervently that, as He had promised, His word might not return unto Him void. And the Lord graciously answered the prayer. Amidst that family there was one member, a daughter of the old man, who remained perfectly silent whenever a discussion took place, and took no part in the various conversations that ensued as soon as I put my foot into the house, she always busied herself about one thing or another. I took it either for apathy, or thought even it might be hostility, but made, nevertheless, no exception with her, and addressed myself often to her in an indirect way, but could observe no change, and yet the seed fell upon good ground, and was developing secretly glorious fruit, ripe unto salvation. On a former occasion I

have given to her brother a New Testament, together with other Christian books, and whilst he neglected the reading of them, Miss H. made use of them, and profited much. With a mind originally gentle, the doctrines of a Saviour could not but make a most powerful impression; and the teachings of Jesus, calculated to attract the unsophisticated mind, had the effect of purifying her thoughts of whatever pernicious tenets might have entered into her heart through her father's influence. Thus, time passed, and [the work] of grace was going on in the heart of an individual, unknown to any human heart, and in the midst of a Jewish family, mocking at the very name of religion. Miss H. knew her parents too well, and therefore, when her heart, feeling the power and the force of the truth, desired some relief and advice from sympathising persons, by communicating her state of mind, and not daring to reveal it to any one connected with her house, nor, of course, to her own parents, or any of her relations, she took a decided step and carried out her plans, which led to her ultimate conversion, and to the embracement of Jesus as her Lord and Saviour.

She left this place and went on a visit to Berlin, where one of her brothers reside, and there, having full leisure and full liberty to act, she very soon made the acquaintance of a worthy minister of the Church of Christ, who completed her instruction, and, after some time, she was received as a member of the visible Church of God, and is rejoicing in the faith of the Saviour, and partaking richly of the peace which is shed abroad in the heart of every believer. The old gentleman received the news of his daughter's conversion at first with indifference, and philosophical contempt, but afterwards the old rabbinical prejudices and enmity were raised in his heart, and he treated his daughter not only with harshness, but actually persecuted her in the old style. Yet, notwithstanding all the bitterness that arose to Miss H. in consequence of her adherence to the Gospel of Jesus, she remained perfectly calm, and only doubled her kindness whenever she was reviled. This produced a most favourable impression. In the mean time, the old man was taken seriously ill; his conscience smote him, but instead of embracing Jesus as the only Saviour, he returned into the arms of Judaism, and ordered that his funeral should take place according to the strictest rabbinical ceremonies, thereby doubtless thinking to save his soul from perdition. A few days after, he died, spurning the Saviour from him, whilst his child rejoices in having found Jesus of whom Moses and the prophets did write. That the Lord may bless our work, is the prayer of your devoted servant!

V.

BIRMINGHAM.

MR. COHEN writes :—

In reviewing my labour of this month, I cannot but thank the God of Israel for having given me so many blessed opportunities of testifying to my poor Jewish brethren the unsearchable riches of Christ's Gospel. Most of the Jews with whom I came in contact, have shown no disposition to contradict me, but, on the contrary, manifested great interest in the message of love and mercy to poor fallen man.

The greater part of them with whom I conversed, not only expressed their high regard for the person of the Lord Jesus, but acknowledged that to the influence of

Christianity in the world, they owed their elevation from a state of degradation and misery. "I find," said a most intelligent Jew to me, the other day, "that the system of Judaism is fast decaying, and must soon be totally neglected by Jews of every shade and party. You, and those who labour like you, dig up rabbinism from its roots, and the soil is ready to receive the 'Stem of Jesse' in its place; and he added, "Sir, I have been in Russia, Poland, Germany, and am now in England, and from what I have seen of the Jews in these countries, I can say that there are thousands among them who are acquainted with the New Testament, and were they to follow the voice of their awakened consciences, many would come forward and confess their belief in Jesus, whom they consider to be He of whom Moses, in the law and the prophets, did write, but the fear of losing Jewish sympathy and support keeps them, as well as myself, Jews outwardly, but Christians in the heart."

This was said with so much earnestness, that the most unbelieving could not have doubted the sincerity of the speaker. A Jew from Holland who was present, said, "And I think there are many such Jews in my country. I for one am one of those who have given up every idea of looking for the Messiah. I believe that Jesus is the promised Redeemer, but my family at home, and the extreme ignorance in religious matters of my wife here compel me, at least for a time, to remain a Jew outwardly, but a lover of Jesus inwardly." This Jew, I am happy to say, visits me three or four times in the week, to read the New Testament, and bends his knees in prayer; and I have every reason to believe that there is a work of grace going on in his soul. He also attends our Friday and Sunday evening meetings. I ought to say that although his wife has been opposed to the truth, that she now patiently listens to the Gospel, and with apparent pleasure.

To give you an idea of the extent of my missionary labours during the past year, I cannot do better than call your attention to the fact, that besides visiting Dudley, Wolverhampton, Warwick, Coventry, Leamington, Cheltenham, and Worcester, and besides my domiciliary visits here, more than 380 Jews and Jewesses have called on me, and to whom I was privileged to preach the Gospel, and as you have seen from my letters, the good seed has in many instances fallen into good ground, and has already produced fruit. May the Lord Jesus prepare their hearts to receive the vivifying influence of the Sun of righteousness, that they may be saved.

A Missionary, now stationed in London, writes:—

While I was in the country, I sought every opportunity to introduce the Gospel to my brethren resident at the several places I passed through. Many of them would not receive me, but some few entered with great readiness into religious conversation, and expressed sentiments of great reverence for the person of the Redeemer. Two young Jews, who occupied the same carriage with myself, accepted New Testaments, and also some tracts of a controversial character, defending the doctrine of atonement. On returning to town, I soon began to pursue my ordinary labours, visiting many families in almost every part of London, and seeking to obtain introductions to some new ones. Those whom I have been in the habit of visiting, received me with joy, expressing their pleasure at seeing me again. I told them that I was very thankful for their kind feelings towards me personally, but that my joy would know no bounds if I saw that my labours amongst them were not in vain in the Lord. "We Jews cannot be expected to become Christians at once," was their reply. "But this we assure you, that we need to the statements you advance; and we will add this also, viz., that

the arguments with which you fortify your propositions have brought us many steps nearer that religion which from our childhood we have been taught to hate and despise." Such frank declarations are very grateful to the labourer in the vineyard, and my heart's prayer on their behalf is that they might yet, in my own days, come to a decision. In the meanwhile, I have again met with another and deeper encouragement. One young Jew, who had received from me religious instruction a twelvemonth ago, *has* come to a decision, as he has chosen that better part which makes one wise unto salvation. He is about to be baptised in the name of the Father, the Son, and the Holy Ghost. May God give him grace to adorn the doctrine of our Saviour Jesus Christ in all things!

VI.

THE following is an extract from the annual report of one of our Missionaries, which is so interesting, that we give it by anticipation :

Mr. B—— has acknowledged Jesus as his Saviour, and is now a candidate for baptism. My first meeting him was on New Year's Day 1866. I then among other things said, that the losses and sufferings of the Jewish people are owing to their rejection of Christ, and spoke also of the blessedness of all those who believe in His name. Afterwards I met and spoke with him several times more, but he, being a man of education, property, and much business, and apparently of a turn of mind only for the tangible and material, I did not much expect that he would ever turn his mind to things spiritual. But the Lord providentially brought him in contact with a dying Christian who spoke to him of a living Saviour, and his words infused new life into the Jewish breast. Now, this dying Christian is Mr. J——, an Englishman, member of the Episcopal Church; he had been residing here for many years as chief steward in a nobleman's house, grew indifferent to religion, having no Bible, nor any religious book, and never attended any church here. Nine months since, consumption came on, and reminded him of his latter end; he expressed to the medical man a desire to see me, the medical man called and told me of this. I went, and found him in a disturbed state of mind. After relating his religious history, he said his own heart condemns him, how could he look for mercy? I applied to him the remedy of the Great Physician, who saves to the uttermost, and is greater than our own heart; thus, I heartily administered to him, as far as the Lord enabled me; and, after a few days, Mr. — found reconciliation and peace, and is now calmly waiting for the day of his departure. I did not know then that he was acquainted with Mr. —; but I learned that they had some money transactions, and, while conversing, Mr. — said he had no complaint to make against the Jews; his assurance of eternal life was owing to the King of the Jews, and, as it appears, spoke something also of the counsel and service he had received in his last struggle from the Jewish Missionary. Mr. B—— was much affected, and came and told me that Jesus was no imposter while on earth. Nor is he dead now; his benign influence was too palpable: he therefore wants to become a Christian while in vigour and strength, and desires to be baptised at once. I told him I was not allowed to baptise, and advised him not to be precipitate; but properly prepare himself for the solemn day. I went with him to the Evangelical minister where he was taken in as candidate for baptism. More about him on another

occasion, while hoping that the Lord who has begun the good work will also finish it to His own praise and glory.

Another Missionary says :—

Mr. S—— is a highly respectable and well-educated man, whose case was fully stated in the "Herald" some months ago. I had completely lost sight of him for a considerable time, till very recently, when, at one of the restaurants, a friend of mine informed me that Mr. S—— was there, and had repeatedly inquired for me. A few minutes after he was at my side, and heartily welcomed me. It seemed he was very anxious for a religious conversation, for he, soon after, of his own accord, entered into a long and animated discussion on the points at issue between Jews and Christians. I could easily perceive that our former debates must often have deeply and earnestly engaged his thoughts. Though I am sorry to be obliged to state, that the one great stumbling-block, namely, the divinity of our Saviour, has not, as yet, been removed by the power of the mighty Spirit. Still, his views on Christianity have become more enlarged, more comprehensive, and his opinions on the future destiny of the doctrine we preach, more decided.

Referring to the present state of the Jews, he said, that grievous as it was to see his co-religionists of the orthodox class take, as the basis for all their religious institutions, the talmudical folios, in which so much is contained to give offence to every rational creature, it was still more so to witness the conduct of the present reformers, ever boasting of their progress, and who having ceased to be Jews, have also done away even with the fundamental truths of their religion. To Sabbath-breakers and violators of all other sacred laws, nothing is holy; they have retained only the name of their nation, and no more. He said, that the sure and ever-growing marks, however, of the present age may well console and cheer him and many others of the like state of mind. The talmudical studies being banished from almost every school, to make room for the culture of the Bible, Judaism must soon die out; Popery too, is rapidly declining; so that the simple New Testament will, ere long, become the study of the Gentile, who until now, did not even know of its existence; the Jew, therefore, with the Old Testament in his hand, the Gentile with the New—they will surely soon be reconciled, there not being even so much as a hair-breadth's difference between the two books.

The Jewish mind is in a state of preparation to recognise Jesus as their Prophet and Messiah, even as one who was born without sin of the Virgin Mary, but not as God, this being quite contrary to all the Jewish ideas of the Deity. I believe that under more favourable circumstances, he would zealously spread his view among his brethren; it is, therefore, a case soliciting our most fervent prayers, that God may open his eyes to see, and his heart to feel, that it is just this one point in which he is lacking, and which constitutes the basis of our holy religion, on which our salvation depends; this point, which, more than any thing else, manifests the all-surpassing love and pity of the Lord, in giving His only begotten Son to suffer the death of a malefactor, in order to save us from eternal perdition, which he, I, and the whole human race so justly deserved.

You can scarcely imagine, dear sir, how much mischief the spread of rationalistic books is doing, even in these dark uncivilised countries, among the poor, uneducated Jews, who are hardly able to understand the arguments adduced in defence of the baneful doctrines they contain. Their unbelief, consequently, expresses itself in low, coarse forms, most painful to hear.

A Jew, who lately asked me for a copy of Dr. McCaul's "Old Paths," observed to me, that it was not for his own use, as he did not believe in anything, but to prove to some of his friends, who were ardent admirers of the ingenuity displayed by the author of the great folios, that they were wonderfully mistaken. From the natural religion I began with, I gradually came to the truth as it is in Christ Jesus, and then spoke much to his conscience. But I regret to say, that though his unbelief is but of recent date, as he himself told me, he seemed but little inclined to turn back to the God of his fathers.

VII.

ON THE JEWS IN GERMANY DURING THE LATE WAR.

(Concluded from page 4.)

As there were many field chaplains at the seat of war, it was natural that the Jewish soldiers should often hear them preach; besides, there were the Bohemian Jews and the Moravian Jews, left behind in all the places deserted by the Czechen (the natives of Bohemia), and these Jews were on good terms with the Prussians—being the only ones with whom the latter could talk in German. Many a good seed has been sown during this time of sorrow and grief, and many a Christian tract on the New Testament was left by the Protestant ministers in the hands of Jews—even of rabbis. Thus we read in one of our papers how a field chaplain found a Jewish soldier lying amidst a number of dying comrades, and reading in the New Testament. "Good day, sir," cried he, seeing the reverend man passing his bedside. "Won't you come and speak to me? I like so much to read the Gospels, and I always liked to go to church, and to hear the sermons and the singing." The minister talked to him, and came again and again, telling him of Jesus Christ. What on earth can comfort a poor dying Jew? The law, which he did not keep, and by which he therefore is cursed? There is no wonder that, in the roar of battle, a sincere and pious Jew will yearn for a Redeemer. How sweet will then sound the sermon of the Saviour! We were told that one of the chaplains was visited, almost daily, by a Jewish soldier, who even came to hear him preach to the army. Another chaplain tells us that, coming back to Nachod, after the great victorious battles, he was quartered in the house of a Jew. It was on a Saturday; and his host, along with his family, were just returning from the synagogue, when the chaplain entered. He was soon in deep conversation with them all, but most especially with the eldest son, a young student for the law. He knew Hebrew very well, and went and fetched a Hebrew and a German Old Testament. We read together the fifty-third chapter of Isaiah, and he was struck with the prophecies therein. "I must read it with my father," said he. And again: "Yes, yes; that is meant for Jesus. I know His history. He was an excellent man, but I do not like Him to be called God's Son by you Christians." The chaplain read other parts of the Old Testament with the young student, to prove that it was not the Christians who first called Him God's Son, but that Christ was indeed God's Son, prophesied to the Israelites as their Redeemer, and the Prince of Peace. He told him that Christ could not be called an excellent man, but that He Himself had said that He was God's Son. "Had He not been so," said the chaplain, "the Jews would have been quite right in crucifying Him." The young Jew grew quite pensive, and always said: "I must examine that—I must try to examine it." When the chaplain came home in the

evening, after an absence of some hours, he found the young man still reading in the same chapter, and he took care not to interrupt him, but went and prayed to God to make Him behold the light that shone in the darkness. (Isaiah lx.)

The Bohemian Jews had suffered fearfully before the outbreak of the war; the fanatic Catholics not allowing them to be seen in the streets, unless they chose to be pelted, or called by dirty names. There was found a written prayer in the knapsack of an Austrian soldier, killed in the battle-field near Stralitz, which is another proof of religious fanaticism. In this prayer, the Holy Virgin is implored to speak to her Son in favour of the Catholics, and to make Him extirpate all those Lutheran bloodhounds. Would he be pleased to extirpate every one of these heretics? The pious Catholics promised to say every day 200 Ave Marias; and, besides, sometimes the Lord's Prayer. We wish the light, of which Isaiah is speaking, would shine on Israel's darkness; but also on the dawn of misguided Christians, and a better liberty would rise than the poor Bohemian Jews ever dreamt of. "If the Son shall make you free, ye shall be free indeed." But they do not wish for such a liberty; they are like their forefathers, of whom Jesus Christ is saying: "But you seek to kill me, because my word hath no place in you." May the light soon shine in the dark town, Prague, in those small and filthy streets where the Jews live, and where the crowds of beggars surround the traveller. We visited the celebrated old burying-place, with tombs of more than a thousand years of age, and we read the inscriptions of some old tombstones. Our guide looked astonished when we mentioned the stone of which the Psalmist is saying: "The stone which the builders refused is become the headstone of the corner." It was a Jew, and he was afraid of talking to us, lest his friends would hear us; but he told us that he would like it very much. We shook hands with him, hoping he might be blessed some time with the light that shines in darkness.

We are quite sure that the war will turn out to be spiritually beneficial to many an Israelite, and that some who went to it trembling with fear, came home as a child of peace.

Before concluding, let us throw a glance on peace and war, as regards the kingdom of heaven.

When the Messiah is prophesied, it is metaphorically as a king, working out eternal peace. Solomon is a faint type of it (Psalm xliii.); another, and a better one, is Melchizedek, King of Salem (Psalm cx.). The Messiah introduced peace by introducing right and justice, by satisfying God's justice, and being struck for our transgression (Isaiah liii.). Where this is received and believed, there is He king, and unites all the different members to one large community, to one empire, and peace will reign and contentment (Zech. ix. 10.; Psalm vii.). "In his days shall the righteous flourish, and abundance of peace so long as the moon endureth."

The world is still the very contrast to such a kingdom; for in the world there is sin and injustice, and therefore war. How will that ever be altered? The prophets believe in a time when the invisible kingdom of Christ will come forth and shine on earth as a New Jerusalem (Jer. ii. 9; xi. 66). It will be done by Him who has established the peace of the soul; He will establish peace on earth, and do away with war. "They shall beat their swords into ploughshares, and their spears into pruning-hooks. And a little boy shall drive lions and other cattle." But before such a happy state is to come, there will be great wars between the nations, and they will be all destroyed and scattered. Such is the prophecy of the Old Testament. And the Gospels say the same, from his peace on earth to the word: "I leave you my peace—peace be unto you." This kingdom is coming

inwardly ; but as long as there is injustice and violence done, the end is far off. Yet injustice and violence cannot have a long duration, while the kingdom of heaven is to be everlasting. The Lord teaches us to look at the fig-tree to know when summer is nigh ; thus, we are likewise to recognise at the signs of time that Israel's time is approaching, and from Israel's conversion depends the coming of the kingdom of heaven. Let us pray for Israel : " O, house of Jacob, come ye, and let us walk in the light of the Lord " (Isaiah ii. 5).

The above is a translation from a German Missionary paper, here inserted by the kind consent of the editors.

"LONGEVITY OF THE JEWS."

[The following interesting extract from the "London Review" has made the tour of the world and reaches us in a newspaper from Otago, New Zealand.]

"THE high rate of mortality amongst the French and other emigrants of North European descent in Algeria has had the effect of directing attention to the question of innate differences in the vitality of races, and the extent to which certain races, through some congenital organic and dynamic speciality, possess such exceptional vigour and power of vital resistance as to bestow upon them the cosmopolitan privilege of acclimatisation upon every spot on the globe on which they may choose to settle. Contrary to what might have been expected, it is a well-known fact that of all the contingents of the grand army of Napoleon, the natives of Southern Europe, and notably the Corsicans, best supported the rigour of the Russian campaign. And to this inherent elasticity of the functions, which bestows such peculiar aptitudes and immunities, are we to look upon as the inheritance of races whose native clime is characterised by great meteorological vicissitudes, by great extremes of heat and cold. Palestine is said to be such a climate, and the Jewish race the most privileged in existence in respect to its powers of acclimatisation. Throughout Europe (with the exception of Norway and Spain, from which he is excluded), throughout Asia the Jew flourishes as if at home. Even in Africa he exhibits no inferiority to the native in constitutional vigour. Morocco numbers 340,000, Algiers 80,000, and a considerable quantity of Jewish blood exists in Abyssinia, the mountains of the Atlas, and even as far south as Timbuctoo. Dr. Neufville, of Frankfort, states the average duration of life of the Jews of that city to be 48 years 9 months ; that of the rest of the population 36 years 11 months. During the first five years of life, the deaths of Jewish children are scarcely more than half those of the Christians. One-fourth of the total number of the latter die before they are seven years old, whilst of the former three-fourths attain the age of 28 years. Half of the Christians have succumbed at 36, whereas half the Jews live to 50. Beyond 59 years 10 months, a quarter only of the Christian population will be found alive ; but a fourth of the Jewish live to be 71. Dr. Glatter has instituted a comparison between the longevity of the Jewish race and three others in the Austrian dominions, from which he finds out a thousand persons deceased, the number who attained an age between 70 and 100 were—of Hungarians, 54·4 ; of Croats, 70·7 ; of Germans, 86·7 ; and of Jews, 120·9. The longevity of the Jews was noticed by Haller, and attributed by him to their sobriety and careful diet—" *Nunc longe plerique eorum sobrii fuerent strictique victus.*" Doubtless sobriety must be admitted amongst the causes of their longevity, perhaps

even as the most potent; but it does not seem improbable that the same energetic vitality that enables them to become citizens of every clime is also operative in prolonging the duration of their existence—has, in fact, endowed them with a longer average term of life. In India, the mortality amongst the children of European soldiers is four times greater than amongst children of similar ages in England. And no instance is known of a third generation of the European race ever having existed in India, all the individuals being of pure European descent, and having been born and reared in the country.”

May lengthened days allow the sons of Abraham to catch some rays of the Sun of Righteousness as He arises over the dark mountains of unbelief!

CONTRIBUTIONS IN AID OF THE SOCIETY,

From January 20th, 1867, to February 20th, 1867.

SUBSCRIPTIONS & DONATIONS.

	£	s.	d.
Board of Missions of Pres-	100	0	0
byterian Ch. in Ireland.....	0	0	0
Cartbaw, F. Esq.	0	5	0
Corn, Mr.	2	2	0
E.G., from young well-wishers	0	12	0
Barle, Miss, per Mr. Ducat..	2	0	0
Elliott, Mrs. Bath	1	0	0
Hinchcliff, Mr. J.	10	0	0
In Memoriam, LXXX.....	1	0	0
Latham, C. Esq., by Rev.	1	1	0
L. Zucker	0	5	0
Manning, Miss	1	1	0
Mirrlees, A. Esq.	1	0	0
Roel, Hon. and Rev. B.W.	1	0	0
M.A.	1	0	0
Rawney, Mrs. (Coll. Box) ..	0	4	0
Roberts, Mrs.	0	2	0
Snook, Mr.	0	2	6
Winkinson, Mrs. E.S.	0	10	6

ASSOCIATIONS, COLLECTIONS, &c

[In giving the amount of collection* in this list, the net sum is stated, local expenses being deducted.]			
Abergavenny, Coll. in Sun-	0	11	9
day Schools.....	10	2	5
Bacup, Coll. in Wes. Ch	12	18	3
Birkenhead.....	6	16	6
Bodmin.....	12	13	0
Bolton.....	19	16	8
Burnley.....	4	7	1 1/2
Callington.....	1	0	0
Cambridge, Coll.	15	10	0
" Suba.	0	10	0
" Dr. Smith.....	0	10	0
" Mr. Burgess.....	0	14	1
Carbarrack, Coll.	9	5	0
" Mr. Tucker	10	9	0
Carlton Hill, Pres. Ch. Coll.	0	11	9

Chelsea.....	15	6	1 1/2
Chichester.....	4	0	0
Clapton Ch.	30	10	0
Douglas, I. of Man	23	18	11
East Cowes.....	0	17	6
Elton.....	1	5	6
Falmouth, Coll.	5	8	2
" Suba.	12	11	10 1/2
" Mr. Fox.....	1	0	0
" Mr. Waite	0	6	0
Greenwich.....	9	4	0
Halesworth, Ind. Ch.	2	0	0
Halstead, North St. Mtng....	1	15	6
Hammesmith.....	27	0	7
Harrogate, from the basket of an invalid lady.....	6	16	6
Hayle, Coll.	1	7	2 1/2
" Suba.	4	9	0
" By Mr. Ducat	0	7	0
Helston, Coll.	10	4	1 1/2
" Suba.	3	10	8 1/2
" Rachael Rowe's bag	0	13	9
" A Lover of Jewish Missions	0	10	0
" T. Rogers, Esq.	0	10	9
" Miss Moyle.....	0	1	0
Hertford.....	4	17	0
Highgate.....	5	19	0
Hobart Town.....	4	0	0
Holywell.....	11	6	9
Keighley—Rev. J. Raynar ..	1	1	0
" Miss Raynar.....	0	10	6
Kingsbridge, Coll.	5	9	0
Launceston.....	30	7	6
Leamington.....	13	4	10
Liskard.....	22	18	0
Lutonwithiel.....	7	8	0
Luton, Coll.	2	11	0
" By Miss Kingham ..	1	2	0
" By Miss Hall.....	0	4	0
Maidenhead.....	2	0	0
Marazion, Coll.	0	18	7 1/2
" Suba.	1	12	0

Metropolitan Tabernacle	5	1	4
Mevagisey.....	1	7	0
Newark.....	24	3	1
Newport, Mon.	3	10	0
Padstow.....	3	9	1
Pearlyn, Coll.	6	6	3
" Suba. by Mr. Ducat	5	1	0
Penzance, Coll.	5	1	3
" Freewill offerings by " Mr. Ducat.....	0	11	6
" Suba.	10	18	2
Redruth, Coll.	1	9	3 1/2
" Suba.	6	18	5
" Do. by Mr. Ducat	2	10	6
Royston, John St. Ch.	2	11	6
St. Agnes, Coll.	1	10	0 1/2
" Suba.	3	16	1
" By Mr. Ducat	1	6	1
St. Austell.....	4	2	6
St. Ives Cornw., Coll.	4	19	0 1/2
St. Just, Coll.	6	13	0
" Suba.	3	7	0
St. Tudy, Coll.	2	13	7 1/2
" Suba.	3	15	6
Salisbury, Coll.	0	19	1 1/2
Stockton-on-Tees.....	1	10	9
Sudbury.....	1	16	9
Sunderland.....	3	7	0
Tregony, Coll.	1	1	9
" Suba.	1	5	0
Truro, Coll.	8	15	1
" Suba.	8	17	0
Wadebridge.....	1	0	2 1/2
Warrington.....	3	6	0
Wem.....	8	15	4
Windsor.....	2	5	0
Wolverhampton, — Mr. Wheeler.....	1	0	0

FEMALE MISSION.

Roberts, Mrs. Griffith, Col. by	5	10	4
Sheffield.....	0	10	0
Stourport.....	1	7	7

CONTRIBUTIONS TO MEET THE SOCIETY'S PRESENT EXIGENCY.

Mrs. H. Butler, Royston	1	0	0
By Rev. Dr. Weir:—			
Rev. T. Prust	5	0	0
J. E. Matheson, Esq.	2	2	0
Messrs. Morgan and Chase ...	2	2	0
Capt. Morrison.....	£1	0	0
W. Ferguson, Esq.	1	1	0 1/2
Alex. Scott, Esq.	5	0	0
— Alexander, Esq.	5	0	0
A. Gillespie, Esq.	5	0	0
W. Watson, Esq.	2	2	0
J. Megaw, Esq.	2	0	0
J. Hickie, Esq.	1	0	0

THE FOLLOWING HAS BEEN RECEIVED FOR MR. JAFFE.

"A humble sinner's second donation to Mr. Jaffe, towards making good his loss; hoping that all who love Jesus Christ will cast in their mites. Please refer to "Herald" for August, 1866. } £ 0 10 0

MEETINGS OF ASSOCIATIONS, &c.

DATE.	TOWN—AND WHERE SERVICE WAS HELD.	DESCRIPTION OF SERVICE.	DEPUTATION.	CHAIRMAN AND SPEAKERS.	COLLECTIONS.
Jan. 18	Launceston—Wes. Ch. . .	Sermon	Mr. Lazarus.	.. .. .
" 19	" " Wes. Sch. . .	Address	"	.. .. .
" 19	" " Ind. Ch. . .	Sermon	"	.. .. .
" 14	" " Western Rooms . .	Pub. Mtg.	"	The Mayor, Revs. Horsey, Edwards, Alton and Giles, Dr. Good, Mr. Doidge }	"
" 15	Callington—Wes. Ch. . .	Lecture	"	Rev. Mr. Walker	"
" 16	Lostwithiel—G. School . .	"	"	.. .. .	"
" 17	St. Austell—Bap. Ch. . .	"	"	.. .. .	4 2 6
" 18	Meragissey—Ind. Ch. . .	"	"	Revs. Bevis and Cape, and Capt. Furse	1 7 0
" 20	Bodmin—Wes. Ch. . .	Sermon	"	.. .. .
" 20	" " Count H. Ch. . .	"	"	.. .. .
" 21	" " Guildhall . .	Pub. Mtg.	"	Dr. Mudge, Rev. Hobbs, Messrs. Milroy and Pethybridge	"
" 22	Wadebridge—Wes. Ch. . .	Lecture	"	Revs. Sholl and Thompson	1 0 2½
" 23	Cannelford—Town Hall . .	Pub. Mtg.	"	Mr. Pearce and Mr. Sowden	"
" 24	St. Tudy—Wes. Ch. . .	Lecture	"	.. .. .	2 13 7½
" 25	Padstow—Wes. Ch. . .	"	"	Rev. Brown, Messrs. Allport and Griffin	"
" 27	Truro—Bap. Ch. . .	Sermon	"	.. .. .	1 13 10
" 27	" " Ind. Ch. . .	Address	"	.. .. .
" 28	" " Wes. Ch. . .	Sermon	"	.. .. .
" 28	" " Wes. Ch. . .	Pub. Mtg.	"	Mr. Job, Revs. Dorey Page and Currie	8 8 3
Feb. 29	St. Columb—Town Hall . .	Pub. Mtg.	"	Revs. Oke and Jennings, Messrs. Dunstan and Williams	"
" 30	Liskeard—Wes. Ch. . .	Lecture	"	Mr. Sanders, Rev. W. Whitley	4 5 9½
" 31	Saltaish—Town Hall . .	Pub. Mtg.	"	Rev. J. May	1 1 7½
" 31	Falmouth—Bap. Ch. . .	Sermon	Mr. Ducat.	.. .. .	1 19 8
" 31	" " Ind. Ch. . .	Pub. Mtg.	"	Revs. Beadle, Tovey, and Mr. Freeman	3 16 6
" 27	Penryn—Wes. Ch. . .	Sermon	"	.. .. .	3 1 2
" 29	" " Town Hall . .	Lecture	"	The Mayor, Rev. Knight, J. Mead, Esq.	3 8 6
" 30	St. Agnes—Wes. Ch. . .	Address	"	Revs. Lowndes and Barker	1 10 0½
" 31	Redruth—Wes. Ch. . .	"	"	Rev. Alexander	1 14 3½
Feb. 1	Carbarrack—Wes. Ch. . .	Sermon	"	.. .. .	0 14 1
" 3	Helston—Meth. F. Ch. . .	"	"	.. .. .	2 2 0½
" 4	" " Bap. Ch. . .	Add to Yng.	"	.. .. .	0 13 0
" 4	" " Wes. Ch. . .	Sermon	"	.. .. .	2 0 0
" 5	" " Wes. Ch. . .	Address	"	.. .. .	6 0 10½
" 5	Marazion—Wes. Ch. . .	"	"	Rev. Duncan	0 18 7½
" 6	Hayle—Wes. Ch. . .	"	"	.. .. .	1 7 2½
" 7	St. Ives—Wes. Ch. . .	"	"	Revs. Hooley and Barrett	5 4 2
" 8	Camborne—Wes. Sch. Rm. . .	"	"	.. .. .	1 0 0
" 10	St. Just—Wes. Ch. . .	Sermon	"	.. .. .
" 12	" " Do. . .	Address	"	Rev. Wrench	6 13 0
" 10	Pennance—Meth. F. Ch. . .	Sermon	"	.. .. .
" 11	" " Wes. Ch. . .	Address	"	Revs. Young and Jessop	5 1 3
" 13	Tragony—Ind. Ch. . .	"	"	.. .. .	1 1 0
" 14	Kingsbridge—Bap. Ch. . .	"	"	Rev. J. U. Davis	5 11 0

THE Committee have peculiar pleasure in recording, as they do above with liveliest gratitude, a donation of one hundred pounds from the Board of Missions of the Presbyterian Church in Ireland. They are thankful also to acknowledge a small donation from Hobart Town, Tasmania, as a token of fraternal interest in the great work.

The Approaching Anniversary.

A TRANSIENT glance at the history of the past year is adapted to awaken the healthiest emotions that can move the Christian heart—

gratitude for the mercies of God and delight in His service. It is true that we see not yet the fulfilment of our wishes in the ingathering of the nation of Israel, but they live, and there is "a remnant" whom it is our duty and privilege to seek for Christ. They bear in their hands the very Scriptures which ensure their reception of the Saviour, but the Spirit of God is not yet poured out in all the plenitude of the promise. Ezekiel presents a lovely picture of their future history, when, themselves taught the preciousness of redeeming love, they shall, according to the prediction, go forth, bearing the tidings of salvation to the wide world (Isaiah lxvi. 19. *Our* duty is plain—we are to preach the Gospel to them wherever we meet them, and God will use the means employed to fulfil His gracious purposes. There is not yet the confluence and the persistency of prayer that would indicate the immediate bringing in of the people whom God hath formed for His praise.

Oh, that the approaching Anniversary, as it is calculated to call forth cheerful notes of thanksgiving, may evoke the exercise of deep and earnest intercession for the prosperity of the cause, and the spiritual good of the Agents, and of those to whom their labours are devoted. The Committee respectfully and earnestly solicit, that in the services of the sanctuary on the Lord's day preceding the meeting, prominence may be given to the one great object, the conversion of Israel, and the efficiency of the agencies employed; and they entreat the presence of friends at the Anniversary meetings.

According to present arrangement, the Anniversary Meeting will be held on the 7th of May; but, of this, more specific information will be given in the "HERALD" for April. The Committee are thankful for remittances already received, and they beg to remind their friends that the accounts for the year close on the 31st of March.

It will greatly oblige and facilitate if contributions are forwarded on or before that date, making all sums payable to Mr. GEORGE YONGE, 96, Great Russell Street, Bloomsbury; and, if by Post Office Order, payable at the Office, High Holborn, or at Great Russell Street.

The next Monthly Prayer Meeting will be held at the Office, 96, Great Russell Street, Bloomsbury, on Wednesday Evening, March 20th, at 7 o'clock.

[REGISTERED FOR TRANSMISSION ABROAD.]

The Jewish Herald

UNDER THE
SUPERINTENDENCE OF THE
BRITISH SOCIETY



FOR THE
PROPAGATION OF THE GOSPEL
AMONG THE JEWS

PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL.—*Jer. xxxi. 7*

OFFICE:—96, GREAT RUSSELL STREET, BLOOMSBURY SQUARE.

No. 256.]

APRIL 1, 1867.

[Price 1d.]

“The Remnant of Israel.”

A FRIEND who takes a deep interest in the Society, and who has watched its progress from the commencement, has sent us the following remarks, which we thankfully accept:—

“I sometimes wish I could secure the friendly attention of one or two classes of your readers. I would appeal to our Jewish brethren, the sons of Abraham the friend of God, and would ask them if it is reasonable that they should so resolutely oppose our every attempt to win their faith to the great truths and doctrines of the New Testament. They believe, as well as ourselves, in the Divine origin of the Old Testament Scriptures, and have proved themselves amongst the ablest of its defenders; but do not our evidences of the truth of the New Testament rest upon the same basis as sustains theirs in the Old Testament—*e.g.* the working of miracles, the fulfilment of prophecy, the moral character of the sacred writers, and the Divine purity of the doctrine inculcated? I would further ask them whether the Old Testament Scriptures do not leave an open door for the supplement of an enlarged and more spiritual dispensation, and whether the New Testament does not supply just the complement required. We would also plead with the Christian Gentiles in the behalf of the Jew, on the ground of the prophecies and the many precious promises recorded in the Inspired Volume in reference to the conversion and restoration of Israel. The several instances we have seen in the “Herald” are only a few which might have been mentioned for proving that the labours of the faithful Missionary have not been in vain. We are encouraged by these, and believe that they are but as the gentle drops before the copious shower, thus strengthening our faith that the promise of Jehovah shall be verified, “I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for Him as one mourneth for his only son,” &c. (Zech. xii. 10.) As God has in His infinite wisdom condescended, generally, to accomplish His designs of grace and mercy through human instrumentality, ought we not, as professed believers in the truthfulness of God, to inquire why the fulfilment of the promise is so long

delayed? At all events, should we not, individually and collectively, strenuously use whatever means God has imparted to us, to remove the barriers and obstacles which now stand in the way of their return? These obstacles may be classified under three heads, viz.: educational prejudice, ignorance, or indifference and misconception of the real nature and character of genuine Christianity. Is it not for us, then, to endeavour to remove these early imbibed notions, and to convince them, by the influence of disinterested love and earnest piety that Christianity is Judaism perfected, that the New Testament is but the key to and the completion of, the Old Testament. Let us affectionately lead them to the same source from whence our minds have been enlightened, that their ignorance may give place to knowledge, and indifference to an anxious and earnest spirit of inquiry. It is but natural to judge of a religion by the influence which it exerts on the mind and character of its professed disciples. Alas! we cannot wonder that the Jewish mind, especially in foreign lands, should have been poisoned and prejudiced, when idolatry, superstition, selfishness, persecution, and almost every other vice has been exercised under the guise of Christianity. But shall we be satisfied by mourning over the fact? rather let us be more determined, by God's help, that these baneful influences shall be counteracted by demonstrating what the religion of the Gospel is, not in theory so much as in practice; let them learn what Christianity is, by exhibiting towards them, something of the spirit, the meekness, and love of the Founder, who Himself was, after the flesh, a Jew."

Did space allow we might adduce some motives and incentives—suggested by our monthly motto (Jer. xxxi. 7)—why our best sympathies should be awakened for the Jews, "the REMNANT of Israel." The obligations we are under to them as the conservators of the oracles of God, the Good Old Book; as a living testimony to the truth of prophecy scattered over the face of the world, and yet a preserved people; as the subjects of peculiar trials and persecutions; as those who are destined, in God's own time, to be the harbingers of that Gospel which they now despise. We conclude these remarks by soliciting earnest prayers for, and co-operation with this and kindred societies, that they may be enabled, not only to retain their present staff of Missionaries, but that means may be afforded for sending forth more labourers into the field, to seek those early spoken as the REMNANT.

Let us call to mind some of the various passages in which they are thus spoken of, both in the Old and New Testaments:—

"For out of Jerusalem shall go forth a REMNANT, and they that escape out of Mount Zion: the zeal of the Lord of Hosts shall do this" (2 Kings xix. 4, 30, 31).

"And the REMNANT that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward" (Isaiah xxxvii. 31).

"And now for a little space grace hath been shewed from the Lord our God, to leave us a REMNANT to escape" (Ezra ix. 8).

"Except the Lord of hosts had left unto us a very small REMNANT" (Isaiah i. 9).

"The REMNANT shall return, even the remnant of Jacob, unto the mighty God" (Isaiah x. 21).

"And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the REMNANT of his people" (Isaiah xi. 11).

"And there shall be an highway for the REMNANT of his people" (Isaiah xi. 11-16).

"Hearken unto me, O house of Jacob, and all the REMNANT of the house of Israel" (Isaiah xli. 3).

"Thus saith the Lord of hosts, they shall thoroughly glean the REMNANT of Israel as a vine" (Jer. vi. 9).

"The Lord said, 'Verily, it shall be well with thy REMNANT'" (Jer. xv. 11).

"And I will gather the REMNANT of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase" (Jer. xxiii. 3).

"For thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save Thy people, the REMNANT of Israel" (Jer. xxxi. 7).

"Pray for us unto the Lord our God, even for all this REMNANT; for we are left but a few of many, for thine eyes do behold us" (Jer. xlii. 2).

"And now, therefore, hear the Word of the Lord, ye REMNANT of Judah" (Isaiah xlii. 2, 15).

"Yet will I leave a REMNANT that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries" (Ezekiel vi. 8).

"And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered, for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the REMNANT whom the Lord shall call" (Joel ii. 32).

"Hate the evil and love the good, and establish judgment in the gate: it may be that the Lord God of Hosts will be gracious unto the REMNANT of Joseph" (Amos v. 15).

"I will surely assemble, O Jacob, all of thee; I will surely gather the REMNANT of Israel, I will put them together as the sheep of Bozrah, as the flock in the midst of their fold; they shall make great noise by reason of the multitude of men" (Micah. ii. 12).

"And I will make her that halted a REMNANT, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion, from henceforth even for ever" (Micah. iv. 7).

"Then the REMNANT of his brethren shall return unto the children of Israel" (Micah. v. 3).

"And the REMNANT of Jacob shall be in the midst of many people as the dew from the Lord" (Micah v. 7).

"The REMNANT of Israel shall not do iniquity, nor speak lies, neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid" (Zeph. iii. 13).

"Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a REMNANT shall be saved" (Romans ix. 27).

"Even so, then, at this present time also there is a REMNANT according to the election of grace" (Romans xi. 5).

Thus indicating the purposes of God, and our duty in reference to Israel, guiding our efforts, inspiring our prayers, and assuring our success.

Let the Word of God find them out in their wide dispersion, until they come, in the fulness of the times, and sit down together in the kingdom of our Lord Jesus Christ. "Not by might, nor by power, but by My Spirit, saith the Lord."

Foreign Missions.

THE following will be read with interest, and is one among many similar instances, which, while they encourage and cheer the heart of the Missionary, must also strengthen our faith in the verity of the promise that "they that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." •

Amongst the numerous families to whom I have, by the abundant mercy of our Lord, almost at all times access, there is one in this place with whom I have been on terms of intimacy for a considerable time, but as regards my mission, I have had some hard trials to pass through. The person referred to is, or rather was, one of those who accommodated themselves to the various shapes and forms Judaism has assumed, embracing, at one time, orthodoxy, with its

tendency, by conformity to its ceremonies, to lull the mind to the so-much-coveted outward repose; at another time roused from his lethargy, and finding no satisfaction any longer in following up a dead round of ceremonies, he eagerly embraced the tenets of the so-called reformed Judaism; and now, thinking that having obtained at last a proper hold of true religion, he manfully defended its doctrines when assailed by an adverse party; and not observing how he was, step by step, receding, until he was plunged into the gulf of infidelity, reviling and blaspheming the very name of religion. In this most deplorable state the Gospel of Christ found him—a man full of contradictions, divided with himself, and drifting about on the wide ocean, without compass, sail, or rudder to guide him. But the great Captain of our salvation would not that he should perish, but that he should repent and live, and therefore, by His providence, brought about events which had a great influence upon his troubled mind, and led it into a direction which probably will at last unite him to the all-merciful Redeemer, Jesus, the Saviour of souls. During my visits to his house and family, I often found there a young lady, the sister of his wife, who was on a visit to them from Berlin, and who, on all occasions, showed herself to be a bitter and violent opponent of the Gospel, and sometimes even went so far, when she could no longer resist by argument, to take refuge to abusive language. These encounters, as often as they happened, worked very painfully on my own feelings, and were, moreover, very often the means of prejudicial results to the family itself. The unhallowed heart is ever ready to sympathise with the outbursts of passion, and of revilings against the religion of Christ, which they do not know, especially against those whose heart's desire it is to promote their own spiritual welfare by bringing them to Jesus, in whom alone salvation is to be found. You will believe me when I say that a most unpleasant feeling took possession of my mind when I found that her presence was almost always a part of my audience; and yet, painful as that was, this very individual was to be the means, in the hands of the providence of the Lord, to bring the whole family nearer to Jesus, whom she derided, and she herself was to acknowledge as her Lord and Saviour, as the sequel will show.

Already, on several visits previous to her departure from this place, I observed a marked change in her whole demeanour. She assumed more the attitude of a serious inquirer than of an angry disputant. Short as this favourable opportunity comparatively was, it had the most beneficent effect on both herself and the family, whom she formerly, by her violent behaviour, most sadly injured. She, however, left soon after; but before her final departure, begged Mr. J., her brother-in-law, to tell me that she sincerely regretted her former behaviour, and that she hoped she should carry away some things with her which would doubtless be of great value to her in her future career. For some considerable time all was quiet, but in the family itself the seed of the Gospel was beginning to develope itself, at least in one member, of whom I had some hope at the very beginning. One of the sons, the eldest, always paid the greatest attention to our discussions, and in him the word of life has taken deep root. It was fortunate for him, if I may express myself so, that he was spared the trial of passing through the various stages of conflicting ideas of modern Judaism; his mind was still in its native simplicity; and when, therefore, he listened to the matchless purity and holiness of the doctrines of the Gospel, his uncontaminated heart was opened willingly, and the treasures of the everlasting truth were deposited in it. His parents perceived it, but not only did they put no obstacles in his way, but even encouraged

him. This, in some measure, surprised me, as they themselves showed no decided signs of a desire for Christ; but I did not search for reasons, but went on to teach him the way of life. Soon, however, the mystery was cleared up. Mrs. J. related to me one day that her sister, who so much opposed the truth when with her, had embraced Christianity, and that she was now a happy believer in Jesus. The young man is now taking a regular course of Christian instruction, and his eager wish is to study theology and preach Christ to sinners, and to teach them the way of salvation. With the parents and the rest of the family I am in continual intercourse, and I pray that the good Lord may smoothe the way for them also that they may find Christ, whom to know is life eternal.

Another report states :—

You will, I am sure, very much regret to learn, that our deeply-tried brother, Mr. N——, of K—— has now, for more than six weeks, been laid up with a very dangerous illness, from which it was much feared, he might never rally again. A letter which I received about a fortnight ago from his son, communicating to me the sad intelligence, states that his father's illness has been brought about by overmuch mental sufferings, on account of his family and incessant annoyance and vexation on the part of the Jews. He then tells me that his father was longing to see me, and that it might contribute greatly to his peace and comfort if I would come and spend a day or two with him. Believing it to be my duty to go and see our dear brother, and minister to him all the spiritual comfort I could. I left on the following day for our friend's home, though I must confess, not altogether without some fear and apprehension, not having forgotten what the Jews did to me when last there. Our brother was delighted to see me, but I found him in such a weak and debilitated state that he was scarcely able to speak to me, or myself able to speak to him. I had therefore to sit for hours by his bedside, only occasionally being able to repeat one and another of the gracious promises out of the book which had become precious to him. Mrs. N——, who sat by, cast indignant looks at me, but the sight of her husband's sufferings, prevented an outlet of her passions. The children behaved very respectfully, and seemed deeply affected at the sight of their father. The eldest son—the one whose heart has also been touched by the Divine Spirit—scarcely left my side. It was about the evening of the first day, as I was sitting by our dear brother, he gave me, to understand that he wanted particularly to speak to me, and on bending over him, he whispered into my ears, that he believed his days on earth were numbered but that he could not die in peace till he had confessed the Lord Jesus Christ in the ordinance of baptism, and therefore entreated me to perform now that holy rite upon him. His wife, being now there, I could not, in her presence, enter upon that important point, but waited till she had left, and then I told him, that the performance of that act just now would probably be attended with great peril and danger to myself, and unless the utmost necessity required it, I did not, consider it advisable to undertake that act now; and, besides, I still entertained great hopes of his recovery, but should God have determined otherwise concerning him, I believed that his soul would be safe in the keeping of his Saviour, even if the privilege of confessing him publicly were denied him. To my questions whether he felt happy, and whether he had any fear of death, he tremblingly replied :—“My mind feels perfectly calm and tranquil; death has lost its terrors for me.” *This confession thrilled my soul with delight and pleasure, and how*

ardently did I bless God for having ordered all things so wisely and so mercifully, both for our brother as well as his employer. Unto thee, O God, would we give all the praise and glory.

The next morning Mr. D—— introduced me to two Jewish families, whose acquaintance he had made. In the one I was received with great cordiality, and was not long before making the discovery that the truth was no stranger in that house; they were in an inquiring state, and anxious to have the great problem of the Christian truth solved to them. I spent upwards of three hours with them, within which I endeavoured to set before them the whole plan of redeeming love as unfolded to us, both in the Old as well as New Testament, and concluded by showing how, that by faith in Christ Jesus alone we can be delivered from the guilt and the depravity of our nature, and be made meet for the enjoyment of God and His favour. I was listened to with breathless silence whilst expounding these sacred truths, and their gratitude knew no bounds for the trouble I had taken. I supplied them with a New Testament and other suitable tracts, and parted from them with great regret.

In the other family my reception was not marked by the same openness and candour; they regarded me with suspicion, and whenever I introduced a religious topic, they tried to turn the conversation to something else; but, through perseverance, I at last succeeded in fixing their attention to what I had to say. I likewise presented them with a New Testament, but they would insist on paying me for it, which, of course, I gladly suffered them to do. I returned home delighted and refreshed, blessing God for what I have again been permitted to see and do.

DR. PHILIP, writing from Leghorn, states:—

Though I have not much of peculiar interest to mention to you of my labours during the past month, yet there are a few cases which deserve special notice, and remarkably show the convincing power of Christ's Gospel; a few of such I shall here mention to you, of many which have come under my observation of late. A respectable Jew who comes frequently to my house in the evening, asked me lately, when we had a discussion on religious subjects, if we, Protestants, believed in the Virgin. I told him that we did believe in the Virgin, in so far that she had been a blessed woman, being chosen by God to give birth to the Messiah; but he asked, "Do you believe in the immaculation?" "No," I said, "nor do we adore or worship her, nor do we believe that she can intercede for sinners." But he said, "You believe that she was the mother of Jesus Christ, and as you say that He was God, you believe that she is the mother of God." "In no wise," I said; "our mind on that subject is as much Jewish as your own; and we think that it is foolish, and even blasphemous, to imagine that the Almighty can have a mother; but we do believe that Mary was the mother of Jesus Christ, in so far as He was man, and though the fulness of the Godhead dwelt in Him, yet we do not believe, or even express, in the least that she was the mother of God. I quoted to him Isa. vii. 14, and ix. 6. "You know," I said, "that these passages are generally considered by the learned Jews as referring to the Messiah; in the former passage you see that the prophet predicted distinctly, that a virgin should give birth to a child, whose name should be Immanuel, which signifies "God with us." So that *child of the Virgin* was actually to be God; and in the latter passage, you will observe, it is distinctly stated that a child should be born, a son should be given,

on whose shoulder should be the government, and his name was to be Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." He seemed greatly surprised at these doctrines, and said, "Your views are truly wonderful to me, but the Jews cannot believe the same as you do, because we expect the Messiah still to come, and you say that He has come already." "Well," I said, "I believe we are right and the Jews are wrong, because your expectation is contrary to the Word of God; if we believe the Word of God, Messiah must have come already, and none answers to the description given of the Messiah, except Jesus Christ, the Immanuel, the God with us. God knew," I said, "that the Jews would reject the Messiah, but also that the time would come when the Jews should return, and seek the Lord their God, and David their King, *i.e.*, Messiah; if He had not come already, then there would be no necessity for the Jews to return and to seek. You, see," I added, "that all our reasons and arguments are founded upon Moses and the prophets." "Your arguments are very true and good," he said; "but you will find it difficult to convert a Jew in Leghorn." "This is true too," I said; "but I have no doubt that when either you or another Jew feel that you are a sinner, that you have transgressed the law of God, that you are under the curse of the law,—when you feel this, and you learn that there is no other sacrifice for sin but Jesus Christ, then I have no doubt that you will believe in Him. Until you feel that you are a sinner you must be indifferent, too, to know whether the Messiah has come already or not. Study your own self, and your relationship with God, and then I have no doubt that your views will change very soon." We still conversed long together on the images and ceremonies of the Roman Catholic Church, in contrast with the system of Protestantism.

Another Jew called upon me, and begged me to give him a New Testament. I gave him an Italian one; he then took a slip of paper from his pocket on which he had marked several passages, and requested me to give him an explanation of them, which I did, on John iii. and xv., Romans viii., and others. He quietly listened to my expositions, and though professing that he could not believe what I said, yet he added that he had never seen the subject in the same light.

My friend, the boisterous and zealous Rabbi, seems to be much humbled. I see him often, and there appears to be some anxiety about him to have quiet conversations about Christ. I feel inclined to think that light is breaking in upon his darkened mind, and that his heart begins to feel the subject.

Every day I make my round of visits, and am happy to say, generally find some ready and willing to converse; and though there is very little apparent progress, yet I am thankful for every open door, where I may have the opportunity to make known the unsearchable riches of Christ. I intended to visit this month several small places not far distant, where in each place there are a few Jewish families, and perhaps the most of them have never heard the truth; but the weather of late has been wet and unfavourable, so that I was obliged to delay these visits; but as it now seems to clear up, D.v., I hope to go in a few days.

Dr. CASSEL, in a letter dated March 5, after referring to the spirit in which all missionary work should be conducted, remarks, in reference to the doubt sometimes expressed whether such labours are of any use, that all such doubts indicate at least a forgetfulness of the real claims of the work itself, claims which rest on the distinct command of God, as

well as on the very necessity which every Christian feels binding him to make known the Gospel.

The moment I begin to call in question the use of the work, I lose the power that comes direct from God. The work of faith cannot be pushed on by steam. Faith finds its strength in love, and love is long-suffering and patient, bearing all things and hoping all things. The seed sown in human hearts comes up in its own time, just as the Spirit comes when it must come, and not where impatient man desire it. While we work on earth, we see through a glass darkly; but when the number of converts is proclaimed before the throne of God, the real result of our preaching will appear. Hence, when I recal the fact that God has enabled me, during the last few months, to set forth the Gospel in fifty lectures, sometimes of a popular and sometimes of a philosophical kind, in Berlin, Potsdam, Jüterbogk Köperik, Wusterhausen, Freienwalde, Rathenow, Furstenwalde, Pasewalk, Domin, Grasswald, Stralsund, Breslau, Seignitz, Posen, and Stettin, I thank God. I thank Him for the bodily strength He has given me, as well as for the love He has kindled in my heart, and for the favour that I have found among the Jews. I have borne witness for Thee, O Lord, here and there; but the best remains for Thee to do! I am but a poor sinner.

Dr. CASSEL goes on to say that as he has now some respite from parliamentary duties, he would gladly extend and systematise his work, but he lacks the means. He has refused to sit in the North-German Parliament, lest it should make too great a demand on his time and strength to admit of the full prosecution of his missionary work. He is looking forward to the spring and summer for fresh exertions with his pen, as well as for public addresses, when occasion offers.

Another Missionary, from Paris, states:—

Besides my daily work amongst my Jewish brethren, I had, on last Thursday, when the Jews celebrated their feast of Purim, the particular advantage of preaching to many Jews the glad tidings of salvation in Christ.

Baron J. Rothschild—whose son has recovered from a serious illness—as a thank-offering for the mercies received, had, on that day, a plentiful repast given to his poor brethren in Paris, at a Jewish restaurant, near my house. Great numbers of Jews flocked there together, and I spoke to many of them, as they lingered round the place, of the bread of life—of the spiritual manna—which feeds the soul unto life eternal.

In the afternoon of that day, took place, in the principal synagogue, in the Rue Notre Dame de Nazareth, a most important ceremony: the installation of Rabbin Isidore, or Grandrabbin of the Consistory of France—a dignity equal to that of Bishop, inasmuch as the Grandrabbin is thus invested with the highest spiritual authority over the Judaism of France.

There was an immense concourse of Jews in the Temple as well as outside the building, and I had an opportunity of speaking to many of them “a word in season.” There were present at this ceremony several rabbis of different parts in France, as well as many of the principal members of the Jewish community. The *Jewish consistory* were very long in seeking a fitting candidate for that responsible post.

The opening of the Great Exhibition draws many hither, and I hope it may bring to Paris a large number of Jews from all parts of Europe, and that much good may be done among them." I have seen Mr. Alexander, who is engaged with the private society for the distribution of portions of Scripture in the Exhibition. He told me that Mr. Lowitz is likewise expected here in connection with the same work.

My inquirer, Mr. B—, is still persevering in his desire of being admitted into the Church of Christ by means of baptism.

An interesting young man, of the name of S—, is visiting me frequently, with a view to the things which belong to our eternal peace. He has been for a short time at Basle, and has brought with him a few lines from the excellent Pastor Benoli.

I have not at present any other particular instances to communicate. I have reason to be thankful for this daily and increasing opportunities of sowing the seed of the kingdom, and am hoping for a Divine blessing.

Home Missions.

ONE of the reports states :—

It is with deep feelings of devout gratitude to our Heavenly Father that I acknowledge His mercy and goodness in so signally blessing the feeble efforts of mine. It was at the end of May, last year, that I was privileged to recommend two Jewesses, who have been for a considerable time under my care and instruction, to my dear friend, the Rev. E. Price, of Coverdale Chapel, for baptism. I am glad to tell you that both of the converts continue to follow in the footsteps of our Saviour, whom they have publicly confessed; and over both of them, as their spiritual adviser, I anxiously watch with tender solicitude for their full growth in Christian life and doctrine.

The case of a young Jew, an inquirer of mine, who has made his public confession in Christ in Germany, deserves to be brought before your notice. Just at the time when my mind was perplexed by his temporal affairs, and just when the young man had made up his mind to return to his fatherland, and there to prosecute his inquiry after the truth of Christianity, without, at the same time, being obliged to suffer the most necessary wants, my dear friend Dr. Koppel arrived in London, to whom I made known the peculiar case of B—. Dr. Koppel, with his usual affectionate regard for Israel's well-being, resolved to take the young man to his station, and even defrayed the expenses of the journey. In a letter I received from Dr. Koppel, he says :—"Concerning B—, I am happy to tell you that he has been baptised last Wednesday week, but he remains still in our institution until it will please the Lord to open a way for him. He has turned out a nice fellow, and is a very sincere man. I hope he will do credit to your kind interest in him. He often speaks of you with much affection," &c. At the same time I received this cheering intelligence, the young man himself wrote to me thus :—"I have to inform you of an event which will certainly be very pleasant for you to hear. I have made my public confession of Christ by the sacred rite of baptism. God be praised who has given me the victory through His Son, Jesus Christ! for now I am convinced that nothing will be able to separate me from

my God as long as I look upon Him as my Redeemer. I have received the name Theodoras (dedicated to God), and the consciousness of the deep significance of this name will constantly remind me of my obligations and duties. I feel constrained, dear sir, to express my heartiest thanks to you for the love and kindness you have manifested towards me when in London. May our gracious God, who has so wonderfully guided me until now, grant me an opportunity to show you how deeply I feel myself indebted to you!" &c. In a letter I received from this convert only a week ago, he informs me that he has become connected with the British and Foreign Bible Society, as one of their agents, managing a Bible depôt in an Austrian town. May God, in His infinite goodness, bless him in his noble but arduous duties in a bigoted, catholic place!

Another states :—

Very recently another of my inquirers has been baptised here in London. In the "Scattered Nation" for March, p. 69, there is the history of this young convert given, headed, "From Death to Life." Page 70, it is said: "This desire to know more of Jesus increased, and the thought overwhelmed him that he must now seek instruction from one who, like himself, was born within the pale of Judaism, and had arrived, by convictions, at the knowledge of the truth as it is in Jesus. This resolution was no sooner conceived than put into operation, and once more the anxious inquirer changed his career, gave up his place, and came again to London, in order to search out some "Hebrew Christian" brother to give him the still-wanted instruction. The ways of the Lord are truly wonderful, and His goodness past finding out. After diligent search and inquiry, like a thirsty traveller in the wilderness, he realised his desire, and found a "Jewish-Christian" brother, who rejoiced in the glorious privilege of testifying to another what the Lord had done for him. After a course of instruction he was kindly accepted by the Rev. Dr. Schwartz as an inmate of the Jew's Home.

There is still another inmate in the House, who was formerly a Jewish teacher at B——, to whom I have on many occasions preached Christ and Him crucified; and when he informed me of the wonderful change God had wrought by His Spirit in his heart, to convince him of the truth as it is in Jesus, I also advised him to apply to Dr. Schwartz for admission into the Home.

One more case I shall bring before your notice in order to show you the conversations, and hard struggles, an honest inquirer has very often to overcome before he can, in deep humility, adore and believe in the Prince of Peace, the Saviour of his soul. It is the case of a Jewish teacher. When I first came in contact with him, he had never read the New Testament, and being a learned Talmudist as well as a most scrupulous observer of traditional teachings in daily life, he was imbued with all the pernicious prejudices against Christ and Christianity so peculiar to this class of Jews, who living mostly in Roman Catholic countries, get more inveterate and confirmed in their hostile opinions by the sad representations of our corrupted Christianity. In the course of time he got gradually more attached to me, and gradually one prejudice after another was removed. He read the New Testament, "Old Paths," "Pilgrim's Progress," and other books in the Hebrew language; and though his prejudices have, to a great extent vanished, yet it has not as yet pleased God to convince and convert him to Christ; but believing him

to be sincere and honest in his desire to know and profess divine truths, I confidently hope he will yet be led to do homage to the Messiah. In a letter I lately received from him he says: "I am just in want of a place where I could apply the greatest part of my time in searching after divine truth; but you know my opinions on this subject, that I would never accept such a shelter, where I should have to deal with my conscience at the very entrance, and where I could unwittingly be blinded to the earthly advantages enjoyed, and where my own understanding could easily be perverted and confused by the influence of one by whose support I could live, or on whom my maintenance would depend." These few lines sufficiently show the character of the man. A man of such a tender conscience, anxious to avoid the least touch with that which might perhaps influence his judgment on such an all-important subject of personal concern, he will, no doubt, if entirely convinced of the error of his ways, and of the truth as it is in Christ, be ready and willing to sacrifice everything to confess Christ. In the meantime, he is still in correspondence with me, and let us hope when in the providence of God I am permitted to write my annual report next year I may have the joy of recording his public confession of faith in the Saviour of mankind.

Now, these few plain facts I have culled from my last year's labours, and I am sure you and the Christian public in general will rejoice with me in what the Lord has done through my poor, imperfect efforts, in bringing some of the lost sheep of the house of Israel to the Good Shepherd and Bishop of our souls. Every Jewish soul brought to the saving knowledge of Christ is a sure guarantee that God has not cast off His people; and whilst He is faithful to His promise in giving us the reward of our labours, a remnant of believing members out of that nation, He will also be faithful, in His own good time, in removing the veil of unbelief from the mind and heart of the nation at large, and then all Israel shall be saved. Until that is accomplished let us not fail nor get weary in preaching Christ and Him crucified to the Jews, and let us pray more earnestly that preaching may be abundantly blessed to the saving of many. Oh, for a Pentecostal shower from on high on these dry bones, that they may revive and live to the glory of God, their King and Messiah! May our Triune Jehovah soon visit Zion, and bring her sons and daughters from every corner of their present dispersion, to do homage to their King and Messiah!

Crystal Palace.

ONE of our Missionaries is at present occupying the place of a Christian Israelite, who himself was converted through the instrumentality of this Society, and who has been for a length of time employed in distributing and expounding the Scriptures to applicants at the Crystal Palace, and is now about to fulfil a like office at the International Exhibition in Paris. The former thus writes:—

During the three weeks of my engagement in the Bible-stand, Crystal Palace, I

have distributed to foreigners, 597 portions of the Word of God, in different languages. Amongst them were forty of the house of Israel, to whom I gave seventy-eight portions of the New Testament in the Hebrew language, accompanied by earnest exhortation to read and search the Scriptures, for only they can point to eternal life, and they only have solved that great question. "How can man be justified with God."

At the Bible-stand, the Missionary has two advantages above his ordinary labours amongst his brethren elsewhere. First, he has a different class of Jews to deal with—more respectable, which the Missionary would never have had access amongst them at their homes, except by special introduction—the second, *they come to the Bible-stand*, and, of course, the Missionary can at once speak freely without let or hindrance about Jesus and Christianity, whilst otherwise the Missionary must seek and try to turn all conversation to the subject of Jesus, and sometimes circumstances prevent him from doing it. As regards facts and results, I have not to relate any special ones, only they all, without exception, received the books I had given them. May they also receive the engrafted Word in their hearts!

I have just returned from performing one of those delightful duties which, while they tend to impart encouragement and strength to the heart, and attune the soul to prayer and praise, are also, to a high degree calculated to bring honour, glory, and renown to that blessed Saviour, who has declared, that when He is lifted up from the earth, He will draw all men unto Him. You are already acquainted with the history of our dear young brother, Mr. D—, the son of that venerable teacher of W—, and know something of the adversities and trials he had to endure for upwards of nearly three years. From the time he confessed faith in a crucified Redeemer, up till recently, he has had to contend with difficulties of no ordinary kind, and endured scorn and contempt in every place he went to. One situation after another he lost, for the simple reason that he dared to confess faith in a crucified Redeemer; but this so far from daunting his spirit, or chill his ardour, only supplied him motives for greater exertions, and for a firmer trust and hope in that God who has ever proved faithful and true to him. It is only a few months since, that our brother has succeeded in finding a place with a Christian family at Munich, where he is loved and highly appreciated, and where he is likely to thrive and prosper, both temporally and spiritually. In a letter received a short time ago, from our brother, he says:—"You will, I am sure, rejoice with me to learn, that I have at last, after so many vicissitudes and trials, found a home and a resting-place with a Christian family here, who, in every way, endeavour to further my temporal as well as spiritual interests. Surely the Lord has been very good to me, and I now begin to see more and more, that all His designs towards me were designs of love and mercy, and that He has led me through these many trials with a view to humble me, and to fit and prepare me more fully for His service on earth. And now there remains only one wish more that I desire to have gratified. You know, dear friend, how ardently I was longing, ever since I came to know and love the Saviour, to make a public confession of His name, but you have always advised me to wait with that till a more opportune time; that time has now come, and I see nothing to prevent my doing it. The Lord having so mercifully interposed in my behalf, it is but right that I should rear Him an altar, whereon to lay a loving and grateful heart, and that altar

shall be my public consecration of myself to Him; and as I owe to you, next to God, all I can, it would be an unspeakable delight to me, if you were to come, and present me to the Lord in the sacred ordinance of baptism." To this invitation I gratefully and most cordially responded, and though it is now some days since my return, the scenes I was there and then permitted to witness, still remain fresh and lively in my memory. Our brother received me with all the joy and pleasure, his warm heart was capable of feeling; and after giving me a short account of the many trials he has had to bear, he burst out in expressions of love, gratitude, and adoration to that God who has so mercifully appeared in his behalf, and so wisely ordered all his concerns. The greater part of the day on which his baptism was to take place, we passed in prayer and meditation, so that when our brother had to take the decisive step, he came forward firmly and with a joyful heart, to testify of the grace of God, and to bear testimony unto the truth before many witnesses. The questions which I proposed to him with reference to his faith and hope, were answered in a clear, loud, and distinct manner, so that all could hear him; and when I called on him to give a short account of God's wonderful dealings with him, he did so, under many tears, and closed with these words;—"Henceforth the only object and aim of my life shall be to live to the praise and glory of that blessed Saviour who is not ashamed to own me as one of His, who has pitied me in my ignorance, sought me out in my wanderings, and in His love and grace brought me to enjoy such sweet repose, happiness, and peace in Him." Upon this I baptised him in the name of the One Jehovah—Father, Son, and Holy Ghost, and so he became a member of the visible Church of Christ. I then addressed a few words of counsel and encouragement to him, and concluded by commending him to God in prayer. When the service was over, I was invited to pass the remainder of the evening with the family with whom our brother had found a home. The few hours passed there were fraught with the deepest and liveliest interest. The gentleman told me that he never before believed in the sincere conversion of a Jew—that whenever he heard of such a case of conversion, he usually attributed it to secular motives, and that had he known our brother to be a believing Jew when he entered his establishment, he would undoubtedly have rejected him; but, God in His wisdom willed it otherwise. "Scarcely," he further continued, "was the young man a fortnight in the house, when we began to see the sterling worth of his character; his humble piety, and ardent love to the Saviour, gained for him our highest admiration, and we began to thank God in our hearts for having sent him to us. On several occasions, I unawares came into his room, and found him on his bent knees in deep supplication to God, and at the sight of which such a solemn awe overcame me, that I felt constrained to prostrate myself likewise before the Divine Majesty, and mingle my prayers with his. An indescribable longing seized me to know something of his parentage and early religious training, and it was only then, for the first time, that I learned he was of Jewish birth, but, through grace, became a disciple of Jesus. When the discovery was made, my astonishment was great—but far greater the reproach, wherewith I reproached myself for having ever doubted the possibility of a Jew becoming converted to Christ. Now I see that "God is no respecter of persons," and that His grace is as effectual in the conversion of a Jew, as it is in that of the most reprobate Gentile. Since our young friend has been with us, we have all been the better for it; our tone of piety has been raised, our devotion rendered more fervent, and our trust in an all-overruling Providence more firm; and not only that, but also as

to temporal things, I have experienced the truth of the promise:—"I will bless them that blesseth thee."

To the Friends of the Society.

It will be perceived, by our account of remittances, that there has been at least no declension in the exertions—no waning in attachment to the cause by our friends through the country, whose reception of our agents has been cordial and affectionate; still, however, we have to expect large additions before we reach the amount of last year's receipts; and we are really anxious not to go forward to this important work in the timid apprehension of incurring debt, when it requires our cheerful and devout energies, in the constant exercise of prayer and faith, with cherished love to Israel, and renewed love to the Saviour.

THE TWENTY-FOURTH ANNIVERSARY.

I.

The arrangement for the Services of the TWENTY-FOURTH Anniversary are, first, **MEETINGS FOR SPECIAL PRAYER**, on behalf of the great object, and of those of every name who are seeking the conversion of the Jews, commencing on the first Sabbath in May.

II.

The **PUBLIC MEETING** to be held in Freemasons' Hall, Great Queen Street, on Tuesday evening, May 7, **WILLIAM MCARTHUR, Esq.**, to preside, the **Rev. Dr. ROSENTHAL**, of Wolverhampton, and the **Rev. Dr. EIDERSHEIM**, of Torquay, will address the assembly, and the devotional exercises will be conducted by other Ministers and Missionaries. The Meeting will commence at half-past six o'clock. Tickets to be had on and after the 1st May, at the Society's offices, 96, Great Russell Street.

III.

The **ANNUAL SERMON** will be preached in Great Queen Street Chapel, on Monday evening, May 20, by the **Rev. RICHARD ROBERTS**. Service to commence at seven o'clock.

The Committee respectfully renew their accustomed request, that on the Lord's day previous to the meeting the case of Israel, the objects of the Society, and the *needs of its agents*, may especially share in the devotions of the sanctuaries of *very denomination*.

MEETINGS OF ASSOCIATIONS, &c.

DATE.	TOWN—AND WHERE SERVICE WAS HELD.	DESCRIPTION OF SERVICE.	DEPUTATION.	CHAIRMAN AND SPEAKERS.	COLLECTIONS.
Feb. 8	Watford—Bap. Ch. ..	Address	Mr. Sternberg.	Rev. T. Peters ..	£ 15 6
" 10	Dunstable—Bap. Ch. ..	Add to Yng.	"	" ..	4 0 0
" 11	" Wes. Ch. ..	Sermon	"	" ..	6 1 10
" 11	" Ind. Ch. ..	Sermon	"	" ..	4 3 6
" 11	" Ind. Ch. ..	Pub. Mtg.	"	J. Osborn, Esq., Revs. J. Dixon, D. Gould, J. T. Waddy, Mr. Robinson ..	4 0 2
" 13	Amphill—Cot. Court Rooms	Address	"	Revs. Foxton and Cardwell ..	1 11 6
" 14	Buckingham—Wes. Ch. ..	Sermon	"	Rev. J. Mycock ..	4 3 1
" 17	Stony Stratford—Bap. Ch. ..	Sermon	"	" ..	1 8 6
" 18	Aylesbury—Wes. Ch. ..	Address	"	Revs. Pigott and Williams ..	9 0 0
" 20	Bishop's Stortford—Ind. Ch. ..	"	"	Rev. D. Grigby ..	2 0 0
" 21	Hexham—Ind. Ch. ..	"	"	Rev. A. C. Wright ..	4 0 0
" 22	Meibourne, Cambs.—Ind. Ch. ..	"	"	Rev. J. Williams ..	1 10 0
" 27	Vansfeld—Ind. Ch. ..	"	"	Rev. Gear ..	"
" 28	Derby—Athenium ..	"	"	" ..	"
" 28	Peckam—Collyer's Sch. Room	Pub. Mtg.	Rev. J. Gill and Mr. Ducat	Rev. R. W. Betts ..	2 6 4
" 24	Stockwell—Ind. Ch. ..	Sermon	Revs. R. D. Wilson and J. Gill	" ..	8 18 2
" 17	Plymouth—Presb. Ch. ..	Sermon	Rev. Dr. Ginsburg	" ..	4 10 0
" 18	" Uskon Ch. ..	Pub. Mtg.	"	Revs. C. Wilson, M.A., J. M. Charlton, and J. Wood ..	4 2 1
" 18	" Sherwell Ch. ..	"	"	Rev. J. J. Cousins ..	5 14 4
" 19	Totnes—Ind. Ch. ..	Lecture	"	Revs. Dr. Edersheim and R. Hunter ..	1 11 0
" 21	Torquay—St. Andrew's Oh. ..	Address	"	Rev. R. Hunter ..	"
" 22	Telgammouth—Athenium ..	Address	"	" ..	£ 4 10
" 24	Bideford—Wes. Ch. ..	Sermon	"	" ..	£ 4 10
" 24	" Ind. Ch. ..	Add to Yng.	"	" ..	0 14 1
" 24	" Ind. Ch. ..	Sermon	"	" ..	4 10 0
" 25	Barnstable—Ind. Sch. Room ..	Lecture	"	Revs. G. T. Coster and J. Harding ..	2 7 0
" 26	Torrington—Home Ch. ..	Address	"	Revs. C. F. Moss, J. Spear, and J. Daniel ..	3 11 2
" 27	South Molton—Ind. Ch. ..	"	"	Revs. W. J. Andrews and G. F. Marten ..	1 3 2
" 28	Exeter—Castle St. Ch. ..	"	"	Revs. D. Hewitt and S. Mann ..	2 19 7
" 30	Lancaster—Ind. Ch. ..	Sermon	Rev. J. Wilkinson	" ..	"
" 31	" Wes. Ch. ..	Add to Yng.	"	" ..	"
" 31	" Ind. Sch. ..	Sermon	"	" ..	"
" 31	" Ind. Sch. ..	Address	"	Mr. Bickerdike, Revs. Newton and Hackett, and E. B. Dawson, Esq. ..	12 14 0
" 12	Preston—Wes. Ch., Lane St. ..	"	"	Revs. Lambert, Chapman, Rayner, and Slade ..	3 7 0
" 13	Farnworth—Memorial Hall ..	"	"	Alfred Barnes, Esq., and Revs. Hewgill and Moody ..	3 17 3
" 14	Ormskirk—Ind. Sch. ..	"	"	S. Vey, Esq., Rev. Mr. Bowman ..	1 1 4
" 15	Southport—Town Hall ..	"	"	J. F. Stead, Esq., Revs. Millson, Greeves, and Chester ..	13 5 0
" 17	Bolton—Maudslayi St. Ch. ..	Sermon	"	" ..	"
" 18	" Wesley Ch. ..	Add to Yng.	"	" ..	"
" 18	" Temple Hall ..	Sermon	"	" ..	"
" 18	" Temple Hall ..	Address	"	" ..	"
" 19	Chorley—Ind. Ch., St. Geo. St. ..	"	"	A. Ferguson, Esq., E. Woollard, Esq., Rev. R. Best, R. Bardsley, B.A., and J. Jeffreys ..	18 5 6
" 20	Leigh—Wes. Ch. ..	"	"	Revs. Chandler and Someville ..	5 0 6
" 21	Bury—Wes. Ch. ..	Address	"	Revs. Sutton and Marrat ..	3 4 1
" 24	Bursley—Westgate Ind. Ch. ..	Sermon	"	J. C. Kay, Esq., Rev. W. R. Thorburn, M.A. ..	3 1 6
" 25	" Wesley Ch. ..	Add to Yng.	"	" ..	"
" 25	" Fulledge Wes. Ch. ..	Sermon	"	" ..	5 5 0
" 25	" Assembly Room ..	Address	"	Revs. Brailsford, Gill, Stroyan, Evans, Baxter, and Randerson ..	17 6 1
" 26	Padham—Wes. Ch. ..	Address	"	Revs. Bramwell and Ridler ..	2 16 4
" 27	Colne—Cloth Hall ..	"	"	Rev. J. Henderson, Incumbent, W. Wildman, Esq., and Mr. Broadhurst ..	4 13 6
" 28	Wigan—Presb. Ch. ..	"	"	Revs. Dickinson and Mountford ..	1 10 1
Mar. 10	Blackburn—U. F. M. Ch. ..	Sermon	"	" ..	"
" 11	" Chapel St. Ind. Ch. ..	Add to Yng.	"	" ..	"
" 11	" James St. Ind. Ch. ..	Sermon	"	" ..	9 17 2
" 11	" Wes. Ch. ..	Address	"	W. Hoole, Esq., Revs. Faulkner, Cameron, Morgan, Messrs. Thompson, Whittaker, and Haydock ..	11 2 10
" 12	" Park Road Ind. Ch. ..	Sermon	"	Revs. Prout and Wright; S. S. Stott, Esq., and G. Smith, Esq. ..	8 2 0
" 13	Haslingdon—Town Hall ..	Address	"	Revs. Sugden and Keat ..	6 2 0
" 14	Accrington—Wes. Ch. ..	"	"	" ..	"
" 17	Rochdale—Milton St. Ind. Ch. ..	Sermon	"	" ..	"
" 18	" U. M. F. Ch. ..	Address	"	H. Keisall, Esq., Revs. Chapman and Jones ..	13 7 8
" 19	" West. St. Bap. Ch. ..	"	"	G. Mayall, Esq., Revs. Minton, Williams, and Colwell ..	1 8 0
" 19	Mossley—Ind. Ch. ..	"	"	Revs. Hodgson, Davies, La Trobe, and Hinds ..	6 4 7
" 20	Oldham—Ind. Ch. ..	Address	"	Rev. J. Yonge ..	0 13 9
" 21	Middleton—Wes. Ch. ..	Sermon	"	" ..	2 15 11
" 22	Haywood—Ind. Ch. ..	Address	"	" ..	"
" 24	Bacup—Mount Pleasant, Wes. Ch. ..	Add to Yng.	"	" ..	"
" 24	" Assembly Rooms ..	"	"	" ..	"
" 24	" Zion Bap. Ch. ..	Sermon	"	" ..	11 3 9
" 25	" Assembly Rooms ..	Pub. Mtg.	"	J. Dawson, J.P.; J. Maden, Esq., G. C. Harrison, Esq., F. Hunter, Esq., Revs. Fowler, Bertram, Smith, Hunt, and A. Wilkinson ..	27 10 6
Feb. 10	St. John's Wood Presb. Ch. ..	Sermon	Rev. Dr. Weir.	" ..	14 0 4
" 24	Haverhill—Ind. Ch. ..	Sermon	"	Rev. H. P. Bowen ..	5 10 6
" 27	Brentwood—Ind. Ch. ..	Address	"	Rev. J. D. Brocklehurst, W. K. Rowe, E. Bolton, Mr. Laarus, Mr. Ducat, &c. ..	1 13 0
Mar. 7	Brixton—Trinity Ch. ..	Pub. Mtg.	Rev. J. Gill.	" ..	"
" 13	Queen St. Wes. Ch. ..	Sermon	Mr. Ducat.	" ..	3 10 0

CONTRIBUTIONS IN AID OF THE SOCIETY,

From February 20th, 1867, to March 20th, 1867.

SUBSCRIPTIONS & DONATIONS.

	£	s.	d.
A Friend, Bruton.....	0	12	0
Allen, R. E., Esq.	1	0	0
Balls, Mr.	2	0	0
Beard, Rev. S.	0	10	0
Beaumont, Mrs.	0	11	6
Beaumont, Mrs. (Special Don.)	0	10	6
Bumpus, Mr.	0	8	0
Buxagto, Misses.....	0	5	0
C. H. M.	10	0	0
Clarke, Mrs.	2	2	0
Dawson, J. Esq.	1	1	0
Ehrenzeller, Mr.	1	1	0
Friends to Israel	0	18	0
Griffiths, Mrs.	2	0	0
Haggett, Mr. (thankoffering)	1	0	0
Hoole, Rev. Dr.	1	1	0
Hudson, Mrs.	0	10	0
Hunt, Miss	0	10	0
J. B.	2	0	0
Lontit, Rev. J.	1	1	0
MacLue, Mr. R. Wing	3	0	0
Roulston, B. W., Esq.	4	0	0
Sibley, Mrs. (Bere Regis)	0	5	0
Spicer, H., Esq.	1	1	0
Spicer, J., Esq.	1	1	0
W. P.	0	10	0
Webb, Miss (Coll. by Mr. B. Webb)	0	5	0
Mr. Bowditch	0	2	6
Wellaston, F. L., Esq.	10	0	0
Yonge, G., Esq.	2	2	0

ASSOCIATIONS, COLLECTIONS, &c

[In giving the amount of collections in this list, the nett sum is stated, local expenses being deducted.]

Alnwick	2	12	6
Alston	2	5	6
Amphill	6	0	0
Aylesbury, Coll.	1	8	6
Barnard Castle	6	9	8
Barnstaple, Coll.	2	7	0
Beifast, by Rev. Dr. Weir:—			
" J. P. Corry, Esq.	1	0	0
" Messrs. J. and K.	1	0	0
" Workman	1	0	0
" Mrs. Lemon	1	0	0

Beifast, by Rev. Dr. Weir:—

" Messrs. Arnott & Co.	1	0	0
" Me-srs. W. & D. Henderson	0	10	0
" Rev. C. Gardner, Esq.	0	10	0
" Messrs. Preston & Smith	1	0	0
" J. Lowry, Esq.	1	0	0
Hideford, Coll.	8	8	0
Bingley	0	8	0
Bishop's Stortford, Coll.	9	0	0
Blackburn	11	15	0
Bourn	0	10	0
Brentwood, Coll.	1	18	0
Bridport	8	8	7
Bristol	85	8	6
Brixton, Trinity Ch.	36	19	6
Buckingham Coll.	1	11	0
Camberwell Green Chapel	6	16	6
Canelford	2	2	10
Carlisle	12	12	11
Clapton (Lower) Cong. Ch.	2	13	6
Clarmont Chapel	0	17	0
Commercial Rd. Chapel, Coll.	1	16	6
Denmark Place Chapel	4	12	6
Dunizes	10	0	0
Doncaster	12	1	0
Dunstable	18	3	6
" Subscriptions, &c.	13	13	3
Eccleston Chapel	3	0	0
Exeter, Coll.	2	19	7
" by Miss Monk	2	6	0
From	2	11	
Great Queen St. Ch., Coll.	3	10	6
Grimsbay	11	3	
Halifax	38	17	
Halstead, New Cong. Ch.	5	2	3
Hammersmith	2	8	0
Haverhill	5	10	6
Hexham, Coll.	2	0	0
Harbury Chapel	12	4	10
Hull	0	10	0
Jersey	4	14	0
Kensington, by Mrs. Surrey	2	0	0
Lancaster	97	11	6
Mansfield, Coll.	1	10	0
" W. Bradshaw, Esq.	1	0	0
Melbourne, Cambs., Coll.	4	0	0
Melbourne, Derbyshire	1	7	6

Neath	3	12	0
Newbury	5	5	6
Newcastle	25	4	0
Newmarket	3	0	0
Newport, Isle of Wight	9	7	10
Newport, Salop	1	7	6
Northallerton	34	14	0
Norwich and Norfolk	38	14	0
Odham	5	13	6
Ormskirk	2	1	0
Peckham, Coll.	2	6	4
" Mr. Tagg	1	1	0
Penketh	3	10	0
Peterhead	1	11	0
Plymouth	14	6	6
Poole	2	6	0
Reigate	1	0	0
Rochford	1	6	6
St. Mawes	1	10	0
St. Colum	2	15	0
Saltaire	3	10	0
Shacklwell Chapel	0	2	5
Shrewsbury	3	10	0
Sleaford	9	8	6
Sloane Terr. Wes. Chapel	3	0	0
South Molton, Coll.	1	3	8
" Sbs.	2	0	7
Tavistock	7	18	6
Teignmouth, Coll.	3	4	0
Torrington, Coll.	2	11	2
" Sbs.	3	7	0
Totnes, Coll.	1	11	0
Trowbridge	8	18	6
Uxbridge	10	0	0
Wainfest	6	12	9
Wareham	6	2	6
Warminster	5	2	5
Watford, Coll.	3	13	0
Wellington, Salop	2	15	6
Whitehaven	2	5	10
Wigan	3	15	0
" Miss Marshall	1	0	0
Wolverhampton	8	10	6
Worlington	2	11	6

FEMALE MISSION.

Beaumont, Mrs.	0	5	0
Bishop's Stortford	1	3	0
Camberwell Green Chapel	1	14	6
Casterton, Mr.	0	2	6
Old Deer	0	8	6

SPECIAL DONATIONS.

Gill, Rev. J.	£5	0	0
Wark, A., Esq., by the Rev. Dr. Weir	1	0	0

THE FOLLOWING SUMS HAVE BEEN RECEIVED FOR DR. KOPPEL'S HOME

A. P. R., "In fulfilment of the dying request of a beloved sister"	£1	1	0
Dilworth Fox, Esq., by Rev. J. Wilkinson	2	0	0

FOR MR. JAFFE WE HAVE RECEIVED—

"A humble sinner's third donation towards Mr. Jaffe's loss by robbers. See } 0 10 0
 'Herald' for August, 1866.....

It is respectfully requested that all remittances be made to Mr. GEORGE YONGE, 96, Great Russell Street, Bloomsbury; and, if by Post Office Order, payable at the Office, High Holborn, or at Great Russell Street.

The Monthly Prayer Meeting will be held, as usual, at the Society's Office.

[REGISTERED FOR TRANSMISSION ABROAD.]

The Jewish Herald.

UNDER THE
PERINTENDENCE OF THE
BRITISH SOCIETY



FOR THE
PROPAGATION OF THE GOSPEL
AMONG THE JEWS

BUSH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL.—*Jer. xxxi. 7*

OFFICE :—96, GREAT RUSSELL STREET, BLOOMSBURY SQUARE.

[No. 257.]

MAY 1, 1867.

[Price 1d.]

The Missions.

Our readers will be gratified by the contents of the present number, and thankful for the record which it presents of instances of spiritual awakening under very peculiar circumstances. We have, first, a *resume* from one of our Missionaries on the Continent: then an instance of conversion and baptism in Turkey; followed by the account of Mr. BEN OLIEL's visit to the locality where he first drew his breath, and from whence he has been enabled to go forth bearing the tidings of salvation to his brethren in different parts of the world, and whose thankful privilege it has been to witness the reception of the truth at least by three members of his own family. We also include among the itinerancies, Dr. PHILIP's account of his last travels in Italy; and then some account of the reception given to deputations visiting our own country, testifying the lively zeal and increasing devotion of friends of the cause of Israel of various denominations.

I.

The following extracts are from the report of one of our Continental Missionaries:

Five Jews bought from me in the course of the year, five copies of the "Old Atha," and were also anxious to get many tracts, treating on various subjects. [r. M—, one of these, with whom I recently again had a warm religious discussion, was evidently deeply touched when I pointed out to him the various passages in Scripture, both in the Old Testament as well as in the Epistle to the Romans by St. Paul, referring to the deplorable and dangerous state of our hearts; and hereupon so justly observed, "that Christianity, as taught by Protestants, was far more calculated to rouse our hearts and consciences than Judaism, which enjoining the strict observance of the most insignificant particulars of its numerous cere-

monies and complicated ritual, often makes one forget that far more important matter—the state of our hearts.”

Mr. F——, whom I so often mentioned to you in my statements of a somewhat remoter date, as being in a remarkable way favourable to the truth as it is in Christ Jesus, possesses a well-stocked library, consisting of various copies of the Bible, many New Testaments, and numerous other Christian publications of a larger size; but having, some time ago, married the daughter of very bigoted, rabbinical Jews, he discontinued his religious intercourse with me, which used to be a very frequent and profitable one. However, he could not resist longer than one year his anxious desire to renew that intercourse, being deeply sensible of the profit and pleasure it had afforded him for so long a time, and at once very earnestly requested me to call upon him. His wife was present during the conversation which then ensued. Being aware of the complete ignorance of the Polish women of any part of the Word of God, I began at the very creation, and continued down to that remarkable period when the Saviour on the Cross gave His divine testimony that all was finished, touching upon all the important points during this long interval, bearing upon the object I had in view. Mrs. F—— listened with great attention to all I advanced on that occasion, and though she might not have entered thoroughly into the spirit of all I said, being entirely new subjects to her, still, thank God, much was gained; animosity and prejudice were softened down, and the name of Jesus was after this uttered with much regard. She also observed that she found that I, as a Christian, was more religious than she and her equals, to which her husband replied: “Would to God that the Jews would learn to appreciate Mr. Gellert’s words.”

Mr. L——, an old gentleman, adhering to the observances of his ancestors, perhaps more by custom than anything else, is in the habit of having now and then a religious conversation with me. On one of these occasions, in order to corroborate His divine character, I gave a short account of what Jesus said and did, His sufferings, and the all-surpassing magnanimity with which He bore them; and then asked whether any one of all the great men recorded on the pages of history, whether sacred or profane, could be cited as uniting within himself all the virtues distinguishing our Lord and Saviour. Mr. L—— was on this occasion more sensible of the truth of my assertion than on any other, perhaps, remarking that had Christianity been presented in this way all the time since its origin, the Jews could not have remained deaf to such striking evidences.

Of the so-called rationalists and those in an enlightened spiritual state of mind, both of whom are considered as one and the same by their co-religionists, the number of these I had religious intercourse with amounted to about 234. Of the former, who constitute the greater part of this number, some are hardened Atheists, yet did they not deny His existence. To these men anything beyond the sphere of their earthly senses is an absurd fiction, and thus, a divine book, a divine Providence, a satanic power working in darkness, are all considered by them as belonging to the same category; and yet these very men—alas! I speak from my own experience—in many places, form the chief members and leaders of those houses of prayer now substituting the synagogue, it being thought rather fashionable than otherwise to show off such philosophical ideas.

Others are Deists; though pretending to believe in God, yet, when closely pressed by arguments, as it often was the case, the abominable notions entertained by the above-mentioned class fully manifested themselves.

Those of an enlightened state of mind, with whom I had more frequent intercourse, are such as, having shaken off in theory all ceremonies, whether scriptural or oral, still believe in the divine authority of the Scriptures in which they had been carefully instructed in their earlier years by pious parents. The glorious history of their nation, recording on the pages of their great books the peculiar and exclusive Divine interference on their behalf, is too deeply rooted in their minds for them not to be religiously influenced by it. They often feel embarrassed, as I once did before Jesus revealed himself to me, as to the relation they now stand in to the holy oracles, an uneasiness too evident to escape the missionary's eye. It is very gratifying to be able to state that I have met with many of them who both knew and felt that it was the doctrine of the Gospel, and this sublime doctrine only, which could remove this difficulty, and respond to their state of mind.

I have often mentioned to you Messrs. E— and S—, as being more open and unreserved than the others; the former, on one occasion, said, in the presence of other Jews, "I love Jesus with all my heart;" the latter of whom I wrote in my last, often expressed his opinion on this subject, to the effect "that nothing short of acknowledging Jesus as their Messiah and Redeemer is able to restore the Jews to their former glorious state, and to this it must and will come, for the simple Gospel doctrine is one and the same with that of the Old Testament." Thankful as we ought to be for all this, there is also much in their state to inspire us with deep sorrow and pain. Though they would have Jesus as the Messiah of their nation, it is extremely difficult to convince men like these, who have been estranged from the study of the Word of God for years, of the corruption of their own hearts and the need of a Saviour for the individual. It is the Spirit of God alone who is able to accomplish this, and enable them to say, like the publican of old, "God be merciful to me a sinner."

I thank the Lord our God for being permitted to point to the following individuals, with whom I have had missionary intercourse during the last twelve months, as having, more or less, arrived at this state; they are, I firmly hope, objects of divine mercy.

Mr. L—, a poor, very ill-looking man, but admirably versed in both the Old and New Testaments, as I mentioned to you last summer, was taught by his father, a Prussian Jew, in his earlier days already to consider the New Testament as the only Book which throws a divine light upon all the institutions of the old covenant, which would otherwise be meaningless, and to look to Jesus as the true Shepherd of Israel; this, blessed be our gracious God, he does, and will, I prayerfully hope, sooner or later, be brought, by a public confession, into the fold of our Good Shepherd.

Mr. M—, his wife, and their boy, about twelve years of age, are, I do not doubt, true believers in our blessed Saviour: the father pointing to Jesus Christ as the only one to whom the 53rd chapter of the prophet Isaiah may be impartially applied: the mother, who is well versed in the New Testament, catechising her son on various portions of it. Both father and mother were very anxious that their boy should be instructed in the New Testament, first, and then in the Old one. They were delighted to hear his answers to my questions, that Jesus only was able to save us from perdition, and that he does no more fear death, as he will be there where Jesus is.

The case of Mr. A. W—, whose child I baptised in the course of last summer,

as mentioned in our "Herald," calls for our earnest solicitations on his behalf. There is still much to be removed by all-sufficient grace; yet, the openly expressing his faith in our Saviour in the presence of so many Christians, and giving vent to his feelings of joy by an abundant flow of tears, both before and during the ceremony, encourage me to hope in his sincerity, as well as further spiritual progress.

Messrs. D— and K—, with whom I had several serious conversations on my missionary tour some years ago, were both brought to a state of earnest inquiry into the truth, more especially so the former, who, feeling his conscience ill at ease, bought a Bible and began to study it, which he had not done for years. When I lately visited him, at his request, he opened his Bible, pointing to various Messianic passages, and then, in the spirit of the treasurer of old, asked me, "Of whom do the Scriptures speak?" His earnestness and undoubted sincerity fully convinced me that he will not rest until his heart has found the truth of the answer which Philip gave on a similar occasion.

Mr. W. G—, an Italian Jew, introduced to me a young man, in whose well-being he takes great interest, begging that he might be permitted to visit me sometimes, as he felt sure, he said, that he would have in me a better example of a moral and godly life than in any of the Jews in this place.

Among the various classes referred to, there have been sold (of course not including the far greater number disposed of by the colporteurs)—Bibles, 2 Hebrew, 3 German, distributed—6 New Testaments, 4 Hebrew, 2 German; Tracts, 296. Glancing at my statement, I see there is nothing to glory in, but much to humble me to the very dust. How insignificant is the number of those who are really in a serious inquiring state of mind when compared to the great number to whom the heavenly message was not brought home! How slow and timid, moreover, their coming forward to rank themselves under the banner of the Lord!

Yet, in spite of all this, I can conscientiously reply that as to the spiritual progress in general of my brethren you are anxious to know about, there is much to call for our gratitude as well as awaken our interest. Israel in general has begun to study the Old Testament in its purity and simplicity; a great many are in possession of the New one as well. Jesus is more revered now than ever; His messenger is considered as an earnest, religious man, and one well versed in the Scriptures, whom they more or less gladly listen to, and reason with, on the topics brought before them, which they for centuries, with the utmost pertinacity, refused to do, having been taught to regard these subjects with horror and abomination.

Are not these striking tokens that the Almighty has graciously remembered Israel? And is the hand of Jehovah short to open their hearts, as He has already opened their ears and minds, that they may realise that sublime passage: "And they shall look upon me, whom they have pierced, and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born."

II.

From a Missionary in Turkey:—

Yesterday, I had a good day—the day of the Lord! Mr. B—, of whom I

sent you an account in a former letter, has joined the Evangelical Church yesterday morning, by baptism. The conversion of this man is not a common one; it did not take place after a course of argument, persuasion, or warning; it was not accomplished by the process of preaching the Word alone; he had, indeed, often heard the Missionary telling him that Jesus is the Son of God, the Saviour of man; but this as often had no effect on him, till he happened to see a humble man, who, at the twelfth hour, the very close of his day, found grace, reconciliation, and peace passing all understanding, and he caught a ray of that manifested grace by which his own soul was also illuminated, and the Gospel became to him the power of God unto salvation. The change of his mind was so thorough and complete, that he looked as if he had just entered a new world, not only was he attracted to love the Lord Jesus, but he looked with an eye of love upon everything bearing the name of Christ, rightly or wrongly, not even excepting the images which so disfigure the streets here. I instructed him that not everything which bears the name of Christ is acknowledged by Christ, and that pure Christianity is not to be sought in Christendom, but in the inspired Word alone. As his mind is tolerably free from Talmudical sophistry, I had no difficulty to lead him in the scriptural path of truth. For the last six weeks we read together John's Gospel (I prefer to read that Gospel with converts, since I publicly delivered a course of lectures on it), and the reading did us both good; besides, he was instructed by the evangelical pastor in the short catechism. Yesterday, the 17th of April, being appointed for his baptism, we entered after the morning service into the sacristy; the junior opened the service with prayer and reading the 3rd chapter of John; then he delivered an appropriate address, the candidate made his confession according to the formula, and the senior baptised him, in the presence of a small but select audience.

From this scene, representing the new birth of the convert, which I witnessed with a transport of joy, I went to the sick chamber of our friend Mr. J—, who has been the means of grace to our convert, and who himself is daily decreasing, becoming weaker and weaker in the flesh, but increasing, becoming stronger and stronger in the Spirit. As soon as he had heard of the result, in spite of his phlegmatical nature, he burst into a rapture of joy, and there was no bounds to his gratitude and delight, so that I began to fear for his excitement. I can hardly tell whether my own emotions were greater there, or at the scene in the sacristy. I gave vent to my feelings in words of prayer and thanksgiving to our merciful God who permitted me to see such a day of the Lord.

III.

NORTH AFRICA.

THE REV. A. BEN OLIEL, in giving an account of a visit to Tangiers, says:—

I have now to report the most interesting missionary tour I ever made: a visit to my own native place, where I passed my childhood and youth, after an absence of more than twenty-two years. From the very commencement of my missionary career, I felt the strongest desire to proclaim the simple truth of the Gospel in the land of my birth. In 1850, I went to Mogador, where I stayed nearly three months, exposing myself to danger and risk. But the political and

social condition of the empire of Morocco has since then undergone a great change. What the French war in 1844 failed to accomplish, has been achieved by the war between Spain and Morocco in 1866. The pride and arrogance of the Moslems have been humbled, and they no longer consider themselves unconquerable, or their country impregnable. The information I received from various quarters subsequent to my return from England, regarding the altered state of Morocco, induced me to transfer my labours to Gibraltar for a time, that I might from thence visit some of the ports more easily, and ascertain what greater facilities that country offers now to Missionary operations. After consulting friends here, I decided on visiting Tangiers, the principal commercial port, and the residence of the representatives of Christendom. On the 2nd of March, I embarked on board a small English steamer, arriving at Tangiers the same afternoon. As soon as the anchor was cast, the sanitary boat came alongside to give us pratique, followed by others to land us. There is no jetty or landing pier; when the boats near the surging shore, stout porters wade into the water and carry the male passengers on their shoulders, and the females in an arm-chair. It can be well imagined what my feelings were on finding myself again treading the soil of my native place after so long a time. I could scarcely realise the fact, and my mind was deeply moved.

After narrating the ordeal of passing through the custom-house, the difficulties of procuring lodgings, and, when found, the many inconveniences connected with them, he gives an interesting and graphic account of the town and neighbouring country, the insertion of which our limited space will not allow.

My visits to the houses where I was born and lived, and to the schools and synagogues I used to attend, were suggestive of reflections and feelings not easily described. Every street and corner, and even the very stones brought a variety of incidents to remembrance; some pleasant, but most of them of a painful nature. In my first walk, my heart led me to the Jewish cemetery. I could not find the graves I sought, for the inscriptions had been effaced, but I felt sure I was standing near to where the mortal remains of my beloved mother and several sisters and brothers lie interred close to each other. There, too, is the grave of my pious and learned grandfather, who lost his sight more than thirty years before his death; from whose lips, ever uttering words of wisdom and truth, I learnt from a child to fear God and value the sacred Scriptures. He was also a poet, and most of his compositions I now possess, having Messiah's coming and glory for their theme.

But I must not further dwell on these personal and private reminiscences; they have produced deep and lasting impressions on my mind, and made my heart beat and glow with sincerest reverential gratitude to my Heavenly Father, for the way through which He has brought me thus far in my earthly pilgrimage, and the light and truth which He has mercifully caused to dawn upon my mind, inspiring my heart with cheering hopes of a glorious future life in the realms of happiness and bliss.

Mr. Ben Oriel took with him letters of introduction to the consuls of the different nations, now resident at Tangiers, with the view of obtaining at least their sanction, for his intended efforts of usefulness in the country so completely under their influence and guidance, either

for good or evil ; but, with the exception of one or two, his reception by them was by no means encouraging. After referring to the spiritual destitution of the inhabitants, and giving an account of his holding a meeting for Divine worship in the drawing-room of the hotel, where, for the first time in his life, he stood up in his own native place to proclaim the Lord Jesus as the Saviour of mankind, whom he had been educated to despise, and to scorn His Gospel, he then proceeds to give the following statement in reference to the Jews in Tangiers:—

"The present state of the Jews in Morocco corresponds correctly with the information I had received, as recorded in the "Herald" for January last. They enjoy far greater security to life and property than ever before. At Tangiers, Mogador, and, perhaps, other sea-ports, they are even better off than the Moslems ; thanks to the good offices of Christian powers, through their representatives, they are better governed, and more equitably taxed.

Statistics.—It is difficult to arrive at a correct estimate of the number of Jews at Tangiers. If, as I have been assured by a member of the Junta, there are 300 poor families receiving alms regularly, there must be at least 600 families in better circumstances, so, at the ordinary computation of five in a family, we have a population of 4500. It is certain that, while few natives have emigrated, many Jews from the interior, youths of the empire, have settled here. It can be easily imagined what an amount of beggary and privation must exist, when about one-third of the families are destitute and in receipt of relief. Indeed, I saw enough of it to sicken and sadden my heart, and the importunities of the indigent and infirm, whether I kept indoors or went out, were very trying, and greatly marred the pleasure of my visit.

Synagogues.—There are eight in Tangiers, three of recent construction. I visited four of them. They are all inside houses, with nothing external to distinguish them from other dwellings. The present chief rabbi is a young man, who studied in a class under the direction of my brother, Maxwell.

Schools.—My visit to the public schools excited in me the deepest interest, for in them I saw the germs of a purer light and a higher civilisation. There have always been private schools, and the children of the poor were generally taught gratis, either through the generosity of the teachers, or by the Rahal congregation. The instruction given was entirely Jewish. During the visit of that philanthropic gentleman, Sir Moses Montefiore, to Morocco, he established a public school at Tangiers, somewhat on the model of European Schools, and left a considerable sum for its support. The principal teacher, or professor, is a German Jew under French protection, assisted by seven young natives as monitors. There are 435 boys in the school. They are divided into infant, junior, and senior classes. On entering, the children rose, and conducted themselves with propriety and decorum during our visit. The professor subjected several of the scholars to a rapid examination on geography, ancient history, grammar, &c., speaking and receiving answers in English, French, and Spanish. I would have preferred catechising them on their Biblical knowledge, and our national history, but thought it best not to interfere. When I heard the ready and correct answers given, I could scarcely realise that it was a school at Tangiers. But so it is, and considering that it has existed only about two years, it speaks creditably of the abilities of the teachers, and the assiduity and devotedness of the pupils. There

is also a girls' school, whose existence augurs well for the country. It is the first, and, for aught I know, the only one in the empire. This owes its foundation to the same benevolent gentleman. There are 70 on the books. They are taught sewing, embroidery, &c., also reading Hebrew and writing Spanish. There are, besides these, two or three private schools.

Hospitals.—A most important and happy sign of the progress of civilisation here is the opening of a hospital by the Jewish community, and another by the French Minister. The former is due, I believe, to Sir M. Montefiore; the latter has a strange origin. A Frenchman was murdered near Titusan, and as the assassins could not be caught and punished, it is supposed through the negligence or connivance of the governor, the Sultan had to pay 125,000 francs as compensation to the family, and the governor was deposed. The French Minister, however, thought it unwise to give the whole sum to the heirs of a man who never, probably, possessed 1000 francs of his own, and benevolently proposed to his government to give them only 25,000, and to devote the 100,000 francs to the erection of a hospital for all classes, irrespective of creeds or nationalities.

Mr. Ben Oriel concludes a lengthened report, by describing the painful apprehensions which pervaded his mind as to the reception he should meet with from his relatives and other Jews. But, contrary to expectation, instead of hatred, prejudice, or even coldness, he received a cordial welcome, in proof of which he briefly mentions several instances, and also of the facility afforded of proclaiming the truth, and of distributing copies of the Scriptures. He withholds particulars, from prudential motives which we can but approve.

IV.

FROM DR. PHILIP :—

Perhaps there is no age in which the Gospel has made so much progress, as the present in which we live; and yet apparently, there seems to be small result, but, perhaps the cause of this is, that the labours now are carried on on a more extensive scale than ever before, the people of God are more alive now to their duty to save souls; and yet, still very insignificant are the means which are employed in comparison with the multitudes that are in darkness, and who live still without Christ and without hope. But as in a volcanic region often the destroying element lives and increases for ages, before it burst forth with great violence to destroy, so, no doubt, the Gospel is ranging from pole to pole, under the mass of darkness, superstition, and error, till God's own time shall come, when it shall be developed with all the fulness of Divine power, and destroy every false system of religion, every atom of soul-destroying elements, and even swallow up death in victory. Such, I believe, is the view which we ought to take of the subject, and, whilst often hoping against hope, and labouring without seeing much fruit, let us not be weary in well doing, and pray fervently and unceasingly for the approach of that great day when God shall make bare His arm, when Christ shall be revealed in the full power of His Gospel, and many shall be saved with an everlasting salvation.

My intercourse with the Jews here I continue unweariedly, though often accompanied with many discouragements, yet not without hope that God, in His mercy, will open the hearts of some to receive Christ, and take away the veil from before their eyes, to behold Christ in all His glory, as the King Messiah.

Since I wrote to you last month, I have visited twice the Jews at Pisa, it being a university town, one meets there, more than in a purely commercial place, men of learning, sound understanding, and reasoning. There are about five hundred Jews. With a number of them I conversed in their places of business, with some in the streets, and visited a few families. Though with them as with the Jews everywhere, one meets with the same objections, and for the most part they are obstinate in their arguments; yet there are a few among them who reason with more logical sense, who suffer themselves to be convinced by arguments; and though this is a progress, yet except these convictions of the mind are seated in the heart by the grace of God, we must defer hope, and pray meantime for God's blessing on the seed which we sow.

Twice also within the last month I visited the Jews in Florence. The general standard of their mind is much the same as elsewhere, except that, on account of a purely worldly progress of civilisation in that capital, they have become more refined: but with this refinement they have become more indifferent to religion, have deviated more from Judaism, and from the common principle of Jewish deism. Once on Friday evening, and once on Saturday morning, after their services, I had long discussions with a number of them, in and outside the synagogue; a zealous Polish rabbi burst several times in upon us, not only to disturb us in our conversations, but to disperse my audience, by scolding and threatening them; however, his exertions were useless, and several of the young men asked him to discuss with me on the subject of the Messiah, but he refused to do so; then they told him that if I could convince them that I was right, and they were wrong, then they would believe me; they all listened with [apparent interest to what I had to say, and several of them received gladly small books from me, notwithstanding the entreaties of this rabbi not to accept them. Several of the young men went along with me, we took a long walk and conversed about Jesus, and I trust not without profit to their souls. Several I visited in their houses, by whom I was kindly received last year on my visit there; they were glad to see me again, and not averse in the least to my preaching to them freely Christ and Him crucified. I distributed among them thirteen Epistles to the Hebrews, seven tracts, and one New Testament.

I visited also two Spanish families at Peschia, and three families at Pistaja, who had but a temporary abode there, belonging to the small community of Lucca. None of them had ever heard the truth from the lips of a missionary, nor read a tract or a New Testament. I was glad of the opportunity to converse with them, and left with them five Epistles to the Hebrews, one to the Romans, and two New Testaments.

Then I visited Lucca, where there is a small community of Jews; I visited their rabbi, with whom I had a long conversation. He said that he had frequent conversations with men from the Protestant Propaganda, but that none had been able to convince him. I told him that the same had been the case often in former days, when Moses and the prophets, who had the same commission as the men of the Protestant Propaganda, endeavoured to convince the Jews; and often, when these men could not convince them, God convinced them of the truth which they had

preached, either by judgments or by mercies. "They taught the law of God," he said, "but you teach the New Testament, which is contrary to the law." "You are mistaken," I said; "the New Testament is quite in correspondence with the law; both were written by inspiration, and we have the same clear evidences, and far more convincing, of the New than of the Old Testament. The Old Testament," I said, "stands alone, though it bears its own testimony that it is the Word of God; but the New Testament has, besides its own evidences, its contemporary witnesses, as well as testimonies of succeeding ages. Christ the Messiah," I said, "was promised by Moses and the Prophets, and Christ fulfilled all that they had foretold of Him, and this the New Testament shows to us." (Here I quoted to him many suitable passages from both the Old and New Testaments). "You are a learned man," I said, "a rabbi, and a teacher in Israel, where," I said, "can you tell your people that they can find forgiveness for their sins, and eternal life, if not by this Messiah? Is it not He that has borne our sins, and was bruised for our iniquities, and who made reconciliation for His people?" "No Messiah has come yet," he said, "but false Messiahs." "True," I replied, "many false ones have come, but only one true, which is Jesus Christ; and the others," I said, "about fifty" (some of them and their doings I named to him), "they were all false, and they perished with their works, and are forgotten for ever; but Jesus died for our sins, and rose again from the dead, and His work has been progressing for the last eighteen centuries throughout the world; multitudes of Jews, and Greeks, and Romans, and other heathens, have been converted, and form now that large Christian population in the world, and I have no doubt," I added, "that in due time all the Jews will believe in Christ, and acknowledge Him to be the promised Messiah, the only sacrifice for sin and the only Saviour of sinners." "Then," he said, "how can a man believe what you say, that Christ has risen from the dead? "How?" I said. "You believe that Enoch and Elijah were taken up to heaven, and why, then, should you not believe that Christ has risen from the dead, and is now in heaven, where Enoch and Elijah are?" "That is a different thing," he said. "No!" I replied, "it is the same, and it requires the same faith to believe the one as the other. I am sure," I said, "that if you will give the subject an unprejudiced consideration in the study of both the Old and New Testaments, you, yourself, will some day acknowledge that Jesus of Nazareth is the promised Messiah, and the same of whom Job could say: 'I know that My Redeemer liveth.'" "We Jews," he said, "will never become Christians; our religion is the religion which God has given us." "It cannot be so," I replied, "without Christ; He is the foundation of the whole fabric of God's religion, and without Him religion has no foundation." Our conversation lasted more than two hours, and we parted, I believe, not without mutual satisfaction, and then I went to visit some of the other Jews in the place, who received me very kindly, and listened attentively to what I had to say, and were especially obliging to me, after I had, on the request of some, visited and examined the chest of a patient suffering in an advanced stage of phthisis, and to whom I had to state that there was no hope for his recovery. I spoke freely to him on the subject, and entreated him to make up his mind to part from this world, and to prepare for a better life and a better world; pointing out to him Christ as the best and lasting friend, and the surest hope for the last. I distributed there nine Epistles to the Hebrews and two tracts. One of them went along with me in the train to this place, and our conversation *about Christ, I hope, he will never forget.* As for fruit, I shall be most thankful

if I see any; but I shall not be disappointed to see little or none in my own time; and whilst often it seems discouraging, I say to myself, "Watch and pray." I was not sent to baptise, but to preach the unsearchable riches of Christ, and feel much encouraged by God's own promise; "Cast thy bread upon the waters: for thou shalt find it after many days."

V.

WE insert an extract from a friend engaged in visitations for the Society, assured that the perusal thereof will not only encourage and stimulate those who, like himself, are devoting their whole time and energies in the actual field of labour, but will also inspire the hearts of those who pray for Jerusalem with joy and gratitude to the God of Abraham, who is thus evidently listening to the cries of His people, by awakening an increased sympathy for, and a deeper interest on behalf of, His ancient and preserved people. We might give many similar proofs, occurring in other parts of the country, but this will suffice to show that the labour of the Society is not in vain in the Lord.

I here place before you once more my annual statement of labours and results in pleading Israel's cause. Though a portion of my time has been devoted to a few particular churches or towns, in which either no interest in the Jewish cause existed, or, though existing, needed strengthening—for instance, three weeks given without collections, and in most of such cases, services were held without collections, and extra expenses incurred in previous arrangements; still it has been a year of blessed and successful toil. Congregations are larger year by year, in many instances crowded, and interest amongst the thoughtful and godly of all denominations becoming more and more deep and cheering.

My continued efforts amongst the young are still crowned with blessing. There is, still, however, a great amount of ignorance and prejudice in the Christian mind on this question, which nothing short of a thorough acquaintance with the scriptural bearings of the subject, and a lucid, simple, and fervent presentation of it to the head and heart, will ever effectually remove, and even this will fail unless we live in an atmosphere of prayerful dependence on the Holy Spirit. In this manner and spirit have I endeavoured to labour another year; and the immediate pecuniary results are cheering, when we bear in mind that so many services have to be held without collections, as to secure, by the Divine blessing, a scriptural and prayerful, and thus a healthy and permanent, interest in this great subject, which will lead to cheerful, liberal, and regular contributions in aid of our cause.

The ever-increasing cordiality with which our friends throughout the country receive me as the representative of the "British Society" calls for devout thankfulness to God and to them. Many dear friends have been removed by death, which has had a very chastening effect upon my spirit, and has urged me on to "work while it is day." Time is flying! Opportunities of usefulness are passing away! Sinners are perishing! Spirituality in the Church is declining! The world is yet far from peace and rest! Come, Lord Jesus, come; walk on the billows of this sinful, warring world and distracted church, and say, "Peace, be still." In the meantime be it ours to work and watch, to pray and wait.

During the past year I have given about 180 Sermons, Lectures, and Addresses.

realised in collections and donations alone, £732 18s. 4½d.; collections in the same towns last year, according to the printed report, £340 11s. 2d.; in subscriptions from auxiliaries, which sum is simply mentioned as a matter of fact, and not as in any way the result of the year's labours, £213 9d. 1½d. Making a total, clear of all expenses, of £616 6s. 5½d.

WE might insert similar extracts from other deputations did space allow. One of them has recently returned from a visit to SCOTLAND, and wishes gratefully to acknowledge the kind attention of friends to himself, and the many proofs given of increased interest in the cause of the Jews. Their contributions were liberal, and the proofs of their interest afford the Committee much encouragement.

TAHITI.

WITH feelings akin to those with which we retire from the grave-side of a good man, we present the following extract from the *Journal de Tahiti*, only adding that the gentleman referred to was a Christian Israelite, held in high esteem as himself a son of Abraham :

"Died at Tahiti, Society Islands, on the 6th of August, 1866, Alexander Salmon, Esq., husband of Huruata, cousin to Queen Pomare; aged 46.

"This unexpected news of a premature death has taken the whole town by surprise; it is that of Mr. Salmon—a relative of the Queen, a partner in the house of Brandes, and a recently-chosen member of the Council of Administration. Mr. Salmon has from time to time filled various offices, and performed important functions in the island, and has, by his sterling good sense and courtesy, conciliated the various discordant elements of a society composed partly of native, partly of foreign interests; and the deep regret felt for his early loss was shown by the whole population, headed by the chief of the colony, following his remains to the grave.

"The last prayers were offered by Mr. Morris, the Protestant missionary and pastor, who concluded by a short, but warm eulogium on the deceased.

"At the close of the discourse, Mr. Robin (advocate), then addressed the company :—'Gentlemen, we have just followed to the last resting-place, all that was mortal of a good father of a family, a devoted friend, and a beloved citizen; whose modesty was only equalled by his brilliant qualities and varied acquirements, which he liberally placed at the service of his friends. In the hour of need he was always ready to aid or advise, and the void which he leaves will be largely felt by all who have known or needed him. His great experience of the wants of the island, acquired in the faithful performance of the duties, enabled him to labour largely for the welfare of us all; and it is just now, when the local government, appreciating his rare qualifications, and willing to avail itself of his judgment and noble independence, had called him to take a part in its councils, that his life had closed, and his voice will no longer be heard, exposing our wants, and supporting our interests. Adieu, Salmon! adieu, dear friend! In the full consciousness of duty faithfully performed, in the midst of honour and respect,

you carry with you to the grave, not only the love of your family, the affection of those who surrounded you, but the deep regret of the whole country.' "

To the Friends of the Society.

It will be perceived, by our account of remittances, that there has been at least no declension in the exertions—no waning in attachment to the cause by our friends through the country, whose reception of our agents has been cordial and affectionate; still, however, we have to expect some additions before we reach the amount of last year's receipts; and we are really anxious not to go forward to this important work in the timid apprehension of incurring debt, when it requires our cheerful and devout energies, in the constant exercise of prayer and faith, with cherished love to Israel, and renewed love to the Saviour.

THE TWENTY-FOURTH ANNIVERSARY.

The Committee respectfully renew their accustomed request, that on the Lord's day previous to the meeting the case of Israel, the objects of the Society, and the needs of its agents, may especially share in the devotions of the sanctuaries of every denomination.

I.

The arrangement for the Services of the TWENTY-FOURTH Anniversary are first, **MEETINGS FOR SPECIAL PRAYER**, on behalf of the great object, and of those of every name who are seeking the conversion of the Jews, commencing on the first Sabbath in May. A Public Meeting, for prayer for the Divine blessing on the various scriptural agencies employed for the spiritual good of Israel, will be held on Monday evening, May 6th, by the kind permission of the Rev. R. W. Dibdin, in the large Vestry of his Chapel, West Street, near the northern end of St. Martin's Lane, at eight o'clock. Ministers, missionaries, and other friends of Israel are specially invited to attend.

II.

The **PUBLIC MEETING** to be held in Freemasons' Hall, Great Queen Street, on Tuesday evening, May 7, **WILLIAM MCARTHUR**, Esq., to preside, the Rev. Dr. **ROSENTHAL**, of Wolverhampton, and the Rev. Dr. **EIDERSHEIM**, of Torquay, will address the assembly, and the devotional exercises will be conducted by other Ministers and Missionaries. The Meeting will commence at half-past six o'clock. Tickets to be had on and after the 1st May, at the Society's offices, 96, Great Russell Street.

III.

The **ANNUAL SERMON** will be preached in Great Queen Street Chapel, on Monday evening, May 20, by the Rev. **RICHARD ROBERTS**. Service to commence a seven o'clock.

CONTRIBUTIONS IN AID OF THE SOCIETY,

From March 20th, 1867, to April 8th, 1867.

SUBSCRIPTIONS & DONATIONS.

	£	s.	d.
Allen, Mr. J. S.	1	0	0
Campbell, Rev. W.	2	0	0
Cliff, Mr.	1	0	0
Ellis, Mrs.	1	0	0
Georgia Abinik.	0	10	0
Hall, Miss	2	2	0
Jacobson, Miss (collected by)	0	10	6
Linton, Mr.	0	10	6
Lord, Rev. T.	0	10	0
Martin, Mrs.	2	4	0
Rachel	0	10	0
Roake, Mrs.	1	0	0
Robinson, Mrs.	0	10	0

LEGACY.

Mrs. Sarah Capp, Lincoln (by Messrs. Hughes and Son) 10 0 0

ASSOCIATIONS, COLLECTIONS, &c.

[In giving the amount of collections in this list, the nett sum is stated, local expenses being deducted.]

Aberdeen	2	6	0
Abney Chapel	2	8	0
Accrington	6	2	0
" Subscriptions	2	7	10
" J. E. Lightfoot, Esq. (Don.)	3	0	0
" Mrs. Davy	0	10	0
" Rev. W. Sugden	1	1	0
Alford	6	9	0
Amlwch	4	2	5
Ashbourne	2	17	3
Atherstone	2	10	9
Attleborough, Coll.	1	0	6 1/2
Avebury, Coll.	0	17	6
Aylesbury	3	14	11
Ayisham, Coll.	1	13	3
" Subs.	4	0	3
Bacup, Coll.	38	14	3
Banbury	6	7	6
Barnstaple	8	12	9
Barrow-on-Humber	1	14	8
Bath	15	0	0
Beccles	2	18	0
Bedale	3	15	9
Belper	2	1	0
Berkhamstead	1	14	8
Beverley	15	16	6
Bideford	5	0	0
Billericay	2	5	0
Bingley, Coll.	2	0	0
" Subs.	13	14	4
Birmingham	35	0	0
Bishop Auckland	6	0	0
Bishop Stortford	4	16	6
Blackburn, Coll.	21	0	0
" Proceeds of Monthly Tea-Meeting and Ladies' Work	10	0	0
Blandford	1	2	0
Bocking and Braintree	14	10	0
Bodmin	0	3	0
Bolton, Coll.	13	6	6
" Subs.	10	0	0
Boston	10	0	6
Bowdon, by Miss Taylor	7	3	0
" Miss Wilson	5	13	0
" Miss Wood	1	0	0
Bradford, Wilts.	2	0	0
" Yorkshire	27	11	0
Bramley, Coll.	1	4	4
" Subs.	9	17	6
Brayton	3	0	0
Bridgend	9	8	6
Bridgewater	14	8	1
Bridlington	3	9	1
Brighton	40	18	0
Brixton, Trinity Chapel	0	5	6
" Mrs. Sharp	1	5	0
" Union Chapel	7	13	8
Bromley, Kent	22	11	1 1/2
Burnley, Coll.	0	11	2 1/2
" Balance of Subs.	5	10	0
" Miss Barnes, Don.	3	1	6
Bury, Coll.	17	0	0
" Subs.	20	0	0
" J. C. Kay, Esq., Don.	25	0	0
Bury St. Edmunds	1	13	0
Buxton, Norfolk, Coll.	5	10	0
" Subs.	2	0	0
Calce	1	5	9

Cam	3	10	0
Cambridge	36	4	6
Camden Town, Park Chapel, by Miss Hutton	3	0	0
" Miss Youngman	6	0	0
" Hawley Road Chapel	10	0	0
Castle Donnington	3	10	0
Chatham	3	18	2
Chatteris, Coll.	2	4	3 1/2
" A. S. Ruston, Esq.	1	0	0
Chelmsford	11	13	0
Cheltenham	22	17	6
Chorley	4	10	6
Colchester	1	10	0
Clapham, Grafton Sq. Ch.	6	18	2
" Park Crescent Ch.	2	5	7
Claremont Chapel	2	3	0
Clavering	2	11	4
Clendon	2	12	0
Colchester	7	18	7
Colne	11	7	7
" Coll.	4	13	6
" A Friend, Don.	1	0	0
Conington	6	13	6
Cork	4	13	6
Cotthorstone	4	6	7
Couventry	1	6	6
Craven Chapel	7	2	0
Deal	9	7	8
Deerport	2	12	0
Dewsbury, Coll.	7	10	3
" Subs.	8	10	0
Dis, Coll.	1	16	9 1/2
" Subs.	5	17	5
Doucester, Coll.	1	7	0
Dover	3	6	2
Downham Market, Coll.	2	14	9
Driffield	7	13	6
Dudley	0	19	6
Dunfries	3	0	0
Dundee	0	3	6
Dunmow	3	8	6
Durham	5	2	6
Edinburgh	8	12	4
Ely, Coll.	2	0	3
" Subs.	2	0	3
Enfield	9	6	0
Evesham	1	18	0
Eye	1	3	6
Fakenham, Coll.	0	18	0
Falcon Sq. Chapel	6	6	0
Falmouth	3	17	6
Farnworth, Coll.	3	17	3
Finchley	3	11	0
Gateshead	8	18	2
Gosport	1	19	0
Gravesend	8	9	9
Grantham	4	2	4
Greenwich	10	4	6
Guernsey	24	18	0
Guildford	2	1	3
Hackney West, Ch.	9	4	0
Hadleigh	5	10	0
Hanley	8	3	6
Hartlepool	1	13	3
Hastings, Coll.	15	0	0
" Don. (a Friend)	1	0	0
Hastings	1	10	0
Haverfordwest	6	2	11
Haverstock Chapel	6	4	0
Herwich	3	18	0
Heckmondwike	25	11	6
" Coll.	9	10	6
" A Friend, by Rev. J. Wilkison	25	0	0
" A Friend	5	0	0
Henley-on-Thames	11	0	7 1/2
Hereford	6	4	0
Herve Bay	3	5	0
Hexham	6	11	0
Heywood, Coll.	2	11	0
High Wycombe	3	18	6
Hitchin	1	10	0
Hobart Town, H. Hopkins, Esq.	5	0	0
Hornsey	8	3	5
Huddersfield, Coll.	13	4	0
" Subs.	65	4	8
Hull	12	7	0
Huntingdon	1	16	0
Ilkeston	11	3	4
Ipswich	12	3	0
Islington	44	14	6
" by Mrs. J. Yonge	31	11	6 1/2

Islington, City Road Wes. Ch.	8	12	1
John St. Chapel	14	1	3
Kerigley, Coll.	1	6	0
Kendal	25	8	9
Kenninghall, Coll.	5	15	1 1/2
Kenington	7	2	3
King's Lynn, Coll.	6	13	10
" Subs. & Boxes	10	12	5
Kinross	50	0	0
Knarborough and Harrogate	12	0	5
Laceby	1	13	1
Lancaster	3	8	6
Leamington	1	7	9
Leicester	20	6	0
Leigh, Coll.	3	4	1
Leighton Buzzard	3	5	0
Limerick	2	6	4
Lincoln	21	5	8
Liverpool	2	10	0
Lostwithiel	1	0	0
Loughboro'	10	3	1
Lyme Regis	1	4	0
Maberley Chapel, Rev. Dr. Lest	1	13	9
Macclesfield	10	5	7
Maldenhead	0	19	9
Maldstone	6	16	6
Marlborough, Coll.	3	18	3
Marlborough Chapel	6	6	9
Malden	5	13	0
Manchester	40	0	0
Mansfield	3	3	4
Marazion	1	3	2
March, Coll.	2	4	8
Marden	0	19	3
Mare St. Chapel, Hackney	7	10	0
Melbourne, Camba.	10	1	0
Merthyr Tydvil	2	6	0
Middlesborough	10	11	6
Middleton, Coll.	0	13	0
Mildmay Park Chapel	8	10	5
Mossley	1	3	0
Mundley, Coll.	1	14	4
Newport, Mon.	5	19	8
Newport Pagnell	0	13	3
North Shields	1	18	0
North Walsham, Coll.	4	8	0 1/2
Norwich and Norfolk	40	0	0
Nottingham, Coll.	10	0	0
Oldham, Coll.	6	4	7
Ormskirk, Coll.	1	1	4
Oswestry	6	3	10
Oundle	1	11	0
Oxford	12	4	9
Padiham	2	16	4 1/2
Peckham Rye	11	1	0
Pembroke	3	10	0
Penketh, Coll.	4	0	9
" Rev. J. Little	0	8	0
Penryn	6	1	0
Penzance	9	7	1
Pickering	4	9	0
Plymouth	15	4	0
Poulton Chapel	4	0	6
Pontefract, Coll.	6	4	6
" Subs.	6	4	6
Preston, Coll.	3	7	0
" Subs.	21	8	7
Ramsay	6	0	0
Reading, Coll.	22	10	0
" Subs.	22	10	0
Richmond, Yorks.	4	3	0
Ringwood	4	12	4
Ripon	4	4	6
Robert St. Chapel	2	16	0
Rochdale, Coll.	12	7	0 1/2
" Subs.	25	11	0
Romsey	2	9	0
Rotherham	1	3	0
Roydon	6	0	0
Runcorn	6	6	0
Ryde	5	0	6
Saffron Walden	2	17	0
St. Helen's	9	3	0
St. Ives, Hants.	2	15	6
Salisbury	1	11	6
Selby	12	18	0
" Coll.	4	0	0
Sherbourne	4	3	7
Skipton, Coll.	2	8	8
Sligo	2	0	0
Sloane Terrace Chapel	0	5	0

Sobam, Coll.	£ s. d.
Southampton	3 9 2
Southport, Coll.	12 5 0
" Sub.	7 15 3
" Mr. W. Wilkie	1 4 0
" Sub. for 2 Years	14 6 6
Rowerby Bridge	0 10 0
Spafelds Chapel	8 12 3
Spalding	6 13 6
Stafford	5 11 3
Staleybridge, Coll.	3 2 6
" Sub.	3 7 1
Stepney Meeting	9 1 0
Stockwell Ind. Chapel	0 2 6
Sudbury	2 5 0
" Coll.	6 4 6
Sutherland Chapel	4 0 0
Syranca	16 13 1
Sydenham	9 15 0
Taunton	13 4 4
" by Mr. Burnicott	5 7 6
Teignmouth	4 11 5
Tenby	7 1 0
Tewkesbury	2 16 0
Thetford, Colls.	5 4 3
" Mrs. Fison's Sub.	8 10 0

Thirk	£ s. d.
Tonbridge Chapel	4 13 0
Totteridge	1 10 0
Tullamore	10 0 0
Tunbridge Wells	4 10 0
Tunstall	10 6 6
Uxbridge	3 4 0
Veston	6 7 1
Wakefield, Colls.	4 5 6
Walworth Rd. Wes. Chapel	13 9 2
Wandsworth	11 1 1
Wandour Ch.	3 7 6
Warwick	3 18 0
Watford	15 0 0
Weldon	3 7 4
Wellington	1 0 0
Wellington	1 0 0
Wells, Somerset	1 0 0
West Bromwich	6 13 6
Westminster Chapel	6 17 8
Weymouth	8 19 5
Whitby	0 18 0
Whitechurch, Hants.	2 6 3
Wigan, Coll.	10 1 1
Wigton	1 12 0
Winchester	5 0 0
Wirksworth	0 4 6

Wisbeach	£ s. d.
Worstead, Coll.	20 7 4
" Box	1 0 0
Wrexham	0 8 0
Wyollif Chapel	1 8 9
Wyomondham, Coll.	2 10 6
York	1 0 0
York Road Chapel, by Miss Havell	57 6 0
" Miss Graves	1 16 0
" Miss Graves	2 17 0

ITINERANT MISSION.

Kendal	2 4 6
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FEMALE MISSION.

Camden Town Park Chapel, by Miss Hutton	1 1 0
" Miss Youngman	1 1 0
Doncaster (A Friend)	0 5 6
Mere	3 12 0

SCOTLAND (by Mr. Sternberg).

Berwick, Colls.	£ s. d.
" R. Dodds, Esq.	5 13 3
" G. Black, Esq.	2 2 0
" R. Home, Esq.	1 0 0
" Mr. N. Paxton	0 5 0
" Mrs. Pryse	0 5 0
" Miss Annie	0 5 0
" Dr. P. MacLachlan	1 10 0
" (3 years)	0 10 0
" Mr. J. Purvis	0 10 0
" Mr. Miller	0 10 0
" Mr. J. Elliot	0 5 0
" Mr. G. Paulie	0 5 0
" Rev. J. G. Scott	0 5 0
" Dr. Richardson	0 2 6
" Mr. H. Henderson	0 2 6
" Mr. Pearson	0 2 6
" Mrs. Johnson	0 2 6
" Mr. R. W. Wood	0 5 0
" Messrs. G. and J. Young	0 5 0
" Mrs. Manners	0 2 6
" Lady Mary Oswald	2 0 0
" Mrs. Hackings	0 5 0
" Mrs. Black	0 5 0
" J. Kemp, Esq.	1 0 0
" Rev. W. Lohien	0 2 6
" Rev. M. Simpson	0 2 6
" Mr. Thos. Lees	0 3 0
" Mr. R. Grant	0 3 0
" Mr. S. Watt	0 2 6
" Mr. Fane	0 5 0
" Mr. A. James	0 5 0
" Mr. Edwards	0 5 0
" Mr. J. Livingstone	0 5 0
Edinburgh, Coll.	1 2 3
" Mrs. Oliphant	5 0 0
" Mrs. Norris	1 0 0
" Rev. Dr. Bonar	1 0 0
" D. M'Laren, Esq.	1 0 0
" M.P.	1 0 0
" Rev. Dr. Duff	1 0 0
" Mr. Oulies	1 0 0
" Mrs. and Miss Muir	5 0 0
" Henry Craigie, Esq.	1 0 0
" (Sub.)	1 0 0
" (Don.)	1 0 0
" Messrs. Nelson	0 10 0
" J. Miller, Esq.	0 10 0
" M. J. Duncan, Esq.	1 0 0
" The Misses MacKenzie	2 0 0
Stirling, Coll.	0 6 2
" P. Drummond, Esq.	1 0 0
" W. Drummond, Esq.	1 0 0
" H. Drummond, Esq.	6 10 0

" Rev. Mr. Peate	0 5 0
" Mr. Yellowless	0 5 0
" James Paton, Esq.	2 2 0
" (Thilcoultry)	2 2 0
" David Paton, Esq.	5 0 0
" (Allos)	5 0 0
" Rev. P. McDowell	0 7 6
" Mr. J. Milvin	4 0 0
Dundee, Coll.	15 18 6
" By Collectors	15 18 6
" G. Rough, Esq.	1 0 0
" Mrs. Rough	0 10 0
" D. Buchanan, Esq.	0 10 0
" Rev. R. Lang	1 0 0
" R. Gilroy, Esq.	1 0 0
" E. Caird, Esq.	2 0 0
" E. Baxter, Esq.	5 0 0
" W. E. Baxter, Esq.	1 0 0
" G. Armstrong, Esq.	3 0 0
" P. Watson, Esq.	1 0 0
" J. Laing, Esq.	1 0 0
" Mrs. Laing	0 10 0
" Mrs. J. Smith	0 10 0
" A. Low, Esq.	1 0 0
" J. Moir, Esq.	0 10 0
" C. C. Maxwell, Esq.	0 5 0
" Young Friends, by	0 5 0
" Mr. Farquharson	0 5 0
" A. Mite, by a Friend	0 5 0
" W. C. Norris, Esq.	0 4 0
" J. Robertson, Esq.	0 10 0
" W. Farquharson, Esq.	0 10 0
" J. Adams, Esq.	0 10 0
" Mrs. Alex. Smith	0 5 0
" Jas. Prain, Esq.	0 10 0
" J. Caird, Esq.	0 10 0
" D. Crabbe, Esq.	0 10 0
" R. Leaman, Esq.	0 10 0
" Misses Baxter (El-langowan)	12 0 0
" A. Friend	0 3 0
" J. Johnston, Esq.	1 0 0
" (Montrose)	1 0 0
" A. Brother & Sister	0 6 0
" William Nicoll, Esq.	0 1 0
Blairgowrie, Colls.	7 0 0
Arbroath, Coll.	1 1 3
" A. Gordon, Esq.	1 0 0
" D. Corvart, Esq.	1 0 0
" F. Webster, Esq.	1 0 0
" J. Lumgair, Esq.	0 10 0
" R. Lumgair, Esq.	0 5 0
" A. Nicholl, Esq.	2 0 0
" D. Duncan, Esq.	1 0 0
" D. Fraser, Esq.	1 0 0
" Messrs. W. Salmon	2 0 0

" A. Lowman, Esq.	1 0 0
" Messrs. Corvart and Sons	1 0 0
" W. Rollo, Esq.	0 10 0
" D. Johnston, Esq.	0 10 0
" Mr. A. Patrie	0 2 6
" Mr. Steward	0 5 0
" Mr. J. Smith	0 2 0
Fraserburgh, Coll.	0 16 6
" by Mr. J. Thorn	0 8 4
" Mrs. J. Park	0 5 0
" Mrs. Main	0 5 0
" Mrs. Thos. Park	0 2 6
" Mr. Blackhall	0 2 6
" Miss Nobb	1 1 0
" G. Bruce, Esq.	1 0 0
" Mrs. Watt	0 6 6
Peterhead, Coll.	7 7 4
" A Family Gift	2 0 0
" For Female Mission	0 5 0
" Rev. Mr. Stewart	0 2 6
" Mr. Simpson	0 2 6
" Mr. Smith	0 10 0
" Mrs. Smith	0 4 0
" Mrs. Simpson	0 2 6
" Friends	0 5 0
" Miss Creighton	0 1 2
Aberdeen, G. Thompson, Esq.	2 0 0
" W. Henderson, Esq.	1 0 0
" M. O. M.	1 0 0
" Mrs. Tyler	1 0 0
" N. Smith, Esq.	2 0 0
" Col. Kerby	1 0 0
" E. Edmond, Esq.	2 0 0
" J. Edmond, Esq.	1 0 0
" W. Henderson, Esq.	1 0 0
" E. J. Cochran, Esq.	1 0 0
" W. Leslie, Esq.	1 0 0
" Major Ross	1 0 0
" D. Lyall Grant, Esq.	1 0 0
" D. Mitchell, Esq.	0 10 0
" Mr. Urquhart	0 5 0
" Mr. C. Smith	0 5 0
" J. Cook, Esq.	0 10 0
" J. Rennie, Esq.	0 10 0
" Collected by Miss Davidson for Female Mission	1 0 0
" Miss H. Harvey	1 2 9
" A. Brand, Esq.	0 10 6
" Miss Brand	0 5 0
" Mr. G. Rose	0 5 0
" M. P. M.	0 5 0
" Mrs. Kirby	0 10 0
" Mrs. M. Allen	0 5 0
" Mr. Minty	0 5 0
" Small Sons	0 15 6
" Alice and little Helen Brand	0 0 6

It is respectfully requested that all remittances be made to Mr. GEORGE YONGE, 96, Great Russell Street, Bloomsbury; and, if by Post Office Order, payable at the Office, High Holborn, or at Great Russell Street.

The Monthly Prayer Meeting will be held, as usual, at the Society's Office.

MEETINGS OF ASSOCIATIONS, &c.

DATE.	TOWNS—AND WHERE SERVICE WAS HELD.	DESCRIPTION OF SERVICE.	DEPUTATION.	CHAIRMAN AND SPEAKERS.	COLLECTIONS.
Mar. 6	Norwich—St. Peter's Hall	Lecture	Rev. J. Wepole	Rev. George Gould	1 13 3
" 7	Aylsham—Wes. Ch.	"	"	Rev. T. Harley and Mr. Middleton	1 14 4
" 8	Stalham—Com. Hall	"	"	Mr. R. Cook	1 10 0
" 10	Mundessley—Mission Ch.	Sermon	"	"	1 18 7
" 11	Worstead—Bap. Ch.	"	"	"	2 11 6
" 11	North Walsham—Ind. Ch.	Lecture	"	Rev. G. Goffe	0 18 0
" 12	Fakenham—B. School	"	"	"	1 0 0
" 13	Wymondham—Ind. Ch.	"	"	Rev. D. Evans	1 10 0
" 14	Brixton—Bap. Ch.	"	"	J. Wright, Esq.	1 0 0
" 15	Attleborough—Wes. Ch.	"	"	Rev. W. Fuller	1 0 0
" 17	Thetford—Wes. Ch.	Sermon	"	"	1 18 8
" 18	Prim. Ch.	"	"	"	0 18 0
" 18	Ind. Ch.	"	"	"	2 7 6
" 19	Kenninghall—Bap. Ch.	Lecture	"	"	1 15 1
" 20	Diss, Corn Hall	"	"	Rev. J. Payne	1 16 0
" 20	Sudbury—Lecture Hall	"	"	S. Higgins, Esq.	6 4 5
" 21	March—Bap. Ch.	"	"	T. T. Willson, Esq.	2 4 8
" 22	Ely—Wes. Ch.	"	"	Revs. G. Russell and G. W. Russell	1 10 0
" 23	Kings Lynn—Bap. Ch.	"	"	Rev. T. S. Malyon	6 12 10
" 27	Downham Market—Bap. Ch.	"	"	Rev. J. Hasler	2 14 9
" 28	Soham—Ind. Ch.	"	"	Rev. J. B. Cadow	3 9 2
" 29	Chatteris—Institute	"	"	W. S. Roston, Esq.	2 4 3
" 31	Wisbeach—Ely Pl. Ch.	Sermon	"	"	"
"	" Wes. Ch.	Address to children	"	"	"
"	" Ind. Ch.	Sermon	"	"	"
Apr. 1	" Free Meth. Ch.	Lecture	"	Rev. J. Smith	"
Mar. 10	Berwick—Chapel St. Ch.	Sermon	Mr. A. Sternberg	"	2 4 C
"	" U. P. Ch.	"	"	"	2 10 0
"	" Chapel St. Ch.	"	"	"	1 3 8
" 11	" High Mtn. Hse.	Pub. Meet.	"	Revs. Leish and J. Miller	0 13 0
" 12	Muselburgh—U. P. Ch.	Address	"	Revs. J. Imrie, Esq., M. Simpson, M. Lothien and H. M. McGill	1 2 3
" 13	Edinburgh—Dublin St. Ch.	"	"	J. W. Urquhart, Esq.	0 6 2
" 14	Stirling—Union Hall	"	"	P. Drummond, Esq., and Mr. Yellowlees	"
" 17	Dundee—Pannura St. Ch.	Sermon	"	"	"
"	" Ward Ch.	"	"	"	"
"	"	Address to Young.	"	"	"
" 20	Blairgowrie—South Free Ch.	Address	"	Revs. J. Baxter; Tate	4 0 0
"	" Ind. Ch.	"	"	Rev. C. McCrie	3 0 C
" 21	Arbroath—Wes. Ch.	Sermon	"	"	1 3 0
" 22	Fraserburgh—Ind. Ch.	Pub. Meet.	"	Rev. W. Paterson	0 15 6
" 24	Peterhead—Ind. Ch.	Sermons	"	"	2 1 4
"	" U. P. Ch.	Sermon	"	"	4 6 0
" 25	Aberdeen—Music Hall	Address	"	F. Cochran, Esq.; A. Brand, Esq., Dr.	"
"	"	"	"	Brown, N. Smith, Esq., &c.	"
" 28	Doncaster—Ind. Ch.	"	"	Rev. E. S. Prout	1 12 6
" 31	Leeds—Headingley Hill Ind. Ch.	Sermon	"	"	"
"	" East Parade	Address to Young.	"	"	"
"	" Wes. Ch.	Sermon	"	"	"
Apr. 1	" Stock Exchange	Pub. Meet.	"	Revs. E. R. Conder, Best, & Thompson; Messrs. E. J. Jowett, Esq., W. G. Joy, Esq., J. Cole, Esq.; Revs. Chapman and Stevenson	10 0 0
" 2	Nottingham—George St. Ch.	Address	"	"	"
Mar. 13	Marlborough—Cong. Ch.	"	Rev. Dr. Weir	Rev. E. S. Bayliffe, B.A.	3 12 3
" 14	" Free Ch.	"	"	Rev. Husey	"
" 15	Kenley—Cong. Ch.	"	"	Revs. W. C. Yonge and J. Rowland	"
" 17	Huddersfield—Wes. Ch.	Sermon	"	"	3 1 11
"	" Highfield Cong. Ch.	"	"	"	5 19 4
" 18	" New Wes. Ch.	Pub. Meet.	"	W. Moore, Esq.; Revs. Skinner and Brice, Messrs. E. W. Atkinson, Bedford, and Wilkinson	4 2 9
" 19	Keighley—Cong. School Room	Address	"	Rev. J. Satterfield	1 7 6
" 20	Skipton—Wes. Ch.	"	"	"	"
" 22	Bingley—Bap. Ch.	"	"	Revs. Ward, Britcliffe, and Windron	2 16 3
" 23	Bramley—B. Sch.	"	"	Rev. Heron, Dawson, and Harrison	2 0 0
" 24	Hockmondwike—Upper Ind. Ch.	Sermon	"	Rev.—Ashworth	3 3 0
"	" Wes. Ch.	Pub. Meet.	"	"	"
" 25	Selby—Pub. Rooms	Address	"	—Frith, Esq.	6 7 6
" 26	Dewsbury—Wes. Sch. Room	"	"	Revs. Abbot, Clegg, and Maltby	4 0 0
"	"	"	"	R. Ellis, Esq.; Revs. Weeks, Macaulum, and Bamford	7 10 3
" 29	Pontefract—Wes. Ch.	"	"	Revs. Kirk, Willis, and Coe	2 6 7
" 31	Wakefield—Bap. Ch.	Sermon	"	"	"
"	"	Address to young	"	"	1 2 3
"	"	Sermon	"	"	"
Apr. 2	" Salem Ch.	"	"	Revs. Eastward and Cotterel	1 15 4
" 4	Bradford—Horton Lane Ch.	Address	"	Rev. Dr. Campbell and J. Walce, Esq.	0 18 9
"	"	"	"	"	4 15 6

[REGISTERED FOR TRANSMISSION ABROAD.]

The Jewish Herald.

UNDER THE
SUPERINTENDENCE OF THE
BRITISH SOCIETY



FOR THE
PROPAGATION OF THE GOSPEL
AMONG THE JEWS

PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL.—*Jer. xlii. 7*

OFFICE —96, GREAT RUSSELL STREET, BLOOMSBURY SQUARE.

No. 258.]

JUNE 1, 1867

[Price 1d.]

Twenty-fourth Anniversary of the British Society for the Propagation of the Gospel among the Jews.

IN connexion with the more public meeting of the Society, a preliminary gathering was convened, by the kind permission and under the presidency of the Rev. R. W. DIBDIN, in the Episcopal Chapel, West Street, for the special purpose of imploring the Divine blessing on the labours of this and kindred societies for the spiritual good of Israel.

The attendance was not so numerous as we had hoped. Portions of Scripture were read, and prayer and praise were offered by the Rev. W. K. ROWE, Rev. Dr. WEIR, Rev. L. ZUCKER, and Mr. LAZARUS. Friends from Newark, the Rev. John Wilkinson, and others, were also present.

At the Public Meeting of subscribers and friends, held on the following evening at Freemasons' Hall, W. M'ARTHUR, Esq., presided. After prayer by the Rev. John Stoughton, upon being requested by the Chairman, the Secretary read a brief summary of the proceedings of the Society during the past year, and including the following financial statement. The total income for the past year is £7,140 16s. 1½d., being £479 2s. 11d. less than that of the previous year. The expenditure for the year is £7,479 8s. 3d., being an increase on that of the last of £132 16s. 0½d. The decrease of income has arisen from the lack of legacies and special donations towards the Itinerant Missions Fund. The amount received from Associations shows an increase of £149 8s. 5½d. We rejoice in an evident increase of attachment to the cause, as indicated by the cordiality given

to our Deputations in every direction. Further details will be supplied by the Report, which will be published as speedily as possible.

THE CHAIRMAN said—My Dear Christian Friends—Our worthy Secretary has just closed his report with a remark which I am sure will commend itself to the attention of every one present, that we have met here for prayer and praise. Feeling that it would be unbecoming in me to occupy much of your time, I cannot fail to observe that the Report which you have just heard read presents a very cheering view of the operations of this Society, causing thankfulness to God for what He has done during the year that is past. With respect to the late war in Germany, to which reference has been made in your Report, we all know that God has His own way of educing good out of seeming evil. Disastrous as that war no doubt was, it has undoubtedly tended to the furtherance of the Gospel, because it has been the means of opening many a door which had been hitherto closed; and during the existence of it there has been the largest circulation of the Word of God throughout the regions where it was prevalent that has ever been known. For the first time, during that war, the Austrian Empire has been opened to the free circulation of the Scriptures. It is impossible for any Christian mind to consider the present state of the Jews without feelings of the deepest sympathy. Their history is fraught with interest; their existence as a separate people stands as a monument of fulfilled and fulfilling prophecy. No man can think of the past condition of the Jews without calling to remembrance the names and the characters of such men as Abraham, Daniel, Isaiah, David, and a host of other illustrious Jews, who were a glory and honour to the age in which they lived; never forgetting that our blessed Lord Himself was a Jew. "He took not on Himself the nature of angels, but He took on Him the seed of Abraham;" although their ancient land, a land flowing with milk and honey, and which was the glory of all lands, has long been left desolate and barren, confirming the truth of the passage—"He turneth their lands into barrenness for the wickedness of them that dwelleth therein," yet there is a bright prospect in store for Israel. The same word that predicted their expulsion from their own land tells us that there is a glorious future in reserve for them. What can be more striking than the passage, "And it shall come to pass in that day that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." I believe that a glorious destiny yet awaits those who have been long styled, by the Gentile nations, the outcasts of Israel. Look at the prominent position which the Jews now occupy in most of the great countries of Europe: in the universities and schools of Germany there are no fewer than four hundred converted Jews at present holding very high situations there, and we all know the very great influence they exercise in almost every large city in Europe; and the very fact of their having been hitherto preserved as a separate people, is a further proof of the glorious future that awaits them. But we would look to a higher destiny for them than a restoration to their own land, and a re-instatement in political power and national glory; we should think on that period when they will "look on Him whom they pierced"—when

"there shall be opened for the house of David a Fountain for sin and uncleanness"—when, acknowledging Him as the common Saviour of us all, the whole world will be brought under the influence of the truth, and Jew and Gentile, having one fold, shall acknowledge only one Shepherd.

The Rev. Dr. EDERSHEIM: The resolution which I have been requested to move is one of a merely formal character:—"That the Report now read be adopted, and printed for circulation amongst the subscribers, and that the following gentlemen be the office-bearers for the ensuing year." Attending, as I do, for the first time a meeting such as the present, I may be pardoned for saying that it appears to me that the atmosphere of prayer, and the spiritual tone which seems to pervade the Report, are most appropriate and congenial to the cause which this evening we are called upon to plead before God and with man. This is a cause which is not to be advanced by human means, or by the eloquence or influence of man; it is a cause on which we take our stand distinctly and primarily on the word and promises of God, which we know cannot fail—which stand sure and fast. Although there were not one single convert to gladden the hearts of the subscribers, or to encourage the efforts of the missionaries of the Society, yet it is a cause which will go forward with the same energy and vigour, knowing in whom we have believed, that God is faithful to His promises, and that, in His own way, and at His own time, He will fulfil all that He has promised in gathering in the outcasts of Israel from the four corners of the earth. The cause which we advocate is a cause which has a three-fold claim upon us; it is the cause of God; it is the cause of Christ; it is the cause of the Church. We have here His own direct assurance that He will be with us, and help us. The first grand object of all history was the incarnation of God in Christ, prepared under the old, manifested under the new covenant. The commencement of the old covenant was the calling of Abraham; the history of it would be completed with the final in-gathering of Israel. The kingdom of God began when Abraham was called out of Ur of the Chaldees; its completion will be when all Israel shall have been saved. This is a cause for which God has called upon us to pray—"pray for the peace of Jerusalem;" it is a cause which He has promised to bless, and whose prosperity cannot fail, because God has given us His own word as to its ultimate success. That this is the cause of Christ no one can doubt, for no one can read the history of Israel without feelings of the deepest sympathy: the thought of a nation once so highly exalted having been driven forth as fugitives and outcasts into the world by the same arm which once divided the sea on their behalf, driven forth in such a way as to be a by-word and scoffing amongst all nations,—no heart possessed of the most ordinary feeling can scan the history of such a people, without being stirred to its inmost recesses. We can all of us recall the scene in which our Lord, looking down on the city in its festive attire, and foreseeing the terrible fate which awaited it, wept over it. It is scarcely to be believed how a nation, born by the power of God, every stage and chapter of whose history showed the Almighty power of Jehovah, and their dependence on that everlasting God who was the Rock of Israel, should have failed to recognise the day of their visitation, and have rejected Him whom to know was life eternal. He was, however, rejected by His own brethren, and all the mighty and wondrous works He had done on their behalf, and in their presence, were forgotten. Well might He exclaim, when standing before the Sanhedrim, "You shall not see me again, except it be in judgment." We have all deplored the terrible persecutions of the Jews, during what were called the dark ages of the

world; from the time when the Romans took possession of their city, to this very day. Every sad event in their history has been the manifestation of Christ in judgment on Israel; yet, terrible as has been the history of the past, it is marvellous how God hath preserved unto Himself a remnant; and it is a most extraordinary circumstance, that there never yet was any great movement in the history of the Church of Christ but some converted Jews have been associated and connected with it. That is a fact capable of historical proof. During these dark ages, one of the first movements towards the light was in Bohemia, amongst what are now called the Moravians; but who were then the followers of John Huss and of Wickliffe, and the amount of suffering and persecution the devoted preachers of the Gospel then underwent would hardly now be credited. Looking at the history of the monastic orders preceding the Reformation, amongst those who prepared the way for Luther, one of the leading men was a Jew. For the translation of the Scriptures, and the revival of the study of the Hebrew language, some short time prior to the Reformation, we are most deeply indebted to the converted Jews, a feeling which was greatly shared by Luther himself—so much so that there is an old Latin saying, that “if Nicholas had not played, Luther would not have danced,” the Papists of that day imagining that Luther had depended on the notes of Nicholas de Lyra for his knowledge of scriptural subjects. In every period of our Churches’ history, God has made a remnant of His own people, as life from the dead to the Gentile world. In modern times, the revival of true religion in Germany was no doubt mainly due to the exertions of the sainted Neander; and the revival of religion amongst the reformed churches in Hungary has been alike mainly due to the labours of our Christian Missionaries, one of whom I am happy to see present this evening. Many years have passed since, by the grace of God, when, almost a lad, I was called to a knowledge of the truth as it is in Jesus. Rugged and lonely oftentimes has been my path, many have been the difficulties, and sore and bitter have been the trials, which I have had to encounter up to this day; but after five-and-twenty-years’ experience, I am able to stand here and testify that never for one moment has a doubt of the truth that Jesus is the Messiah crossed my mind—never have I felt aught but this, a desire to know more of Him, to love Him better, to cling more closely to Him. As Paul, when summoned before king Agrippa, said unto him, “Believest thou the Scriptures?” so would I now say unto you: Do you believe what God has said concerning Israel to be true? You have seen the curse upon them realised. I remember hearing of an old Jewish rabbi in early times, when passing the ruins of Jerusalem in company with some of his brethren who, when several of them were moved to tears, was observed to smile, and, as it were, to be rejoicing at the sight,—“What,” cried one of his companions, “can you see to excite a smile in the desolation of our beloved city?” His reply was, “Surely I have cause for rejoicing: when I see that God has so literally fulfilled His threatenings, have I not the most certain pledge and assurance that He will fulfil His promises? My dear friends, and especially would I say to my brother ministers, believing the truthfulness of these things, have we urged them enough on our congregations—on those with whom we have to do? have we sufficiently made it a matter of daily prayer, and felt that it is a thing to be realised? I would, in conclusion, say, I believe that Israel is amongst us as an evidence, as a warning, as a pledge, as a living, standing, continuous evidence of the truth of the Word of God—as a warning of the severity of God. If He cast out those who were the branches of the good olive-tree, let us take example and

beware. Israel is a pledge that God hath a gracious purpose concerning us to fulfil, and that the time is coming when He will pour out His Spirit upon His ancient people, when the fulness of the Gentiles shall be gathered in, and God in Christ shall reign over both Jew and Gentile as the ransomed people of the Lord.

The Rev. Dr. ROSENTHAL, rector of Holy Trinity, Wolverhampton, said he had great pleasure in seconding the resolution which had been so ably brought under the notice of the meeting by the reverend gentleman who had preceded him. Whilst it gave him great gratification in seeing many of their old and valued friends present co-operating with them in their work, and in the presence especially of so many of his reverend brethren, they had to deplore the loss of more than one of their fellow-labourers since they last met together, who had gone to another and better world, and who had learnt how sweet and precious a thing it was to have an advocate with the Father, Jesus Christ the righteous. Unfortunately, persons in general did not look on the operations of the Society in that spirit in which they ought alone to be viewed. If a great calamity happened in Yorkshire, or in any of the northern districts, by which hundreds of our fellow-creatures' lives were sacrificed, people at once cried out, "We must give something to aid the suffering widows and orphans." It was well that they should do so; but when the question came to be put to them, "What shall we contribute to save perishing souls?" the answer too often was, "How will such a thing pay—what will it realise?" He remembered a good old gentleman in Wiltshire, an aged minister and acquaintance of his, who, when he called upon him some time since, and asked him, "What are you doing for the Jews?" replied "Nothing; we have not been able to do anything these last ten years; we used to have some very good men come down amongst us as a deputation from the Society, and then we got on very well; but latterly we have had no one to visit us, and so the matter has dropped." That, and such-like instances, was one of the difficulties, he had no doubt, alluded to by the Secretary, when he spoke to him of the difficulties in the way of their work, and asked him to say a few words in reference to such difficulties that evening. It was too true that they had many difficulties to encounter. To begin with, the Jew, like other sects, naturally was prone to cling to the faith of his fathers. Many people took to their religion second-hand, in the same way as a man would buy a coat; and a man said, "I am quite satisfied to continue in the faith in which I was born;" and so he remained to the last. Again, it was well known that the Jews had fortified themselves against any attempts to convert them to Christianity, by a number of learned works on the subject of their religion, which had been extensively read and circulated for many years. Another difficulty in their way was the desire of many of their Jewish brethren to attain to rank and position; they liked to be in Parliament, and to become Lord Mayor, and with what honour they had filled such positions was too well known to need any comment from him. Such, unhappily, was not the case in other countries. During the late war between Prussia and Austria, the Austrians had said, "We are in want of money; we know who are the people amongst us who have got it, and we must make them bring it forth." Where the Bible was not read and honoured the Jew would still be a by-word and an outcast amongst the nations. During the supremacy of the Church of Rome, the Jew had imbibed a strong hatred against the Roman Catholics, which made him look upon all Christians with suspicion. Such feelings so inculcated were not easy to obliterate. Thanks be to God, where-

over the missionaries of their Society had gone, they had removed a great amount of that prejudice to Christianity which formerly existed among the Jews. No persons were more affectionate than the Jews, and they could not give up father or mother, or their dearest connections, or evince any credence in any system which would inculcate such doctrines. He remembered an instance of a venerable friend of his, a minister in Essex, who was, by a very singular circumstance, convinced of his having done wrong in following his own opinion regarding the conversion of the Jews, instead of relying on the promises of God. That reverend gentleman had told him that one evening, when he was just going to bed, he was called upon, and requested to visit a little cottage, a mile or two from his residence. On his arrival there, he was invited, by a woman who had the appearance of a gipsy, to go up-stairs, where he found a poor woman lying very ill. She said to him, "Sir, we are poor Jews; I have often been to your church with my little child, and have loved the Lord Jesus Christ, and loved to hear you speak of Him; and since I feel that I am going the way of all flesh, how glad should I be if you would baptise me!" The reverend gentleman from that hour had made up his mind to devote the remnant of his days to the conversion of Israel. The great American writer, Emerson, had said that England was a very peculiar country, and that nothing would go down amongst the people here that did not pay. The question thus became, How much does it take to convert a Jew? Suppose that it took a thousand pounds, was not the money well spent? In many of the towns of Germany, Prussia, and Hungary, most of the learned societies were presided over by converted Jews. He recollected when at Berlin, in 1857, being present in a large room, where there were upwards of fifty Jewish converts. Of the numbers who had joined their Society, he felt truly thankful to be able to say that, in the midst of all their trials and difficulties, they had remained faithful and steadfast in their work—none, so far as his knowledge went, having put their hand to the plough, had gone back. Some short time since, he met a poor man, a member of his own congregation, who told him, with tears in his eyes, he had been a witness that day to a sight he should never forget. He had heard a black man preaching the truth as it is in Jesus. Had not the Society forty or fifty men now preaching to different congregations, who, a few years ago only, were ignorant of Christ; and with fruits such as these, could it be said that the Society was doing no good? If they wished really to second the efforts of the Society, they ought to read God's Word more, to have a more thorough and lasting faith in the accomplishment of all His promises, and to walk by faith, and not by sight. As an instance of the effects of their missionary labours, he remembered the case of a young Jew, who, on hearing a sermon at Breslau, was so impressed by what was said concerning the Saviour, that he became a Christian, and was, ultimately, through God's blessing, the means of as many as forty of his own family being converted to Christ. With such fruits as these rewarding their exertions, there was no room for doubt or despair; and he believed from the very large assemblage that he had seen present that evening, that those who were now labouring in the cause would increase their efforts, and in the end would have the unbounded satisfaction of feeling that their labour of love had not been in vain.

The resolution was then put and carried.

The Rev. Dr. WEIR said he had been in Paris for some weeks, until the last few ~~—~~ and he was pleased to be able to inform their friends that a very glorious work

was being carried on in that city, in relation to the distribution of the Scriptures, which was mainly conducted by three Jewish converts. Within a short period upwards of 28,000 portions of the Scriptures had been given away, printed in fifteen different languages. He trusted that those who were engaged in that work would have the prayers of all who were interested in the salvation of their Jewish brethren; and he anticipated a very rich harvest from the labours of the young men who were thus engaged.

The Rev. Dr. SCHWARTZ engaged in prayer.

A vote of thanks to the chairman, for his kindness in presiding over the meeting, having been unanimously agreed to, the meeting separated.

The Annual Sermon was preached at Great Queen Street Chapel, on Tuesday evening, May 20, when the Rev. Richard Roberts delivered an excellent sermon on a glorious text, especially in connection with the evangelisation of the Jewish people—"And He hath on His vesture and on His thigh a name written, King of kings and Lord of lords," (Rev. xix. 16).

THE TWENTY-FOURTH ANNIVERSARY.

We have much pleasure in introducing the following remarks by a friend :—

"We look back to the recent Annual Meeting of the Society with much thankfulness and satisfaction. We have no doubt that the same feelings were realised by the numerous friends who were present. Some of these had been, like ourselves, at many a previous Anniversary; others were there for the first time; and placing ourselves, as it were, in contact with *both* these classes, we can confidently ask them—Were they not edified and impressed to an unwonted degree? "May Meetings," it may be thought by some, have been unduly devoted to platform oratory, to argument, to facts, and to statistics. We acknowledge that these are all needful; but what is a still greater necessity is, that *supplication and thanksgiving* should be prominent and pre-eminent—in other words, that every Anniversary gathering should unmistakeably present the aspect of a hallowed concert of united, earnest, believing, and therefore of heaven-opening prayer. It is highly important that there should be, intermingled with addresses delivered, devotional exercises, however brief, yet full of ardour, and marked by the unction of the Holy Spirit.

Our own Society has, in times past, erred in this matter. *this year* resolved, that *devotion should be the prevailing feature.* *of the right kind—not sermons or speeches, under the*

and hallowed pleading with the God of Abraham for Israel's speedy rescue from spiritual bondage—for her “fulness,” and her union as a nation with Christ, the Heavenly Bridegroom. The hymns, also, which were sung, were “beautiful” in the right sense of the word, when applied to things sacred—at once jubilant and tender—and all bearing on the past, the present, and the future of the Jewish race. To all this we must add, that the addresses delivered by Dr. Edersheim and Dr. Rosenthal—two eminent ministers of Christ, both of the House of Israel—were emphatically in harmony with, and in furtherance of, that genuine thankfulness of true intercession and wrestling with God which were especially aimed at.

While the funds of the Society are less than last year, and will need *enlargement*, if the staff of devoted missionaries are to be kept at their posts, yet we are thankful to be reminded that the deficiency did not come from any diminished returns from our auxiliaries through the country. We give hearty thanks to Him who reigns as King of the Jews at the right hand of the Eternal Father, that so many Christians of different sections of the one Catholic Church should have so generously and earnestly given both money and toil to further our work. Especially should be acknowledged the undying zeal of *Christian ladies*, who have given us a position which otherwise could never have been attained. Surely, we should earnestly invoke on them the choicest blessings, and ask with confidence for a continuance of their exertions; and we should entreat both ministers and congregations to cheer them in a self-denying work, by practical sympathy and enlarged liberality.

These remarks may be drawn to a close by inviting the special attention of our friends to the importance of having the minds and hearts of *the young* imbued with tender love for Israel. Much has been done in this respect by the “Children’s Services,” held so frequently by deputations on the afternoon of the Lord’s day. Not long since, in a cathedral city, might have been seen about seven hundred children filling the streets, and the long line of many a separate Sunday-school—all coming to one centre to hear about the Jews, including the Jewish children of the Bible, and, emphatically, of “the Child born and the Son given.” But *more*, we think might be done to enlist the young of our Churches in this holy cause.

W.

TO THE FRIENDS OF ISRAEL.

THE Committee feels that the close of the recent Anniversary leaves much to encourage hope as well as to excite gratitude. The deficiency in last year’s receipts has not been caused by any failure in the usual sources of income, but

by the want of legacies and larger donations, excepting a liberal donation by the Board of Missions of the Presbyterian Church in Ireland. The openings for continued and increased effort are very inviting, and the spirit of prayer which has been evoked encourages the best hopes.

Mr. BEN OLIEL pleads hard for the means of extending his itinerant mission in the kingdom of MOROCCO, for which only increased pecuniary resources are needed.

The state of the Jews in ITALY, as presented by Dr. PHILIP, invites earnest and judicious exertions.

The CONTINENT of EUROPE offers unwonted facilities for the evangelisation of the Jews. Opportunities present themselves on every hand, but it is quite evident they cannot be improved without enlarged means.

Will any friends lay it to heart to promote the glory of God, by renewed and continued prayer and devotedness? Our friends who have visited the provincial towns, and have watched the movements in the country, have been delighted with the growth of interest taken by the young on behalf of the Jews; and they unite with the Committee, in anticipating considerable help if more extensive plans were carried out for calling youthful zeal into action. A very slender contribution from Sunday and other schools would meet the emergency, and set hands and hearts at liberty in this work of the Lord. We should be glad to present freewill offerings from our dear young friends, to the cause of Him who was Himself of the seed of Abraham, and came to seek and to save that which was lost.

The Missions.

I.

LEGHORN.

DR. PHILIP thus relates his third visit to the Ghetto at Rome:—

Having met, on the two former occasions, with so much encouragement among the Jews in the Ghetto of Rome, I went there on another visit, with the especial view to spend a good deal of time among them during their Passover week; it happened to be at the same time with the Christian Easter, a season of extraordinary demonstrations in Rome; a most marvellous mixture of pontifical, royal, and noble grandeur, with ceremonies so unlike those of a festival commemorating

the seal set on the redemption of man, by the sufferings, death, and resurrection of the Son of God—military display, the sound of trumpets, glittering bayonets, and the roar of cannons, mixed with the services of the Church, with the peaceful and humble religion of Christ. Masses and music, fireworks and illuminations, all mingled in the celebration of that festival which records the greatest and the humblest event in the history of the world. Though this is not the place to describe these things, yet I cannot avoid mentioning them, they are so directly in contrast with the doctrines of Christ, and with that humble Church, which at one time flourished in Rome, and whose martyrs and members are mingled with her dust; and their simplicity of faith,—the destroying elements of centuries,—have still left tablets of Christian tombs merely recording the name, and that such a one “sleeps in Christ,” or his name, and “peace in Christ,” and there are still the subterranean catacombs and chapels, where these saints did worship, often in caves and in holes. Ah! if these saints could rise to behold the pomp of St. Peter’s, and the rest of the churches in Rome, they would sit down on the banks of the Tiber and weep, like Israel by Babel’s streams, and remember their Zion of by-gone days. Rome is indeed the mystery of mysteries; one feels both pained and annoyed to witness the demonstrations during the holy week. But I must refer now to the subject of *our* peculiar interest there, “the Jews in the Ghetto,” and at this season they seem to be unconcerned about all that is going on around them; they constitute, as it were, a separate world in the midst of the world of inhabitants, and thousands of strangers in Rome; no demonstrations are in the Ghetto, nothing of all that grandeur is to be seen there, all goes on there in its usual routine, except that there are seen a few more condottini than usual, who either buy or sell what they have, to enable them to cover their expenses and to enjoy their pilgrimage, to which some have walked from great distances to kiss the toe of Jupiter Capitolinus, who on his marble chair in St. Peter’s represents the apostle of that name, and to obtain the Pontiff’s blessing from the balcony of St. Peter’s, and along with it the probable chance of a full indulgence for all their sins. Almost every day during their passover, I spent several hours with them, either in their synagogues, houses, or in the streets. My first visit was at one of their evening services, in their renewed beautiful synagogue, which some were very eager to point out to me, with all its ornaments of temple utensils, vessels, and instruments, in gilded bas-relief around the walls, all the work of Jewish artists; some of them did so especially, as they remembered my former visits, when the same synagogue was under repair. It is now completed, it is simple and beautiful, and does credit to their zeal for the house of God, but alas, with a righteousness of their own. One cannot but feel with and for them; when one is in the midst of them, one cannot but wonder, to see them still as they are, an object on which the flames of tyranny and persecution have been preying for many, many centuries, yet they are not consumed. Often caves have been the places of their refuge, and holes the localities of their worship. Long and dark have been their nights, and only with Pius IX. better days have begun to dawn on them; and though they are still under a rigid control, and still heavily taxed, yet their freedom is great in comparison with what it was. They are allowed now to trade more on an extensive scale; they can worship the God of Israel in their own way, without being molested; they are permitted to have their own schools; they can send their youths to the other schools and colleges in Rome, and their medical

men can now practice beyond the Ghetto ; they are no longer forced to attend the preaching of a monk or a priest in the church of St. Angelo, in Pescheria, a church built on the ruins of the Temple of Juno, and where the Jews were obliged to go on Saturday to hear the sermon ; and though they have to pay still an annual tax to this church, as well as to the House of Converts, yet they are no longer obliged to hear the sermon. This church was shut for a long time, and looked, lately, very dilapidated ; they are repairing it now—let us hope and pray that the old system will not be revived. Also a guard of gendarmes is on one end of the Ghetto, and another of pontifical soldiers on the other ; and, the Jews are not molested by them, but rather protected. But I must return again to the evening in the synagogue. I waited till the service was over, when I was surrounded by a number of them, to whom I had a good opportunity to speak about Christ. “How glorious,” I said to them, “would all this be, were Messiah in the midst of you ! You worship you know not what ; you are in error, you wait for Messiah still, and He has already come. Moses delivered our fathers from Egypt, but Messiah delivers us from sin and from judgment, and has secured for us eternal life. You have been kept in ignorance, you have been taught rabbinical traditions, instead of the Word of God ; search the Scriptures, read and study this book (showing my Bible), and you will find that you are in error, and they were right who say that Messiah has come already, and that Jesus Christ is that Messiah. Passover and the pascal lamb cannot take away sin, nor secure eternal life ; but Christ, the Messiah, He can, because He has been sacrificed for us.” In this way they allowed me freely to speak to them for more than twenty minutes, quoting to them repeatedly, from my Hebrew Bible, passages confirmative to my statements. They looked one at another—evidently every one wished his neighbour to reply to me ; at last, one of them said, “Messiah has not come yet—we wait still for Him,” which words several others repeated. “This is the very error you are in,” I said, “as I have shown you from this Bible. Messiah has come, and now you must come, come to Him ; God invites you : ‘return unto me, and I will return unto you.’” Then one of them said, “When Messiah cometh, the wolf shall dwell with the lamb, and the leopard shall lie down with the kid ; but this is not the case as yet.” “You misunderstand the passage,” I said : “it has a moral and not a physical meaning ; these times have partly come, and now the quietest people do live in peace with the fiercest. Look, for example, to England, France, and Germany, and especially to the East, where the Jews formerly were so much persecuted, both by Christians and Mahommedans ; now they live in quietness and peace among them ; and the best evidence you have here in Rome. Look at the Colosseum, where 12,000 Jews were obliged to labour as slaves ; remember the times of Caligula, Claudius, Nero, and other emperors, the times of Demasus, Innocent, Leo, and other popes ; were they not like wolves, who tore to pieces the lambs ? but now these things are past, thanks to God, and you must confess that you live now in comparative peace, and these are the signs of Messiah’s reign.” They all seemed surprised by these statements, but as time passed on, they were anxious to go home to their passover *Seder*, and one invited me to go along with him, which invitation I gladly accepted. Shaking hands with the rest, I went along with my kind host ; passing through the dark and crooked streets and lanes to the Ghetto, we entered the door of his house, and after mounting three dark staircases, we entered his dwelling on the third flat ; it was all lighted up, the prin-

cial room was well furnished, and had all the appearance of a Jewish room, well supplied and arranged for the Seder of the Passover night.

[We regret we have not space for the details which Dr. Philip then gives.]

Next morning I returned to one of the synagogues, where, after the service, I was again surrounded by a goodly number, to whom I preached Christ freely; afterwards, I visited several families in their houses. And so every day, during my stay in Rome, I was among them, and trust that my visit has been profitable; and though I could not say that I met with much encouragement, as far as the reception of the truth is concerned, yet with much friendliness and willingness to listen to the truth—a matter of great encouragement to me, and of deep gratitude. One day, in the company of a few friends from Glasgow, we visited the Ghetto, the synagogues, and an interesting girls' school, in the palace of the memorable Beatrice Cenci. Sixty Jewish girls were in this school, who receive instruction in Hebrew and Italian. In the same palace they have another school for more advanced girls; and in another building they have a very good school for boys, with six classes, which is said to be one of the best schools in Rome. It is an interesting colony, "the Jews in the Ghetto of Rome." May the Lord soon open the door to labour more freely among them! But no one knows when that time will come; meanwhile, let us not despise the day of small things—let us do our best, even at the risk of being hindered, and perhaps of trouble, to bring the Gospel of Christ among them by occasional visits, which is now facilitated, as the whole railway is open.

From Rome I went to Naples, and intended to go over to Sicily, as in Naples and Sicily there are more than two thousand Jews, who are seldom, perhaps never, visited by a messenger of the Gospel; but when I found that the weather at Naples was already so hot—too hot to go farther south—I remained at Naples for several days, and returned to this by sea. After the synagogue service, I had a long conversation with those that were present; more than two hours we reasoned together on Scripture ground; and though I met with much opposition from two among them, yet the rest listened with apparent interest to what I had to say about Christ. They assured me that they had never seen a missionary among them in Naples, and did not know that Protestants made efforts for the conversion of the Jews. They received gladly from me a few tracts, and small Gospels and Epistles, which I had still kept for them. Nine families I visited in their houses, several in their shops, and every evening I met some in the Piazza Reale, with whom I conversed. It is generally believed that at Naples there are above five hundred Jews, but of this number about three hundred only are known as being in communion with the synagogue.

One day I went to Capua. There are a few families, whom I visited. They were very friendly, and the men entered freely into conversation with me, though, like free Italian Jews, without taking much interest in the subject which we so freely discussed. There is now scarcely any place of importance in Italy where no Jews reside, since the favourable change under Victor Emmanuel. I am anxious that, as much as possible, they shall all hear the truth, and—D.V.—in time I trust to visit them all.

The truth, no doubt, shall have its full effect and victory in due time; but the very great ignorance, the religious indifference, and deep-rooted superstition, will

take time to be eradicated. You will have seen Dr. Sanctis' letter on the religious state of Italy; a generation it will take before the effects of our labours shall be thoroughly produced, and the truth as it is in Jesus appreciated, and seen amongst the people in Italy. The Jews, in a religious point of view, stand on equal footing with their Italian neighbours; the latter are slaves to superstition and masses of the priests, the former slaves to superstitions and ceremonies of the rabbis.

I entreat your earnest prayer for the Lord's richest blessing on His own work among His own people.

II.

Our Missionary at Nuremberg states:—

Rarely has a missionary tour been attended with so much encouragement, and so many tokens of the Divine favour, as my last; and you will, perhaps, be surprised when I tell you that it was the very scene of my last year's sufferings. I knew that a great deal of true sympathy was called forth among the Jews in my behalf, and thought it not unlikely that a large door of access would be open to me among them, and in that, I am thankful to say, I was not disappointed.

We regret that want of space compels us to reserve the interesting details of this Missionary tour for another Number.

III.

HOME.

THE following is a statement made by the brother of one of our missionaries, recently, at his baptism:—

Small causes have often great effects. This may be seen in my conversion. I was educated in Vienna, and studied at her University. Had I remained in that Roman Catholic town, I should probably never have become a believer in the truth as it is in Jesus: I should never have been transformed from a child of the world into a child of God. God is love. The Roman Catholic Church, however, knows nothing of the love of God; she represents God at an immense distance from the human soul, and she almost shuts out from view the image of the Crucified One, by her many saints, patrons, and ceremonies.

A friend of mine asked me whether I should like to go to Paris or London; and, animated by a desire of travelling, I assented to his proposal. This small step led to my ultimate conversion. I arrived in London in the month of July, 1866, and was kindly received by the Rev. L. Z., missionary of the British Society, my own brother, years ago converted to the truth. The loving-kindness with which

he took me up, the high spiritual tone of life pervading his house, and the elevated moral character of England generally, led me to think favourably of Christianity, and gave me the first impulse in that direction. My brother often spoke to me about Christianity, and gave me many excellent apologetical books, by the careful study of which I was enabled to overcome the Rationalistic views I had held hitherto. On the 5th of November I entered Dr. Schwartz's Home with the avowed purpose of examining Christianity more closely. As soon as I had made sufficient progress in the language, I derived great benefit from Dr. Schwartz's sermons; they did not only afford me instruction, but refreshed and comforted me greatly. By means of his eminent theological acquirements, many things that had presented themselves to my mind beset with great difficulties were cleared up, and I could not but feel strengthened by his godly language. The reading of the New Testament, especially the parts in which the life of our Saviour is described, made an overwhelming impression upon me. As one who has long gazed on the sun sees the surrounding objects flooded, as it were, with golden light, so he who has bathed himself in the rays of the Eternal Sun of Righteousness beholds all things with a halo of heavenly light around them. My heart was formerly cold and joyless. I felt the need to come into a personal contact with the Author of my being, and to drink out of the ocean of His love. A change has taken place in me. My heart feels sorrow and repentance, and the effects of reconciliation. Now I know what it is to pray, for I have learned to know One whose love is boundless, to whom I can draw near at all times, and with all that concerns me, and before whom I can lay all my doubts, wants, and troubles, in the full assurance that He will lend me a hearing ear, give an answer of peace, and preserve me even to the end. Since I have found Jesus Christ, my troubled spirit has found rest. Since I have learned to pour out my soul before Him, and to speak to Him as to a friend that sticketh closer than a brother, I feel peace and joy. And now, oh! Lord, I thank thee that thou didst help my unbelief, and didst lead me to the knowledge of my Redeemer! I thank Thee that when in darkness thou didst cause me to see thy marvellous light; that thou gavest me to experience the blessedness of him who knows Christ to be his Redeemer—who feels himself to be begotten again by the power of the Spirit from on high; I thank thee thou hast made me whole, and cleansed me from my spiritual leprosy. I shall endeavour to walk before Him in uprightness of heart, and devote to Him my life as a thank-offering. O God! continue thy loving-kindness, cast me not away from thy presence, take not thy Holy Spirit from me! I have to give up my country and to forsake relations, friends, prospects, most near and dear to me; but thou knowest, oh, God, that to live with Jesus Christ is more than a compensation for all I forsake and leave behind; and though I should lose the whole world I shall be comforted, for I carry heaven within me!

Bless, oh, Lord God, those that led me, through their words and works, to the centre of my life, even Jesus Christ; be thou very near to them, bless, and strengthen, and uphold them, and grant them thy peace!

"To Him that loved us, and washed us from our sins in His own blood, to Him be glory, for ever and ever. Amen."

CONTRIBUTIONS IN AID OF THE SOCIETY,

From April 8th, 1867, to May 20th, 1867.

SUBSCRIPTIONS & DONATIONS.

	£	s.	d.
1 Boy, Coll. by.....	0	1	3
Adams, Mr.	1	1	0
1 Friend	1	0	0
1 Friend to the cause.....	0	5	0
1 Friend to Israel	1	0	0
Box, Mr. A. R., Coll. by.....	1	10	0
Cookesbott, Mr.	0	2	0
Ellis, Miss, Coll. by.....	0	2	0
Fitzgerald, Miss, Coll. by.....	0	17	0
Garlick, G. W., Esq.	1	1	0
Goodson, Miss	1	0	0
Gurney, J., Esq.	1	1	0
Hankley, Miss Alers	1	1	0
Henshaw, Mr.	2	2	0
Hill, Miss, Coll. by.....	0	11	0
Lever, W., Esq.	1	0	0
McArthur, A., Esq.	1	1	0
McArthur, W., Esq.	0	15	1
Maggidge, Miss, Esq.	1	0	0
Penny, Miss	1	0	0
Platt, Mr. H.	0	2	0
Reino, A. H., Esq.	1	0	0
Sardington, Mrs., Coll. by.....	2	10	0
Stanley, Mrs.	3	2	0
Stenberg, Mrs., Coll. by.....	9	2	0
Wills, Mrs., part proceeds of sale of fancy work	5	0	0

ASSOCIATIONS, COLLECTIONS, &c.

[In giving the amount of collections in this List, the net sum is stated, local expenses being deducted.]

Aberdare	5	0	0
Amwick, Coll.	0	5	0
Armoeth	0	2	6
Bamp	58	1	7
Barnard Castle	2	17	4
Bath	4	0	10
Bethel	3	0	0
Bishop Auckland, Coll.	1	1	8
Blagrove Chapel	7	10	0
Bishop Stortford	2	18	6
Byth, Coll.	0	17	0
" by Mrs. Black	9	10	0
Bolton	24	0	3
Boston	0	2	6
Bowden	0	4	6
Bridlington	1	9	0
Brighton, Coll.	4	10	0
Bunton	11	18	0
Casider	1	14	6
Camberwell, Mansion House Chapel	7	5	0
Camberidge, Coll.	27	18	8
Canford	1	0	0
Canter	9	7	2
Cartle Heddingham	1	12	0
Charley	2	2	6

Claremont Chapel	1	13	0
Clevedon, Coll.	6	1	5
Cotherstone, Coll.	0	12	7
" by Miss Hutchinson	0	2	6
Coverdale Chapel	3	4	6
Dalston Cong. Church	15	10	0
Darlington	6	13	0
Derby	30	14	11
Dewsbury	3	9	9
Dundas	1	14	6
Durham, Coll.	5	10	0
" J. Collison, Esq.	0	10	0
Eastwood, Coll.	0	11	6
Falcon Square Chapel	3	0	9
Fishguard	2	2	11
Gainford—W. Bowman, Esq.	0	5	0
" A Gentleman	0	10	0
Gateshead	6	6	10
Glasgow	31	1	4
Greenwich	6	0	0
Gussey	0	5	0
Gwennap	3	2	2
Hartlepool, Coll.	8	12	8
Harwich, Coll.	1	15	4
Hobart Town—H. Hopkins, Esq.	20	0	0
Hungerford	5	6	11
Ilkerton	0	4	0
" Coll.	4	15	0
" Miss Scattergood's box	0	2	6
" Mr. G. Chadwick's	0	4	2
" Coll. by Mrs. Riley	0	12	6
Islington, Cross St. Chapel	19	3	6
" Coll.	3	5	3
" Liverpool Rd., and Highbury Waa. Ch.	14	2	6
Mildmay Park Waa. Chapel, Mr. Crowle	5	5	0
" Mr. Noon	0	1	0
" Mrs. Wilkinson's box	0	13	0
Kensington Palace Gardens, Chapel, Coll.	5	18	6
Kilbourn, (Derby) Coll.	1	8	1
Kingland, Cong. Church	3	17	0
Leeds	47	0	11
Leek	7	0	0
Leicester	6	0	6
" Coll.	10	18	9
" Miss Bates's Class, Bond St. Chapel	1	1	0
" Miss Collier's Class, Belvoir St. Ch.	0	15	6
Lincoln Coll.	11	13	4
Liverpool	0	15	6
Liveseywerd	1	5	8
Louth	18	10	0
Lynton	4	17	4
March	3	9	7

Marlborough	5	19	0
Melbourne, Camba.	1	1	0
Morrah	0	0	9
Morpeth, Coll.	7	3	0
Musculburgh	1	2	7
Newark	0	9	8
Newcastle-on-Tyne, Coll.	16	16	3
New Court Chapel	7	2	9
North Shields	2	4	0
Nottingham	3	3	8
" Coll.	31	14	0
Norwich and Norfolk	6	8	4
Pavement Chapel	1	15	0
Perth, Female Bible Class, Free St. Leonard's Church	0	10	0
Poole, Coll.	6	10	0
Portsea	1	14	0
Poultry Chapel, Milton St. Branch, S.S.	1	1	0
Richmond, Surrey	2	17	0
Robert Street Chapel	3	7	10
Rochester	6	19	6
Romey, Coll.	1	10	0
St. David's	1	1	0
St. Helen's	0	5	0
St. Helen's, Coll.	3	13	0
Sandwich, Coll.	1	11	0
" Jno. Street, Esq.	1	0	0
Selby	0	5	0
Selva	0	7	6
Stockton-on-Tees	2	11	6
" Coll.	2	6	0
Stowmarket	4	17	0
" Coll.	4	2	6
Sunday Schools—Dorchester Hall	0	5	0
" Macclesfield Street	0	2	10
" Shouldham Street	0	5	0
Sunderland	20	19	0
" Coll.	16	10	0
Tewkesbury, Coll.	1	10	3
Torquay (Vienna Mission)	14	0	4
Trelich	2	0	0
Trellyd	0	2	6
Treloian	0	2	6
Trevelly	0	2	6
Trewellwell	0	2	6
Walsfield	16	2	6
Wardour, S. S.	1	0	0
Whitby	0	13	0
Whitchurch, Salop	4	11	6
Wigan	16	5	7
Wid-beach	0	2	6
Woolwich Pres. Ch., Coll.	5	0	0
" Sunday School	1	0	0

FEMALE MISSION.

	£	s.	d.
Arbroath	1	12	0
Box, M. A. B., Coll. by	0	10	0

THE FOLLOWING HAS BEEN RECEIVED FOR MR. JAFFE—

"A humble sinner's fourth donation for Mr. Jaffe, towards his loss by robbers" 0 10 0

ERRORS AND OMISSIONS IN MAY "HERALD."

In Female Mission List :

Denchester, 5s. 6d., should be 10s.

In Scotland List :

Berwick, Mr. J. L. Paulin, 5s., was omitted.

Musculburgh, Mr. A. James, 5s., should be Mr. A. Innes, 5s.

Peterhead, A. Friend, £1. was omitted.

In Meeting List :

Leeds Collections should have been—

Headingley Hill Ind. Ch.	6	13	1
East Parade Ind. Ch.	5	0	0
Wesley Chapel	4	7	9
Stock Exchange	13	0	0

Nottingham—The Collections should have been given as £10.

MEETINGS OF ASSOCIATIONS, &c.

DATE.	TOWN—AND WHERE SERVICE WAS HELD.	DESCRIPTION OF SERVICE.	DEPUTATION.	CHAIRMAN AND SPEAKERS.
Apr. 10	Greenwich—Lewisham Rd. Ch.	Pub. Meet.	Rev. Dr. Weir	Revs. J. Russell ; Revs. E. Dennett, and B. B. Waugh, Mr. Sternberg, and Mr. Ducat.
" 14	Woolwich—Presb. Ch.	Sermon		Rev. J. T. Barker
" 16	Harwich—Ind. Ch.	Lecture	Rev. J. Wiploch	Rev. J. Reeve
" 17	Stowmarket—Ind. Ch.			Revs. Bell, Brown, Leng, Allan, and Walker
" 24	Stockton-on-Tees—Regent-street Ch.	Pub. Meet.	Mr. A. Sternberg	J. Brewin, Esq. ; Rev. J. Hirst, H. Piggin, and Mr. W. E. Welch
" 25	Durham—Wes. Ch.	"	"	Rev. W. Logan
" 26	Bp. Auckland—Ind. Ch.	Address	"	"
" 28	Newcastle-on-Tyne—N. C. Meth. Ch.	Sermon	"	"
" 29	" Prim. Meth. Ch.	"	"	"
" 30	" West Clayton-st. Ch.	Pub. Meet.	"	D. H. Goodard, Esq. ; Revs. W. Walters and T. Brown
May 1	Gateshead—Wes. Ch.	Address	"	Rev. R. Haworth
" 2	North Shields—Bap. Ch.	Pub. Meet.	"	John Hedley, Esq. ; Revs. J. C. Williams, A. Jack, W. Salmond, and J. Stuart
" 3	Blyth—Wes. Ch.	Address	"	Revs. Kendal, Kent, Clifton, Craig, Frisby
" 5	Alnwick—Ind. Ch.	Sermon	"	"
" 6	" Meth. N. C.	"	"	"
" 7	Morpeth—Ind. Ch.	Address	"	Rev. W. Ayre and Rev. Dr. Anderson
" 8	Sunderland—Bethesda Ch.	"	"	Rev. A. A. Rees and J. Halcro, Esq.
" 9	Barnard Castle—Wes. Ch.	"	"	Revs. Taylor, Darwent, and Solomon
" 12	Cotherstone—Chapel of Ease	"	"	Rev. W. Darwent
" 13	Hartlepool—Wes. Ch.	Sermon	"	"
" 14	"	Address to young	"	"
" 15	" P. Method. Ch.	Sermon	"	"
" 16	" Method. N. C.	Pub. Meet.	"	Revs. Close and Hall
Apr. 21	Ilkerton—Ind. Ch.	Sermons	Rev. J. Wilkin-son	"
" 22	" Free Method. Ch.	Address	"	"
" 23	" Bap. Ch.	Sermon	"	"
" 24	" Wes. Ch.	Address	"	Rev. Harris and Mr. Wass
" 25	Kilbourn—Bap. Ch.	"	"	W. Bailey, Esq., Mr. Wass, and Rev. Horton
" 26	" Eastwood, Meth. New C. Ch.	Address	"	Mr. Smith and Mr. Wass
" 27	Sandiacre—School Room	"	"	"
May 2	Long Eaton—F. Meth. Sch. Islington—Cross St. Ch.	Pub. Meet.	"	Mr. Brown
" 5	Brighton—North St. Chap.	Sermon	"	Revs. C. Bailhache and W. K. Rowe ; Major-Gen. Goodwin, and H. Lieb-stein, Esq.
" 12	Poole—Ind. Ch.	Sermons	"	"
" 13	"	Address	"	Mr. Lancaster
" 14	Romsey—Ind. Sch.	"	"	Rev. W. M. Paine
" 15	Salisbury—Bap. Ch.	"	"	"
" 16	Clevedon—Ind. Ch.	"	"	Revs. Shaw, Victor, and Shoorbridge
" 17	Tewkesbury—Ind. Sch.	"	"	Revs. Welsford and Duffield
" 19	Leicester—Friar-lane Ch.	Sermon	"	"
" 20	" Bond-street Ch.	Address to young	"	"
" 21	"	Sermon	"	"
" 22	" Gallowtree Gate Ch.	"	"	"
" 23	" Oxford St. Ch.	Address	"	Rev. W. Woods
May 16	Kensington—Palace Gardens Chapel	Lecture	H. Liebstcin, Esq.	Major-Gen. Goodwyn

Notices.

THE Monthly Meeting, for prayer and conference, will be held in the Office of the Society, 96, Great Russell Street, on Wednesday eve June 19th, at 7 o'clock.

SUBSCRIPTIONS and Donations received at the same Office by George Yonge, Resident Secretary and Sub-Treasurer; Post Orders to be made payable at the Office, High Holborn, or at Russell Street.

[REGISTERED FOR TRANSMISSION ABROAD.]

The Jewish Herald.

UNDER THE
SUPERINTENDENCE OF THE
BRITISH SOCIETY



FOR THE
PROPAGATION OF THE GOSPEL
AMONG THE JEWS

PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL.—*Jer. xxxi. 7*

OFFICE—96, GREAT RUSSELL STREET, BLOOMSBURY SQUARE.

No. 259.]

JULY 1, 1867.

[Price 1d.]

The Missions.

I.

THE following is from our Missionary, the Rev. P. E. GOTTHIEL. We value Mr. Gotthiel's papers very highly, not only for the incidents they narrate, but as eliciting the character and spiritual condition of the Jewish people. We walk with him through the valley of vision, crowded with those who should be living for God, but, alas! "they are very dry." May we feel deeply the responsibility devolved upon *us* of awakening them to the influences of the Holy Spirit!

Having returned from a missionary tour, and preparing for another start, I just send you a few notices regarding the opportunities our gracious and faithful Master has vouchsafed in order to enable me to preach the riches of His grace and love to our dear Jewish brethren. The testimony to the truth as it is in Jesus, thus frequently and repeatedly brought home to the mind, and addressed to the conscience, cannot fail gradually to fasten, at least in the memory, and may be to take root in the heart of the hearers. It is true that meanwhile the enemy is busy, very busy, too, and no less so the world: and the world, with its enticements and allurements, with its enmity to the truth of the cross, and the self-denials essential to the Gospel, is very greatly leading captive the minds and hearts of—us, the people in general, and so also our Jewish brethren. But, for all that, there is a Power which has ere yet, and will still, overcome those mighty obstacles, even the world, with the arch-enemy who has his rule and dominion in it. If ever our testimony against the world, the flesh, and Satan was requisite—yea, indispensable—it is so now. Never, it seems to me, has their power been so great, and their action so subtle. Never have they gone forth so deceptively in the garb of light. Never the danger been so intense—so imminent. Every day's intercourse with classes of the Jewish people confirms this impression. The great fact, "strangers" in the land of their present abode is waning from their eyes; they are at home; they are in the enjoyment of earthly prosperity. The

VOL. XXVII.—NEW SERIES, VOL. XIII.

MEETINGS OF ASSOCIATIONS, &c.

DATE.	TOWN—AND WHERE SERVICE WAS HELD.	DESCRIPTION OF SERVICE.	DEPUTATION.	CHAIRMAN AND SPEAKERS.	COLLECTIONS.
Apr. 10	Greenwich—Lewisham Rd. Ch.	Pub. Meet.	Rev. Dr. Weir	Revs. J. Russell; Revs. E. Dennett, and H. B. Waugh, Mr. Sternberg, and Mr. Ducat.	5 8 0
" 14	Woolwich—Presb. Ch.	Sermon	"	Rev. J. T. Barker	5 0 0
" 16	Harwich—Ind. Ch.	Lecture	Rev. J. Wiplech	Rev. J. T. Barker	2 0 4
" 17	Stowmarket—Ind. Ch.	"	"	Rev. J. Reeve	4 2 6
" 24	Stockton-on-Tees—Regent-street Ch.	Pub. Meet.	Mr. A. Sternberg	Revs. Bell, Brown, Leng, Allan, and Walker	2 2 6
" 25	Durham—Wes. Ch.	"	"	J. Bramwell, Esq.; Revs. J. Hirst, H. Piggott, and Mr. W. E. Welch	5 0 0
" 26	Bp. Auckland—Ind. Ch.	Address	"	Rev. W. Logan	1 1 3
" 28	Newcastle-on-Tyne—N. C. Meth. Ch.	Sermon	"	"	"
" 30	" Prim. Meth. Ch.	"	"	"	"
" 30	" West Clayton-st. Ch.	Pub. Meet.	"	D. H. Goodard, Esq.; Revs. W. Walters and T. Brown	11 16 11
May 1	Gateshead—Wes. Ch.	Address	"	Rev. R. Haworth	6 6 10
" 2	North Shields—Bap. Ch.	Pub. Meet.	"	John Heddy, Esq.; Revs. J. C. Williams, A. Jack, W. Salmond, and J. Stuart	3 3 8
" 3	Blyth—Wes. Ch.	Address	"	Revs. Kendal, Bent, Clifton, Craig, Frisby	0 17 0
" 5	Alnwick—Ind. Ch.	Sermon	"	"	"
" 6	" Meth. N. C.	Address	"	Rev. W. Ayre and Rev. Dr. Anderson	6 5 6
" 7	Morpeth—Ind. Ch.	"	"	Rev. A. A. Rose and J. Halcro, Esq.	7 2 6
" 8	Sunderland—Bethesda Ch.	"	"	Revs. Taylor, Darwent, and Solomon	15 10 0
" 8	Barnard Castle—Wes. Ch.	"	"	Rev. W. Darwent	3 1 4
" 9	Cotherstone—Chapel of Ease	"	"	"	0 15 1
" 12	Hartlepool—Wes. Ch.	Sermon	"	"	"
" 13	" P. Method. Ch.	Address to Young	"	"	"
" 13	" Method. N. O.	Sermon	"	Revs. Close and Hall	8 12 8
Apr. 21	Ilkeston—Ind. Ch.	Pub. Meet.	Rev. J. Wilkin-son	"	1 13 7
" "	" Free Method. Ch.	Sermons	"	"	0 16 7
" 22	" Bap. Ch.	Address	"	"	"
" 22	" Wes. Ch.	Sermon	"	Rev. Harris and Mr. Wass	2 4 8
" 23	Kilbourn—Bap. Ch.	Address	"	W. Bailey, Esq., Mr. Wass, and Rev. Horton	1 8 3
" 24	" Eastwood, Meth. New C. Ch.	Address	"	Mr. Smith and Mr. Wass	0 11 6
" 25	Sandiacre—School Room	"	"	"	1 11 0
" 26	Long Eaton—F. Meth. Sch.	"	"	Mr. Brown	"
May 8	Islington—Cross St. Ch.	Pub. Meet.	"	Revs. C. Bailhache and W. K. Rowe; Major-Gen. Goodwin, and H. Lieb-stein, Esq.	3 5 3
" 9	Brighton—North St. Chap.	Sermon	"	"	4 10 0
" 12	Poole—Ind. Ch.	Sermons	"	"	"
" 13	"	Address	"	Mr. Lancaster	6 10 0
" 14	Romsey—Ind. Sch.	"	"	Rev. W. M. Paul	1 10 0
" 15	Salisbury—Bap. Ch.	"	"	"	3 12 0
" 16	Cleveland—Ind. Ch.	"	"	Revs. Shaw, Victor, and Shoo-bridge	6 7 8
" 17	Tewkesbury—Ind. Sch.	"	"	Revs. Walsford and Duffield	1 10 3
" 19	Leicester—Friar-lane Ch.	Sermon	"	"	"
" "	" Bond-street Ch.	Address to young	"	"	0 16 3
" "	" Gallowtree Gate Ch.	Sermon	"	"	"
" 20	" Oxford St. Ch.	Address	"	Rev. W. Woods	10 2 0
May 16	Kensington—Palace Gardens Chapel	Lecture	H. Liebstcin, Esq.	Major-Gen. Goodwyn	5 18 6

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No. 259.]

JULY 1, 1867.

[Price 1d.]

The Missions.

I.

THE following is from our Missionary, the Rev. P. E. GOTTHIEL. We value Mr. Gotthiel's papers very highly, not only for the incidents they narrate, but as eliciting the character and spiritual condition of the Jewish people. We walk with him through the valley of vision, crowded with those who should be living for God, but, alas! "they are very dry." May we feel deeply the responsibility devolved upon *us* of awakening them to the influences of the Holy Spirit!

Having returned from a missionary tour, and preparing for another start, I just send you a few notices regarding the opportunities our gracious and faithful Master has vouchsafed in order to enable me to preach the riches of His grace and love to our dear Jewish brethren. The testimony to the truth as it is in Jesus, thus frequently and repeatedly brought home to the mind, and addressed to the conscience, cannot fail gradually to fasten, at least in the memory, and may be to take root in the heart of the hearers. It is true that meanwhile the enemy is busy, very busy, too, and no less so the world: and the world, with its enticements and allurements, with its enmity to the truth of the cross, and the self-denials essential to the Gospel, is very greatly leading captive the minds and hearts of—us, the people in general, and so also our Jewish brethren. But, for all that, there is a Power which has ere yet, and will still, overcome those mighty obstacles, even the world, with the arch-enemy who has his rule and dominion in it. If ever our testimony against the world, the flesh, and Satan was requisite—yea, indispensable—it is so now. Never, it seems to me, has their power been so great, and their action so subtle. Never have they gone forth so deceptively in the garb of light. Never has the danger been so intense—so imminent. Every day's intercourse with the different classes of the Jewish people confirms this impression. The great fact that they are "strangers" in the land of their present abode is waning from their vision. They are at home; they are in the enjoyment of earthly prosperity. They are sharing

the advantages of the intellectual progress of the day. They deem *this* the greatest blessing on earth. But God desires not only the head, but especially, and in the first place, the heart. Such is the tenor of His word, and in the present desire of the cultivation of the faculties of the mind, the heart and the affections are left to be content with the crumbs that drop from the feast. Here, you see, is a source of great danger.

During my late journey, I have made it my special object to look at the case of our Jewish friends from that point of view; and the result is, that I have been more and more impressed with the extent of the danger threatening an entire generation—not to speak of the generations to come. Every teacher I addressed—and they were not a few—boasted of the intellectual progress of the people, and expected great things from it. Israel is to be regenerated by means of education: “rejuvenated,” according to some. This in itself shows how far modern Judaism has departed from the plain truths of the Bible. Nowhere in that book do we find it stated that a man must needs become a better man—a hater of sin or a lover of righteousness—as soon as he can spell correctly, or solve a philosophical problem. On the contrary, according to that Holy Word, the beginning of all wisdom is the fear of God.

More than one Jew addressed in the course of this journey insisted on the fact that, now the Jews were a *free* people, they were also a *happy* people. As to Jerusalem, one said, it was never in his thoughts from one end of the year to another. As to *sin*, he said, he prayed God to forgive him, and did so daily. There was certainly truth in this, for he looked like one who would not for the world omit the daily orisons from the ritual. But after all, he had no notion of what sin is. Pressed closely, he said he might have at some time committed sin; but for that particular day, he was not aware that he had sinned in any way. As to atonement for sin, that he needed certainly; but as the Temple was destroyed, and Jerusalem far away, there was no possibility of offering sacrifice, and therefore prayer stood in its place, &c. These views were getting very common and popular, on account of their plausibility; and moreover, they afford an easy way of avoiding the Cross. In no way is the natural man more ingenious than in the invention of subterfuges to escape the Cross. At — an old teacher, a man we have frequently spoken to, and even prayed with, on being urged again to confess openly his belief in Jesus, pleaded his wife and children as great and insurmountable obstacles to such an issue. Yet that man knows all about Christ, and, I believe, thinks much of Him in his heart. He says he believes fully, and trusts in Christ for mercy and pardon and peace. His wife, a kindly old matron, who is always most friendly, is yet so inaccessible that no impression has as yet been produced upon her. As she is unable to read, it is difficult to make her retain much of what is told her. His daughter, however, just entering life, was very seriously conversed with, and a solemn promise exacted from her that she would establish her household upon the Word of God. A young teacher at — spent a whole afternoon with us in conversing on divine subjects. His experience is very small, and his knowledge of Judaism quite as limited. But he entered fully and kindly with us upon the questions proposed to him, and considered them with an unbiassed mind. He accepted our books, and promised to give his attention to their contents. In another place, —, there was quite a crowd of Jews around one man that was particularly addressed. They were all ~~very much~~ *kind, though they objected to much that was said.*

visits, when the discussions had been rather warm, and they referred to some things that had been told them on these occasions, an evidence that our words had not been scattered to the winds. Let us hope that this is more frequently the case, and it will assuredly encourage us to cast our bread on many waters. There is every encouragement to do so in faith, leaving the issue with the Lord, our gracious Master. A great number of tracts were given away on this occasion also, tracts for Jews and Christians, it being a rule in railway carriages, on the highways, &c., to give to all who will accept. The Christian tracts I am provided with by a renewed grant from the Religious Tract Society, whose kindness truly never varies. It will be a pleasure to the committee of that society to learn that in blessing the Jews they bless the Christians likewise. Sometimes, it is true, objections are raised to the liberty that is taken in offering these little messengers of peace, and on one or two occasions rude remarks were made; but in most cases—and it is a matter of gratitude to record it—the glistening eye showed surprise and thankfulness on the part of the recipients. A good many children's tracts were given away, both to Jewish and Christian children indiscriminately. The first invariably manifested pleasure in the unexpected gift, and in most cases forthwith sat down and began to read. Much good seed is scattered abroad in that quiet manner. The minds are imperceptibly being impregnated with divine thoughts, and accustomed to ideas and views, in a manner which could scarcely be excelled by the word of mouth. Of course they are both indispensable, and must go together. And thus our work must be continued in faith and patience. Next week (D.V.) I propose to attend the annual gathering in the cause of Israel at Cologne, when further consultation is to be held in promotion of our Tract Association for Jews; and on my return from that place, the missionary journeys will be resumed, the Lord permitting.

II.

THE following is the substance of the report of our Missionary at NUREMBERG, alluded to in our last Number:—

The country being again at peace and quiet, there was no danger to be apprehended now, and I went, in dependence upon God, and reliance upon His grace and Spirit; and never shall I forget the kindness, courtesy, and love I experienced on every side. In each place I came to, the Jews came to throng around me; and after asking me many questions about last year's affair, they evinced sincere joy in seeing me again restored to health and vigour. In H——, a place having about 150 Jews, I had work to employ me for above three days, and, with very few exceptions, the Gospel was preached to nearly every family in the place. The teacher, a kind and friendly-disposed man, saw me almost daily, and seemed to take a pleasure in conversing with me about the things of the kingdom of God; and it was through his example and influence that I gained so large an access to the other Jews. To a family with whom I was invited to spend the evening, many other Jews came, and it was a most gratifying sight to have before me such an attentive and anxious audience. In this place I left many tracts and some Testaments.

In —, with about 200 Jews, my reception was no less gratifying than in the —. So many interrogations were put to me that I had scarcely time to —. Many, I doubt not, were actuated by mere feelings of curiosity

but the truths which they nevertheless heard may not be forgotten by them. The teacher I found on a bed of suffering, but he was, nevertheless, pleased to see me, and thankful for the words of hope and comfort I addressed to him. He accepted a New Testament and some tracts, which, he thought, would employ his time profitably during his illness.

In another family I was invited to dine with them, and, the meal over, they, of their own accord, asked me to explain to them the whole system of redeeming love, and to show them in what the difference lies between them and us. I did so, and, I trust, with great benefit to the souls of my kind and attentive listeners. In the evenings, as usual, the Jews came to see me in the inn, and carried on long and interesting conversations with me on the great points at issue between us and them. Many tracts were disposed of on the occasion.

A most agreeable and pleasant surprise awaited me. Our dear brother, Mr. —, was here, and he had much and very cheering news to tell me. His wife, it appears, has become fully reconciled to him, and she has even promised to stand no longer in the way of his carrying out his deeply-cherished desire of becoming a member of the Christian Church; but she felt anxious, before that step was taken, that they should remove to some other place, and our brother had come into this neighbourhood to see whether he could find an eligible residence for them to settle down in. That was a great triumph of faith, constancy, and love which our brother experienced, and his heart overflowed with prayer and praise to God for his merciful interposition. There stands now, therefore, nothing in the way of our brother confessing his love to that Saviour to whom he has long since been united by faith, and it may soon fall to my happy lot to again initiate another son of Abraham into the fold of the good and gentle Shepherd.

With the teacher I had several delightful interviews. Though very strict in orthodoxy, he was yet not so bigoted as not to engage in conversation with me on the truths of the Christian religion. "He respected," he said, "the conscientious convictions of every one, and it was not for him to condemn that which I profess to have received as truth through deep research and prayer. He could not see with me, but he thought that, for all he knows, he might be in the wrong, and therefore would gladly hear the other side of the question also." He accepted a New Testament and a copy of "The Old Paths." In other families I was likewise heard gladly, and distributed some tracts among them.

D— was another place where I had large access to the Jews, and where I have reason to believe that saving impressions were produced. Being on a Friday, I was in the evening invited to a family where I met ten or twelve other Jews, who eagerly listened for upwards of three hours to the exposition of the Messianic prophecies, but those especially which speak of the sufferings of the promised Deliverer left a strong impression upon them all. They never viewed these prophecies in that light before, they said; but according to my showing, the evidences for these truths seemed clear and unanswerable. They could not assent to the Divine nature of the Saviour, and the proofs which I adduced from the Old Testament Scriptures for that doctrine seemed insufficient for them; but they admitted that, if these prophecies might be applied in the way I had done, the divinity of the Messiah could easily be established. I supplied them with suitable tracts, and made them pay greater attention to this all-important subject.

In H—, an old Jew with whom I had religious conversation at his own house, *came to me in the evening, privately, anxiously desiring that I should clear up*

some passages of Scripture the meaning of which seemed very doubtful to him. Among these Scripture portions was Isaiah liii., Haggai ii., and Malachi iii. It was truly delightful to see with what an eagerness he listened to the exposition of those passages, and how deeply he felt, when I had finished unravelling to him those great mysteries of human redemption. He purchased a New Testament from me, and observed that though he ought not to meddle with those things, on account of old age, yet he thought one can never be too old to become good and happy.

In M—— I had again to experience some unpleasantness from the civil power, on account of my preaching to the Jews; but, wonderful to say, that, through the interference of the latter in my behalf, I was allowed to pursue my work peaceably and with great encouragement. Here I met the rare instance of a Jewish family whose children, three in number, had all gone over to Christianity, and are occupying most respectable and important positions. The parents live on the most intimate terms with them, and they spoke most highly of their filial love, consistency of walk, and uprightness of life. In this family I was very kindly entertained, and privileged to make known to them that Saviour whom they, in their ignorance and blindness, have, up till now, rejected. I supplied them with tracts and a New Testament, both of which they promised carefully to peruse. The teacher, a very simple but kind-hearted man, gave me a hearty welcome, and, though in the discharge of his duties, conversed with me for above an hour, and when going, he kindly invited me to come and see him when his duties were over; which I did the same evening, when we had again a long and most interesting conversation on the great truths of our holy religion. He seemed of a very teachable disposition, and anxious to make the best of our interview. He left a most favourable impression upon me, and I have reason to believe that he will continue his investigations on the truths we have been discussing. Before I left the place, two young Jews called upon me, asking for tracts. Having still half-an-hour left before starting, I embraced the opportunity of speaking to them a word in earnest, to which they listened with a serious and becoming mien, and promised carefully to read the tracts I supplied them with.

But the greatest encouragement and joy was left for me in the place where I was laid up, and where so much sympathy was shown me on the part of the Jews during that long and dangerous illness. They viewed me as one risen from the dead, and told me that they had had but little hope of my recovery, and that it was quite a miraculous interposition of Divine Providence that I have survived that terrible shock. They told me also that during my ravings, when the fever was the hottest, I was all the time reasoning and disputing with the Jews, endeavouring to demonstrate to them the truth that Jesus is the Christ; and as they were not able to gainsay or contradict me, they were bound to hear what I had to say to them; and I have good grounds to believe that upon many a mind deep and lasting impressions were produced. That Jew, especially, who came almost daily to see me, and sat for hours watching by my bedside, and who afterwards, though a perfect stranger to him, offered me, on his own accord, a sum of money to defray my expenses, has received such an impression of the truth as will not so easily again be obliterated from his mind. He told me that he has become, ever since, a Bible student, and he hopes soon to gain a deeper insight into, and obtain clearer views of, that precious book, which has, up till now, been shrouded in mystery to him. He has also read parts of the New Testament; but the study of that, he

thought, he would leave till he has made himself thoroughly acquainted with God's purposes and intentions as revealed in the Old Testament, and then he will institute the comparison between the one and the other. I encouraged him in that, and urged him, above all things, to seek the teaching and illumination of God's Spirit, as without that all our search after truth will remain unsatisfactory and unblest. When asking whether he was not afraid at the time, my being a complete stranger to him, to entrust me with so large an amount of money, his reply was as gratifying as it was sincere:—"I knew you were a missionary, and that was a sufficient guarantee to me." Not less kind and gratifying was my reception at the teacher's house, who, heartily and with true interest, entered into a long and animated discussion with me; and, by the many questions he put to me, elicited from me all the information I was able to give him about the person, work, and offices of Christ. He told me that he has always been struck with the sublimity and beauty of the New Testament doctrines, and that, though he could not regard the person of Jesus as the promised Saviour, yet he could not help admiring him for the loftiness of his character, the purity of his life, and the extreme meekness of his spirit. I trust I have been able to throw light on many points which were yet dark and inexplicable to him, and to supply him with an incentive for more earnest and deeper inquiry into these all-important truths. I supplied him with a copy of "Philosophy of the Plan of Salvation" and other suitable tracts, which he most gratefully accepted; and, at parting, he earnestly requested me to come and see him again at a future time.

I have visited in all nine places, with a Jewish population of 886; gave away seventy-five tracts and six Testaments, and sold four.

III.

OUR Missionary, Mr. GELLERT, writes from IBRAILA:—

Messrs. S—— and E—— still continue to cultivate, with great eagerness and assiduity, their intercourse with me, for the purpose of examining and re-examining—the former with a philosophical turn of mind, the latter in a simpler and meeker disposition—all and each of the evidences known by Christians, both from the great Hebrew records, as well as sacred and profane history, to strengthen their doctrines. And thus I was engaged with the above-mentioned individuals, and three others of nearly the same religious state of mind, on the evening of the late Purim feast—a period when the synagogue and even the temple are crowded with numerous attendants to hear the "Hegulah" (the rolls on which the Book of Esther is transcribed, recited by the "Chasan" precentor. Mr. R——, a very respectable foreign merchant, was not a little startled when, upon leaving the place of worship, he saw his co-religionists so openly neglecting and violating the sacredness of so solemn an occasion, expressing his displeasure as well as disapproval of such conduct; but he was soon appeased, observing that it was not religious superstitiousness, from which he was far removed, which had induced him to attend the synagogue, but merely because he did not think it right to cast off all national love and sympathy. He also took part in the conversation, when his friends assured him that they had been so deeply absorbed in the subject before us, that they had forgotten all about the synagogue. Mr. E—— is a well-educated man, having received a rabbinical education in his youth, but is now in the transition period, floating between Judaism and Rationalism,

which is merely another expression for infidelity, groping about in darkness, to lay hold upon something he cannot define, not without some struggles and uneasiness at the change he is now undergoing.

The Passover feast, just now over, affords the Missionary excellent opportunities of conversing with his brethren, as the poorest, even, are then, owing to the peculiarities of this memorable feast, the commencement of their national existence, and so full of miraculous events, provided by the congregation with the necessities of life for eight or nine days.

Mr. F——, a private teacher in the place, full of admiration for Christ and His teachings, never emits coming up to me when he perceives me in the streets, so that whatever other urgent engagement I might have, I must stop and converse with him, if for a few moments only, though this proceeding is not calculated to further his material interests among the bigoted class with whom he has to earn his living; he is thus obliged to turn to indifferent subjects when others are present. During the feast we had several long and undisturbed conversations. Mr. F—— remarked, amongst others, "To say the least, S—— and many others have, by our communications with you, profited thus much, that we now know how to draw a line of distinction between the real and the written laws, or, which is the same, between God and man, which we never thought of before. Now I see that most of our ceremonies, and particularly those pertaining to this feast, owe their origin entirely to man." He then went on to say, "It is not surprising that the Jews, at present, are not ready to come forward to acknowledge Christianity: they cannot realise your simple teachings when they see ceremonies worse than their own practised around them by those who hate and oppress them; but that our ancestors did not acknowledge Jesus, who corroborated His sublime doctrines by so many miracles wrought in their midst, and, moreover put him to death, remains to me an enigma not to be solved. Had Christianity been practised in the manner you say, by one nation only, its influence upon the Jews would have been very great indeed.

Touching lately, in one of my discourses with some enlightened Jews, on the subject of the Hebrew-Christian Alliance, instituted by the Rev. Dr. Schwartz, they manifested great interest in it, urging me to give them all the details of the various steps and measures taken by the able founder to promote its growth and consolidation, and expressing their kindly feelings and good wishes for this new association of our brethren in the most gratifying terms. They also said that it was a very proper step taken by Jewish converts, and looks something like the commencement of a national conversion. Though acknowledging Jesus as the Messiah, they thus openly confess that they do not give up the nation to which they belong, while, formerly, it appeared that they did not belong to any nation at all. But the same Jews, thank God, were not all anxious that Protestants, or even the Jews who have become so, should return either to the synagogue or to Rome, expressing their views on the subject in terms rather too harsh to be fit for publication. I shall only mention thus much: "If the first were to take place," they said, "it would encourage their rabbis in the endeavour to reassume their former tyrannical sway over them, which has happily been shaken to the very foundation, to the inestimable good of the nation. In the latter case, were the city of the seven hills to regain its ancient power over the Christian world, a greater and more destructive evil could not befall the human race; the spirit of the dark ages would be conjured up again, and the persecutions of the Jews, with all their

horrors, revived in their worst forms. No," they continued, "a Christianity without the knowledge of the Bible is worse than the creed of any heathen nation."

The Jews, in general, are more favourable to Protestantism, which inculcates the reading and studying the Divine oracles, and I make bold to say that they would agree with me in thus meeting the question: "Where is the logic of Protestantism, when compared to the consistency of Romanism, in decrying, with St. Paul, the wisdom of the world? That, while the apostles decried that wisdom which is opposed to the wisdom of God, Romanism decries the very wisdom of God itself, forbidding the study of the Word of God, in direct opposition to the command of our Lord, 'Search the Scriptures,' dreading them as an enemy of Christianity, and banishing them from Catholic countries, as happened some years ago, when an immense number of Bibles were transported to Protestant Russia with a military escort, though good and zealous Christians, thank God, brought many back again in secret."

IV.

WE have received interesting communications from the Missionary family at ADRIANOPLE. The intelligence is encouraging, and we hope to find space for it and for some other awakening intelligence in the next Number. Affliction has visited some of the members of the Mission, and probably the removal of one or two of the members may be essential.

V.

FROM the periodical reports of the Rev. A. BEN OLIEL the following extracts are selected:—

No reflective Christian can fail to see the hand of God in the unparalleled progress and prosperity of the Anglo-Saxon race. A wonderful and gracious Providence has visibly watched over and attended the rise to power, dominion, and wealth of the inhabitants of the British Isles. Next to the surprising multiplication of population, replenishing the earth and subduing it, spreading over so many continents, and forming colossal colonies, destined, like the United States of America, to grow up and develope into powerful independent sovereignties, that Divine hand is most markedly seen in the extent and geographical position of Britain's foreign conquests. Events have proved it was not God's purpose that her dominion should extend over continental Europe. With the loss of Calais and the severance of Hanover from the British crown, her possessions in Europe are reduced to the two rocks of Heligoland and Gibraltar, for Malta belongs decidedly to Africa. But America, India, Africa, and Australia, with their surrounding islands, have been given to England to populate and civilise, and by the propagation of her faith in the God of Israel and the Saviour thereof, to bring them under subjection to the higher kingdom of Christ and His Gospel.

The position of this remarkable rock—Gibraltar—is a striking illustration of the Divine intent in placing it under England's banner. It is undoubtedly of incalculable value strategically; but its close proximity to priest-ridden, popish Spain, and the benighted shores of Northern Africa, points to a nobler object. It is clearly intended to be a luminous spot from which the Gospel light that has made *Great Britain what she is*, should radiate and illumine both lands—from which the

Bible and its sublime, heavenly truths, freedom of conscience and political liberty, should spread and fructify. "The very sight of England's flag on the rock," the *Times* remarks, "is a constant subject of mortification for that proudest of all human races;" and it has the boldness to affirm, "Neither shall we complain of any legal penalty their courts may decree against those zealous persons whose importation of books and tracts is a source of such sore annoyance to the bigoted clergy and peasants in many parts of the Peninsula." This, in addition to the contraband trade and the smuggling of tobacco into the coasts of Spain, is certainly a great grievance to her tyrannical rulers and intolerant priests; but it is most questionable whether the *Times'* incitement to the Spaniards to put it down with a high hand would be endorsed by the English people, or readily acquiesced in by Her Majesty's Government, no matter to what political party they may belong.

From the time it was taken possession of by the English fleet, Gibraltar became a centre of Christian work. The Episcopal Church was soon established. It is now represented by a cathedral, of semi-Moorish architecture, and two military chapels, a bishop, and several clergyman. The Papists have a large church and a chapel, with a bishop "in partibus infidelium," and a crowd of friars and monks. Of Dissenters, the Wesleyans were earliest in the field, and have always taken a leading part in the education of children of all creeds and classes. Their day and night schools are the most numerous attended and best conducted; and they now have the largest day-school, under a self-taught but highly-efficient and laborious master. They were also the first to take an interest in the Spaniards, and have persevered in their praiseworthy efforts for the spiritual welfare of Spain, notwithstanding discouragements and opposition. The Scotch Presbyterians followed, and the Free Church has now a stated minister, who, though advanced in years, is full of activity and zeal in every good work. Both have neat chapels, and to each is attached a Spanish evangelist, who preaches every Sunday evening. A similar service is likewise held in the Episcopal cathedral by a converted Spaniard. Besides these three Spanish labourers, there are two others stationed on the Rock. Thus the Spanish cause is attended to by all three churches, and five ordained ministers are devoted to it, of whom three were formerly Romish priests. In fact, it looks as if the thing has been somewhat overdone. The attendance of Spaniards at each of the three services is very small, whereas united they would form a pretty good congregation. But these evangelists direct their efforts also to Spain itself, and most of them will at once transfer their labours to the interior of the country the moment they could do it with safety to their personal freedom.

The resident Jews number about 2500 souls, and a large number from the opposite African coasts visit the place yearly for commercial transactions. They have two principal synagogues, one of which is an elegant and handsome building. The London Society's missionaries frequently laboured here in years gone by, but only for short periods. The celebrated and enterprising missionary traveller, Dr. Wolfe, was probably the first Jewish convert to preach Christ in these parts. Gibraltar was the central station of our North African Mission from 1848 to the end of 1852, when it was removed to Tunis; and Mr. Lowitz laboured hereabouts some time after. But of late years no Jewish missionary has occupied this interesting and promising field. While the Spanish cause is so well cared for, there has been no one for many years past to speak to the Jews of Christ and His salvation. No wonder, then, that a minister who visited it a few months since should write thus to the *Spanish Evangelical Record*:—"Passing through another gate, we

found ourselves in 'Main Street,' among a crowd of picturesquely-dressed Moorish Hadjis and Jews. I thought what a field of labour is here for a Jewish mission! On inquiring, I was grieved to find Gibraltar without an agent for the propagation of the Gospel among the thousands of Hebrews who reside on the Rock, and the many thousands who annually visit it. I trust that, among the efforts being made for extending the cause of Christ among the Hebrews, Gibraltar will be remembered to good purpose."

The importance of Gibraltar as a Jewish field consists principally in the facility with which the seaports of the Empire of Morocco could be frequently visited by the missionary, and thereby prepare the way for the establishment of permanent missions in that long-neglected land. The Jewish population of the empire is computed at from 150,000 to 200,000 souls, and some writers estimate their number at a higher figure; and of them upwards of 50,000 reside in the seaports, and are now quite accessible. Within sight of this Rock itself, and at a few hours' sail, are the towns of Tetuan and Tangiers, the former containing about 20,000 and the latter nearly 5,000 Jews. Then there are the towns of Rabat and Salee, separated by a river only, and Mogador, both in frequent and rapid communication with Gibraltar by steamers, and each inhabited by from 10,000 to 15,000. Intermediately are the smaller ports of Arzila, Larache, Safi, Maragan, Casabianca, and Agadir, in all of which Jews reside by thousands. And yet, incredible as it may appear, there has never been, and there is not at present, a single Jewish missionary stationed in any of those towns. Tangiers is the only exception. It was occupied by us for a few years, and for a shorter interval by a lay agent of a kindred institution, who, it is deeply to be regretted, has not left the least recollections behind. The province of Oran, in Algeria, with its Jewish population of about 15,000, is equally within easy reach of Gibraltar. And there is some prospect that, ere long, the interior cities of Morocco—Fez, Meguinez, and the metropolis that gives name to the empire, each containing, perhaps, from 30,000 to 40,000 Jews, will be opened to Europeans.

The experience of my late visit to Tangiers, of which I have sent ample details, and the information I have gathered lately, leave me in no kind of doubt as to the more extensive facilities for usefulness which the change of station from Oran to Gibraltar would afford. It will be restoring this mission to its original plan, but with this great difference, that whereas then I could not visit the ports of Morocco without exposing myself to certain danger to my life and liberty, now, through the altered condition of the country, consequent upon the late war with Spain, I could do it without incurring greater risk than any other missionary. Supposing the change contemplated carried out, this mission would assume an itinerant character, which is generally held to be the best-suited system for most missions to the Jews, inasmuch as the work consists mainly in bringing out the one of a city and two of a family. While Gibraltar would be the missionary's home or residence, he will be frequently on the move, alternately visiting the ports of Morocco and the province of Oran, sowing broadcast the seeds of eternal truth, and disseminating widely the Word of God, and religious books and tracts. There is good reason to hope that the Bible Society would furnish the mission with a colporteur, and continue to supply the Missionary with the Sacred Scriptures, in various languages, for sale and gratuitous distribution, *ad libitum*. Nor would religious book and tract societies be less liberal than hitherto in grants of their *useful publications*. When visiting, while at the head quarters of the mission, and

preparing to start on fresh journeys, his time would be fully employed among the Jews here; and the fraternal terms which he has the pleasure to maintain with the Wesleyan and Presbyterian ministers, assure him of the use of their chapels for occasionally addressing his brethren from their pulpits. He has already preached in the Wesleyan chapel thrice, the last time on Good Friday, from the solemn superscription on the top of the cross—"Jesus of Nazareth, the King of the Jews," proving the reality of Christ's royal descent, Messiahship, and divinity. But as, by a rare coincidence, the days of the lunar month and of the week correspond this year exactly with those of the year of the crucifixion, and Friday was "the preparation day," the Jews had no leisure to attend, but they were informed of the preacher and the theme of his sermon.

The missionary, being a native of the country, may indeed have to labour under all the disadvantages implied in our Lord's words, "A prophet is not without honour, save in his own country, and in his own house. No prophet is accepted in his own country." But this he has already experienced for years, and since there is no other labourer in the country, and the discomforts of residence and travel in it are such as perhaps few others would like to endure, he would deem himself happy to lead the way. If he could do no more than prepare the way for others—to be a witness of the truth as it is in Jesus amongst his own countrymen—to unfurl the Gospel banner in that dark land—proclaim the name of the sinner's Friend through its length and breadth,—he will have done a good and great work. But faith does not stagger at the promises, and he may be the happy instrument to realise much more.

I can imagine the reader asking, "What hinders? Why, if the change proposed is evidently so desirable, and likely to be productive of such happy results, why is it not effected?" The answer is simple enough, and easily stated. It requires a little expenditure to begin with, and it involves additional annual outlay. Everybody knows and feels the great change that has taken place between 1852 and the present time in the relative value of money and the necessities of life, almost all the world over. Gibraltar is no exception. House-rent and everything else has risen in value, some things to nearly double their value fifteen years ago. The missionary's income remains, however, the same. Besides, more frequent and extensive journeys, and residence at hotels when travelling, necessarily demand a larger sum than the missionary has at his disposal. The lowest estimate is that the change, if carried out, must occasion an additional expenditure of at least £50 per annum. Then, again, the missionary is most anxious to have a younger assistant, so that, should he be called to his rest, the stability and permanence of the mission may be insured by the presence of a trained successor. And this requires some £150 more yearly. It is clear, then, that unless the Society's income increases proportionately with the development of its missions, or special donations are forthcoming to meet every emergency, the plans formed by the missionaries, however desirable and promising of success, must be relinquished or remain in embryo; and all one could hope to be said of them is, "It is well it was in thine heart." It stands to reason that, if a society spends all its income in the work, and that income remains stationary in amount, the missions cannot be extended and made to take deep root, and precious opportunities for greater usefulness must be left unimproved—in one word, the missions must remain undeveloped.

The missionary discharges his duty, and relieves his conscience, by stating the

wants of his work, and appealing for help, and the responsibility of doing the lesser amount of good when he might do the greater, rests with those who send him forth as their messenger, to perform a duty incumbent on all, but which all have not either the ability or the leisure to undertake. He may labour and plant, but it is God's prerogative to give the increase. So, likewise, he may plead and entreat for aid, but God alone can move the hearts of His people to come forward and support his hands. May it prove so in this case!

VI.

PROFESSOR DAVIDSON continues to render us good service by his observation of the state of the Jewish mind and character, and by instances of practical usefulness.

Interesting as the last month was with respect to missions among the Jews, the subject of the Lamb of God, slain for the salvation of man, being represented in the very rites of the Jewish passover, so that the Jew himself, as it were, affords the first occasion for a challenge to the argument in favour of the Gospel truth, —I cannot say that this subject was either the exclusive one, or even the most prominent in my endeavours to establish the claims of Jesus to the Messiahship. Among the various doctrinal subjects providentially thrown in my way in this season's intercourse with the Jews, one became frequently the most prominent, viz., the question of "judgment to come," which, of course, must be treated as essential to the knowledge of divine truth. There is, in general, great confusion in the Jewish mind of the present day as to this doctrine: whilst rightly acknowledging a future judgment in "the day of judgment," he equally holds a *present* judgment, in this world, though clogged with insuperable difficulties, as evidenced in the historical facts and daily occurrences in this life. The derivation of this tenet is natural: The law under which Israel has been brought from the beginning is inseparable from the condition of reward and punishment, and upon which God has accordingly acted throughout their existence, in His immediate presence in the land of promise. But this was more a demonstration whereby to school them, and with them the rest of mankind, in God's attribute of justice, which becomes evident from all His dealings with them as a nation. It is a strange thing, and very lamentable, that numerous individuals are found among the Jews at this time, who, though they believe in God's just punishment here upon earth, deny, or at least doubt, the "judgment to come," and this expressly contrary to the teaching of their rabbis. I have spent much time in combatting this erroneous view, which generally recurs in the commonplace and vulgar phrase: No one has come back from the other world to tell us what is going on there.

My "pupils" have, since my return, been reduced to two, but constant attendants. One of them is a Jewish soldier, not without some talent, but with considerable assiduity, manifesting much interest in the perusal of the Gospel of St. John. Of him it may be truly said that he is a "new bottle," suitable to receive the "new wine," as in his conversation he does not betray the least idea of Rabbinical Judaism. I cannot be sanguine about the result, but I can pray for him, that the Lord may cause the light of His truth to shine into his heart, and not into his only, but also into the hearts of all those whom He providentially sends in my

VII.;

OUR Missionary at the Bible Stand at the Paris Exhibition writes :—

I feel persuaded that the Bible work is carried on in this place in the most remarkable and happy manner. For my part, I think that I am doing God's work efficiently amongst His ancient people—the Jews and Arabs. There are days on which I have occasion to give away from fifty to seventy Hebrew Gospels to Jews of all countries, besides those in French and German, to such as are ignorant of the Hebrew language. Since the commencement of the Exhibition, I have also disposed amongst them about eighty Hebrew New Testaments, and, with few exceptions, they have willingly paid for them. And as to the Arabs and Turks, they are by far less numerous than the Jews; still, they receive gladly the Gospels given them. One day last month I had my stand besieged by Arab soldiers from Algeria, and this whole regiment of Turks were supplied by me with Scripture portions in Arabic. On that day alone no less than 250 received the Word of God, and directions how to use it.

VIII.

OUR friend, DR. KOPPEL, sends us the following interesting particulars :—

It was a grievous disappointment to me to have been prevented, at the time, on account of the delicate state of my optic nerves, to give you a retrospective statement of the Lord's dealings with me during the last twelve months; but His purposes are wise and good, although He moves in a mysterious way, in which many things appear to us for a time grievous.

I have since, more than once, betaken myself to give you an insight into my labours as your missionary, apart from the other features of Salem; but I cannot resist the force of truth, and speak of my missionary efforts and results only as an agent of your society, and withhold from you the proofs that my efforts with regard to the orphanage and place of refuge for Gentile destitute children have been the means of very gratifying results both to Jew and Gentile. Permit me to draw your attention to the following names and facts :—

I.—Converts Stationary in Salem.

Benoly, Bargeuljah Lurjah, Eliassohn, Lydias L. & S. Krönig, Olga and Anna Rehfeld, D. & L. Shirmann.

II.—Converts still intimately connected and formerly inmates of Salem.

D. Gabriel, M.D., Benzoin (M.D. since last week), Martha Reimer, Amanda Michal, Jedidyah and Bendar.

III.—Inquirers present in Salem.

Lewsa, Russe, Heinric, and Charlotte; Dr. Mossa, Physician of the Institution.

Add to that number of Jewish names the number of rescued Gentile children, which is no less at present than sixty-three, and that His Majesty the King of Prussia has allowed me 3000 thalers for an indefinite time, without interest towards paying off the most pressing debts on the premises; farther, that—

A society has constituted itself of the worthiest of the place "for the support of Salem," General von Scheffer being the president, and that Jews speak with much appreciation of the noble enterprise in my aim: yes, and there are some who pay monthly contributions—of course, only towards the support of the orphanage; and at last Christmas festivities, Jewish drapers sent presents of articles to my institution; and if it did not appear to me superfluous, I could multiply instances to a great extent; but I am persuaded that the facts here stated speak for themselves, and defend and justify my deviating from the common course of missionary operations. However, Salem is yet in its infancy, and I feel assured that the Lord is with it, and will continue to make it a blessing, both to Jew and Gentile.

There is, however, one thing to be considered, that if the missionary feature, as a Jewish mission, is in time to become the most prominent of Salem, we must have more and active interest for us on the part of friends of Israel in England and other countries. For some time to come yet, the interest of the public here will rest with the orphanage only, at least, as far as actual aid goes. The fact is that the majority of people here labour under the difficulty of making "ends meet." If we, then, fully consider the prospect of Salem, I think the conclusion is evident that some more exertions from mission quarters must be attained. I, for my part, feel I must not leave the means which will further the mission in Salem untried. How far the Society will acknowledge that mission, I cannot see yet; but one thing I venture to hope, that she will not hinder me from taking steps towards rousing the interest for Salem among friends in England and Holland; and I desire the Committee to consider very seriously the fact that, could I have afforded the means to accept all the applicants which applied to me, the number of Jewish inmates at my institution would have, during the last twelve months, at least been augmented with sixteen individuals. I have to refuse very urgent petitions, for want of means. I do hope and pray that the Society may not urge upon me to abstain from visiting England or other countries for the advancement of the mission, to which I believe the Lord has called me.

The mission to the Jews must gain better ground on the Continent than it has hitherto; that is my conviction, and I know that God's blessing is with our efforts.

IX.

FROM one of our HOME Missionaries:—

I am thankful to God to be able to inform you that, during the Feast of Pass-over, which the Jews have just celebrated, I have not only had opportunities of preaching Christ to a great number of strangers, who flocked in from all quarters, but I met with some of whom I had lost sight for a long time. It was very gratifying to me to find the seed of the gospel truth was, in many cases, beginning to germinate, and give signs of life. One young man, with whom I have had several conversations during the last three months, confessed that he was more a Christian than a Jew in his views and sentiments, and said, "I never had any right notion about the character of God until I began to read the New Testament. I am determined to study that sacred volume more seriously and more prayerfully." *Last Friday a Polish Jew, whom I had seen before, called on me, and told me that he*

had read the 53rd of Isaiah, and he felt perfectly convinced that that chapter can only be applied to the humility and sufferings of the Messiah promised to our fathers, and said, "We wait for light, but behold obscurity; for righteousness, but, behold, we walk in darkness."—Isaiah lix. 9. And he added, "The present unbelief of the Jews as a nation is only owing to the corrupted minds of the rabbis, who have, and who until this present time, deprived us Jews of the Word of God, and substituted their own tradition in its stead."

An old man, who has now read the New Testament secretly for about eight or nine months, told me the other day that the reading of the same had produced the conviction in his mind, that if he were called to appear before God, he could produce no arguments to justify himself in His presence, and said—"Since reading the New Testament, I can no longer delude myself with the thought that God is too merciful to condemn me because I was born a Jew, and this conviction makes me very unhappy." I pointed out to him the many invitations to mercy given to the vilest sinner, and the promises of peace and eternal life held out, which could be obtained without money and without price. He thanked me, and asked me to pray for him.

Last Monday I witnessed one of those affecting scenes which I am privileged at times to behold, and I only wish that all those who take an active part in the spiritual welfare in Israel's conversion could have been present. I am quite sure that the sight would have more than paid them for all the aid they have given to further the Redeemer's cause among God's ancient people, the Jews. In the evening of the above day, I was speaking more fully of the love of Christ to the Jews, in my home, which was the subject of my discourse on the previous evening, when one of them (not the one I referred to in my last letter) said in a most touching manner, "Never in all my life have I felt what I did last evening: I wept all the time you preached about God, who so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life, and even now, when I think of it, I cannot refrain from shedding tears." Here the poor fellow hid his face in his hands, and gave vent to his feelings. I was so greatly touched myself that I was obliged to leave the room, and do the same.

"Great God of Abraham, hear our prayer;
Let Abraham's seed thy mercy share:
Oh! may they now at length return,
And look on Him they pierced, and mourn."

An esteemed Missionary, having prepared a brief address to Sunday scholars, with a view to interest them in the cause of Israel, an appeal will soon be sent forth to Ministers and Superintendents, asking their aid in its distribution. A JUVENILE ASSOCIATION has also been formed, which, we hope, will soon gather around it a large number of young hearts and hands; and we are sure we shall not look in vain to our kind and faithful friends, the Treasurers and Secretaries of Associations, for their assistance. Why should not a Branch Juvenile Association grow up in every town and village of our land?

CONTRIBUTIONS IN AID OF THE SOCIETY,

From May 20th, 1867, to June 20th, 1867.

SUBSCRIPTIONS & DONATIONS.

	£	s.	d.
A Friend, Lancashire, by Rev. J. Wilkinson	15	0	0
A Friend	0	1	0
A Donation	2	0	0
Alexander, J. W., Esq.	3	3	0
A Lover of Israel	0	10	0
Collier, Miss S. A.	1	0	0
Fitzgerald, J., Esq.	3	0	0
Isaacs, Rev. A. A.	0	10	6
Morris, Mrs., Clapham Park	0	10	0
Roberts, Mrs.	0	2	0

LEGACY.

Mrs. Walford, Reading, by J. Beisham, Esq.	10	0	0
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ASSOCIATIONS, COLLECTIONS, &c.

[In giving the amount of collections in this List, the nett sum is stated, local expenses being deducted.]

Abney Chapel	1	3	6
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Alnwick	4	8	1
Andover	6	0	6
Barnstaple	10	16	11
Bishop Auckland, Mrs. Bedmayne	0	5	0
Bridport, Coll.	2	13	0
Bruton, Coll.	1	14	4½
Corfe Castle	0	8	1½
Devizes, Coll.	4	0	0
Exeter	6	10	0
Frome, Coll.	1	10	0
Highbury Park Presb. Ch.	1	0	0
Juv. Miss. Society	1	13	0½
Hungerford, Coll.	1	0	0
A Friend	0	7	2
Leamington	1	0	0
Leicester, Mr. S. Balmer, per Dr. Weir	1	0	0
Lymington, Coll.	1	8	0
Mere, Coll.	29	16	9½
Mr. Rutter	1	1	0
G. F. G.'s box	1	0	6½

Mere, Zeals	0	13	0
Kimlington	0	7	6
Box	0	5	6
Odham, Coll.	1	10	0
Ringwood, Coll.	4	0	6
Romney Terr. Wes. Chapel, Mr. Carter	1	1	0
St. George's East Wes. Chp. Coll.	1	2	0
Shenborne, Coll.	4	5	1
Skipiton (Messrs. Dawson and Leamster)	0	10	0
Swanage, Coll.	1	19	0
Trowbridge, Coll.	2	10	9½
Wareham, Coll.	3	13	6
Warminster, Coll.	2	0	6½
Whitchurch, Hants., Coll.	1	13	6

FEMALE MISSION.

Thickbroom, Mrs., Coll. by..	1	2	0
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MEETINGS OF ASSOCIATIONS, &c.

DATE.	TOWN—AND WHERE SERVICE WAS HELD.	DESCRIPTION OF SERVICE.	DEPUTATION.	CHAIRMAN AND SPEAKERS.	COLLECTIONS.
May 6	Ringwood—Cong. Ch.	Lecture	Rev. J. Wiplech	Rev. J. Dunlop	4 0 0
" 7	Lymington—Cong. Ch.	"	"	Mr. Gibbs	1 14 0
" 8	Swanage—Cong. Sch. Room	"	"	Rev. G. Hinds	1 15 0
" 9	Bridport—Town Hall	"	"	J. Beach, Esq.	4 0 0
" 12	Wareham—Cong. Ch.	Sermons	"	Mr. C. Selby	3 1 3
" "	"	Address to Young	"	"	0 12 3
" 13	Corfe Castle—Cong. Ch.	Address	"	Rev. D. Vaughan	"
" 15	Sherborne—Town Hall	Lecture	"	W. H. Williams, Esq., M.D.	4 11 7
" 17	Whitchurch—Town Hall	"	"	Mr. Loader	1 13 6
" 19	Andover—Wes. Ch.	Sermon	"	"	0 15 6
" 21	Odham—Cong. Ch.	"	"	"	5 5 0
" 21	Odham—London Rd. Sch. Room	Lecture	"	Rev. S. E. Dodge	1 19 6
" 20	Trowbridge—Wes. Ch.	Address	Rev. J. Wilkinson	Revs. Nowell and Gregory	2 10 9½
" 30	Warminster—Common Close Ind. Sch.	"	"	Revs. Gunn and Perkins	2 0 6½
" 31	Frome—Sheppard's Barton Bap. Ch.	"	"	Revs. T. G. Rooke, B.A., Rowlands and Edwards	1 10 0
June 2	Mere—Ind. Ch.	Sermons	"	H. Wills, Esq., C. Jupe, Esq., I. Jupe, Esq., J. Rutter, Esq., Rev. H. M. Gunn	11 2 3
" 3	" Lecture Hall	Address	"	Rev. E. J. Newton	1 14 4½
" 4	Bruton—Ind. Ch.	"	"	Revs. Dawson and Broughton	4 0 0
" 5	Devizes—Ind. Ch.	"	"	Rev. — Wallace and Mr. Dredge	1 13 6½
" 6	Hungerford—Town Hall	"	"	"	"
" 5	Robert St. Chapel	"	Mr. Lazarus	"	"
" 11	St. George's East—Wes. Ch.	"	Rev. L. Zucker	"	1 2 0
" 12	Exeter—Ind. Ch.	"	"	Rev. W. Isaac	"
" 12	Mill End—Ind. Ch.	"	Rev. J. Gill	Rev. W. Tyler	"
" 12	Westminster—Romney Terrace Wes. Ch.	"	Mr. Ducat	"	"

Notices.

THE Monthly Meeting, for prayer and conference, will be held in the Office of the Society, 96, Great Russell Street, on Wednesday evening, July 17th, at 7 o'clock.

SUBSCRIPTIONS and Donations received at the same Office by Mr. George Yonge, Resident Secretary and Sub-Treasurer; Post Office Orders to be made payable at the Office, High Holborn, or at Great Russell Street.

[REGISTERED FOR TRANSMISSION ABROAD.]

The Jewish Herald.

UNDER THE
SUPERINTENDENCE OF THE
BRITISH SOCIETY



FOR THE
PROPAGATION OF THE GOSPEL
AMONG THE JEWS

PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL.—*Jer. xxxl. 7*

OFFICE—96, GREAT RUSSELL STREET, BLOOMSBURY SQUARE.

No. 260.]

AUGUST 1, 1867.

[Price 1d.]

The Missions.

I. LEGHORN.

Dr. PHILIP presents the following statement :—

To convey to you a more correct idea of the different states of mind among our Jews here, I will give you a few specimens, as I meet them in my daily intercourse with them. There are, first, those who much resemble the Pharisees of old; secondly, those who have forsaken the foundation of religion; and, thirdly, those who inquire, seek to be informed, and wish to learn—and, perhaps, among these latter, there are some who are not far from the kingdom of God.

C—, an intelligent man, but a most bigoted rabbi, with whom I have often conversed, and who is tolerably well acquainted with the contents of the truth, as far as the letter is concerned.—He is poor, and complained that the Jews here gave him no help, and that they were no Jews. “Perfectly true,” I said. “If they are like yourself, then they cannot be Jews.” “How?” he exclaimed; “I am a true Jew, I keep my Sabbath and fast-days; I eat kosher,* and no rhamoly on Pesach;† and when I have a piece of bread, I give half of it to any brother.” “All this you may do,” I said; “but as long as you do not believe in Jesus Christ you cannot be more of a Jew than the rest here, who do not believe in Him. And often have I told you before that Jesus Christ is the Messiah; and this I proved to you, that he who does not believe in this Messiah, does not believe in Moses and the prophets—the book of the Jews—and consequently such an one cannot be a Jew.” “I asked you before,” he said, “not to speak on this subject, because I am a Jew, and I will not converse about Christ; for with us, you know, it is idolatry.” “How?” I asked. “What do you mean by idolatry? I have told you so often that we are commanded to worship God in spirit and in truth,

* Such as is allowed to the Jews to eat.

† No unleavened bread at Easter.

which, you must confess, is in perfect accordance with the law which you believe to be Divine."

I visited a Jewish family who had just finished their dinner, and the father chanted the usual prayer which is said after meals. When he had finished, he said, "You see, we are none of those infidels, like N— and N—. We eat and drink kosher, and always say our prayers; and I look well after my boys, that they say their *iphillim* (phylacteries) every morning. I teach them well. Hear my little girl, how she can read Hebrew;" and, saying so, he took a Hebrew prayer-book from a shelf, and said to the little girl, "Let the doctor hear how you can read your prayers." The little girl began to read; she read half a page very nicely. Then I said, "Now, my dear girl, will you tell me what you have read?" "Non so" (I do not know), she answered; while the father said, "How can you expect the child to understand what she reads?" "How foolish," I said to the father, "to teach a child reading in a language which she cannot understand! You teach her to pray dead words of others, instead of teaching her to pray to God in a language which she can understand, and in which she could express her own prayers before God."

Mr. C—, a Jew from Tripoli, who resides here.—When last I called upon him, I met there several other Jews, who had come over from Tunis, because that cholera was said to have broken out there. After some introductory conversation, one of them asked me why we kept the first day of the week instead of the seventh; in answer to which I referred him to the great event when the salvation of man was fully accomplished by the resurrection of Jesus Christ, the Messiah; and I remarked that that event was a far greater one than the completion of the creation. "Besides," I said, "you cannot prove that your Saturday is the seventh day of former times, because there have been many astronomical deviations, and time was retarded a whole day when Joshua commanded the sun to stand still in the valley of Ajalon. However," I added, "even if this were not the case, by the appearance of Jesus, the Messiah—i. e., the introduction of Christianity into the world—the ecclesiastical system has been changed, as God had fore-ordained it; so that instead of the Sabbath being for the Jews only on the seventh day, it was transferred to the first day, to be a Sabbath for all nations; because Christ had fulfilled that law which was especially for Israel whilst they were in their own land."

Mr. A—, a Jew of considerable respectability, asked me one day why I did not leave the Jews alone. "Every man," he said, "has his own convictions, and we ought not to disturb him if he is contented with them." "So," I said, "have the heathen, who worship idols; and so have the Mahomedans, who adore the false prophet. If you saw your neighbour going into the water to be drowned, or into the fire to be burned, would you not go and try to save him? There can only be one true religion; and except we have this true religion, we must be in error. And when we know that it is religion in which we must seek, and in which alone we can find eternal life, then, certainly, it is of great importance to inquire which is the true religion."

Another Jew, likewise an infidel, called on me to pay me a visit. I pressed him to examine the Scriptures, but he replied that he would never read the Bible, nor any religious book. "Why not?" I asked. "Suppose, for a moment only, that I am right and you are wrong, then, certainly you will find it your interest to consider the subject." "But," said he, "suppose that you are wrong and I am

right?" "Even suppose this," I replied, "I should still be on the safer side; but if you are wrong and I am right, then my soul will be saved, and yours must perish." Also with this unbeliever, I reasoned a long time, but, I fear, without much profit; he refuses to accept any principles except those which the destroyer of souls has instilled into his mind.

Many such cases came under my observation. It is surprising how widely unbelief has spread throughout this land, both amongst Jews and Gentiles. Schismatics of every description are found more here in Italy than anywhere else. But at the same time, there are still some here more hopeful than such as those of whom I have given you specimens—such as will employ reason with more propriety, with reverence and fear, and a religious interest. One of them told me lately that he was reading constantly in the New Testament, and though he still had doubts on some points, yet he believed that we Protestants had the best religion, and one more conducive to the welfare of man, both for this world and the world to come, than any other; and he added, "I wish that all our rabbis were like you or the Scotch pastor, and then I believe most of us would become Christians."

I had also several calls, again, from the poor, whom I mentioned in a former letter, and they often wait for me in the street. Several of them asked me if I would provide for them if they became Christians. Poor men! poverty is a great temptation. One especially, with whom I had more regularly and often conversed, made a profession of his belief in Christ, and asked me to baptise him, but before doing so, to get a livelihood for him, as he was altogether dependent on the Jewish Committees, and they would cast him off. I wish I could find a few Christian merchants at home, who would send me out some Birmingham or Sheffield goods on commission to give to these poor Jews to sell.

The other day I had the pleasure of meeting a Jewish gentleman, who is married and settled here. He was for two years in the mission school at Alexandria, in 1855, for which he still seems very grateful, and was delighted to meet me. He told me that he had not forgotten what he had learned in the school; that he was convinced there was no true religion but the Protestant Christianity; but, as his father, with whom he lives, is such a bigoted Jew, he could not change while the old man was living. I spoke to him earnestly on his responsibility. God having given him opportunities to become acquainted with the truth as it is in Jesus Christ, I told him that God would call him to an account, and not his father in his stead.

II.

THE Rev. J. Lowitz thus describes a missionary journey, previous to his arrival in Paris, where, as our readers are aware, he is now stationed in the Exhibition:—

I must not defer any longer to give you a brief account of my missionary journey to Laghnat, some three months ago. I left Alger on the 7th of March, and got to Bidau on the same day. The Jews there were pleased to see me, and ready to listen to the preaching of the Gospel, and to receive tracts. I visited the girl's school, recently opened for the education of Jewish and Protestant children; and I was glad to find it in a very prosperous state. There are now, I hear, sixty-three

which, you must confess, is in perfect accordance with the law which you believe to be Divine."

I visited a Jewish family who had just finished their dinner, and the father chanted the usual prayer which is said after meals. When he had finished, he said, "You see, we are none of those infidels, like N— and N—. We eat and drink kosher, and always say our prayers; and I look well after my boys, that they say their iphillim (phylacteries) every morning. I teach them well. Hear my little girl, how she can read Hebrew;" and, saying so, he took a Hebrew prayer-book from a shelf, and said to the little girl, "Let the doctor hear how you can read your prayers." The little girl began to read; she read half a page very nicely. Then I said, "Now, my dear girl, will you tell me what you have read?" "Non so" (I do not know), she answered; while the father said, "How can you expect the child to understand what she reads?" "How foolish," I said to the father, "to teach a child reading in a language which she cannot understand! You teach her to pray dead words of others, instead of teaching her to pray to God in a language which she can understand, and in which she could express her own prayers before God."

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Many such cases came under my observation. It is surprising how widely unbelief has spread throughout this land, both amongst Jews and Gentiles. Schismatics of every description are found more here in Italy than anywhere else. But at the same time, there are still some here more hopeful than such as those of whom I have given you specimens—such as will employ reason with more propriety, with reverence and fear, and a religious interest. One of them told me lately that he was reading constantly in the New Testament, and though he still had doubts on some points, yet he believed that we Protestants had the best religion, and one more conducive to the welfare of man, both for this world and the world to come, than any other; and he added, "I wish that all our rabbis were like you or the Scotch pastor, and then I believe most of us would become Christians."

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The other day I had the pleasure of meeting a Jewish gentleman, who is married and settled here. He was for two years in the mission school at Alexandria, in 1855, for which he still seems very grateful, and was delighted to meet me. He told me that he had not forgotten what he had learned in the school; that he was convinced there was no true religion but the Protestant Christianity; but, as his father, with whom he lives, is such a bigoted Jew, he could not change while the old man was living. I spoke to him earnestly on his responsibility. God having given him opportunities to become acquainted with the truth as it is in Jesus Christ, I told him that God would call him to an account, and not his father in his stead.

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girls in regular attendance, of whom twenty-one are Jewish, and twenty Catholics, and the rest are Protestants. They are all under Gospel teaching, carried on by a pious teacher, under the direction of the Protestant pastor. This school is supported by voluntary subscriptions; and I sincerely trust the Society will give some help. The 8th, I reached Medelia, which is a town nicely situated on the Atlas, with a population of 7000—1800 Europeans, 200 Jews, and the rest all Arabs. There I proceeded in the usual way of visiting the Jews in their shops and dwellings, speaking to them of Christ, and distributing tracts amongst them. There just happened to be a Jewish marriage in a house I entered, and I had the opportunity of addressing a large number of them together. I gave to some of the most intelligent Jews Hebrew New Testaments, and a number of Arabs gladly accepted Arabic Tracts. From thence I went to Boughar and Boughary by the diligence, and reached these towns on the 19th. The former is entirely a French town, garrisoned by soldiers, whilst the latter is an Arab town, with a small number of Jews in it, where I occupied my time in visiting them, and proceeded in the usual manner, speaking to them on the subject of our holy religion, and giving them tracts to read. I met there with a Jewish acquaintance, who not only pointed out to me all the Jews of that place, but kindly assisted me to persuade his brethren to accept of my books, and to read them. I also knew the rabbi, who was from Alger. I met a party of Jews in his house, and we had a long discussion on Christianity, which resulted in his accepting of a New Testament and an Old Testament in Hebrew. May the Holy Spirit reveal unto him the only true Teacher of Israel!

After a weary journey for three days more through that vast extent of uncultivated, arid territory, where, with the exception of some savage rocks and hills, or sandy mountains, nothing but an immense void is seen, I passed one more little town, called Djelfa, where I again met with a few Jews; and on the 14th I reached the famous oasis, on which is situated the town of Laghuat. This is a pretty large town situated on the frontiers of the great desert, with an abundance of water and much vegetation. There are no less than 25,000 palm-trees in that place; the principal streets, laid out by the French, are lined with good houses, but the Arab quarter consists of houses made of mud. The number of its inhabitants is about 4000, of which 200 are Europeans, about 100 Jews, and the rest are Arabs from the desert, and a large garrison of French troops, which are stationed outside the town. The Jews carry on their usual trades as jewellers, tailors, shoemakers, but a few have no business at all. Ignorance and misery prevails amongst them. My appearance excited a great interest among these outcasts; some asked me to obtain favours for them from the commandant superior, to be allowed to do some business in the camp of the soldiers; but when I called on that gentleman, he would only authorise me to circulate my books freely wherever I liked. He himself accepted of my Arabic tracts. I then commenced my visits from shop to shop, and house to house, amongst the Jews, to communicate the message of glad tidings to them, and to distribute books. They willingly took them, and readily listened to my exhortation. After having thus made my round, I found that many of them had left their work, and had gathered in groups to examine the tracts, and to ask each other what it meant. I then invited them to follow me into a shop, where I took my stand beyond the counter, and, with my Hebrew Bible in hand, I proceeded to explain to them the prophecies relating to the Messiah's coming. I had an audience of at least forty. I only left off speaking when I found the street obstructed, and the

people disputing amongst themselves whether I was right or wrong. They requested me to go with them to the rabbi, whom I was glad to find was from Alger, an acquaintance of mine. We had a little discussion on the subject of Christianity. I gave to him the Hebrew New Testament and "Pilgrim's Progress" to read, which he promised me to do. On leaving his house I was followed by many Arabs, who desired me to give them likewise tracts. I took them to the hotel, and there I distributed many amongst them. To the Arab chief, to whom I had a letter of introduction, I gave my Arabic Bible, to his great delight, and as a *souvenir* of the kind treatment I met from him and his Arab friends. In short, during my three days' stay in Laghuat, in spite of the intense heat which prevailed, I was all the time well engaged in preaching the Gospel by word of mouth, and by the distribution of books. I then left with a hope that the good seed sown in this manner will be watered by God, to bring forth fruit one day to the glory of His name. I must not omit to say that I had also with me a supply of French and Spanish tracts, which were thankfully received by the many Roman Catholics residing in the different places on the road I passed. I had with me a whole case of books, which were thus circulated amongst Jews, Arabs, French, and Spaniards; and I pray that God may accompany the reading of them by His Holy Spirit, to communicate to the recipients the things of Christ.

I returned to Alger on the 27th, late in the night, safe and sound, thank God. I had just a couple of days to get over the fatigue of the journey and to come here; and though there be a wonderful difference of locality, yet the object and the operation is the same, with the exception that the preaching of the Gospel in the wilderness is a preparatory work, whilst in civilised countries the ground has already been worked up and prepared. (Eccles. xi. 6.)

I am happy to say that I am permitted to continue my labours in the Exhibition, as heretofore, with much encouragement and some good results. I will not anticipate my regular reports, but I may mention to you that I have sent last week into Dr. Schwartz's Home a most interesting young Jew from Constantinople, to be baptised and educated for the Lord's work amongst the Jews; and there is another under my instruction from Algeria. God willing, I hope to give some interesting account of both when I write again.

III.

PARIS.

Mr. J. BRUNNER writes :—

In consequence of the great concourse of people in Paris, I have had, for the last few months, more than ordinary opportunities of preaching the Gospel to Jews of a superior class. Several of these instances are very interesting and encouraging. I met with some Jews who, though well educated and occupying high positions, had very confused ideas of the origin and teaching of Christianity—a proof that religious questions had never been a subject of their thoughts. The seed of the kingdom which I have thus sown, however, fell upon virgin soil, and may, by Divine grace, produce some precious fruit. I had also the privilege of meeting with two Jews from my native town—one of them a former schoolfellow of mine. The short interview I had with them (as they had to leave soon) was cordial and interesting. We had valuable, and, I trust, profitable discussions on the claims of Christian truth. The pure Gospel of Christ has never yet reached those parts they came

from; they were, therefore, greatly surprised when they heard, for the first time, the solemn realities of Christian doctrine substantiated from Scripture. From the information they gave me of the general state of the Jews of their native country, I should think that the Austrian Jews—especially those of the province of Galicia—present a vast, and almost ripe, field for missionary labour. I gave them a copy of “The Old Paths,” and some good tracts, which they were going to take home with them.

I was, the other day, discussing with several Jews the topic of Divine miracles, in order to answer their usual objections against the miraculous conception of the Virgin, and the mystery of the Divine nature of Christ. I showed that to God belonged the power of doing miracles; that the creation of the world, of man, and of everything in the world, was miraculous, and beyond our comprehension; that everything which surrounds us in the domains of nature was miraculous; that the Bible recorded many miracles which *we all* accept and believe in, though we cannot submit them to the crucible of our limited reason, and that, consequently, the miraculous birth and Divine nature of Christ were not more difficult to acquiesce in than the other miracles. At this moment, an old man, Rabbi A——, who was present, and listening attentively to our discussion, to my surprise, stood up and said: “My dear friends, I am obliged to agree with this gentleman, and to say that his argument is perfectly correct. The miraculous side of Christianity cannot, and ought not to be attacked or disputed; because we all believe in miracles, and because anything which is miraculous falls beyond human test and decision. If Jesus is the Messiah, then the miraculous side of the question becomes natural and necessary. What we have, therefore, to prove is, that Jesus *is not* the promised Messiah; and this,” he added, “is a difficult task.” This remarkable and unexpected exode surprised us all; but in order, evidently, to evade its natural inference in the minds of the Jews, Rabbi A—— added, that the great Jewish doctor, Maimonides, maintained that there was a certain amount of Divine truth in every religion, otherwise they would not have been allowed by God to take place in the world. Upon this a long and interesting discussion followed, which, I trust, will not be without benefit.

I met lately with a young student of the Ecole Rabbinique, and had with him an interesting conversation on the inspiration of Scripture. You are aware that the rabbinical college was, a few years since, translated from Metz to Paris. For fear of intimidating this young man, and of checking his free intercourse and exchange of thought, I did not, at first, tell him my vocation, which he, however, very soon discovered. From what he said, it seems that the French-Jewish theology teaches a limited and circumscribed doctrine of inspiration, suborning it, and, on occasions, sacrificing it to the exigency of Biblical criticism and exegesis. “If any Biblical passage,” he said, “is difficult, we pass it over, and have regard only to the main points.” This expedient, of course, is applied to such passages as show forth the advent, life, and suffering of our blessed Redeemer. A few significant hints which I gave him may, I trust, lead to some inquiry.

I frequently meet, in my labour amongst the Jews, with that species of modern pharisaism which consists in a boast of personal merit and blamelessness of life, which they consider to be the essence and sum-total of religion, and the means of favour with God. Against this error I wage an implacable war, and try to combat it with all the weapons of God’s Word.

A Mr. T——, who, the other day, advanced this commodious and self-complacent

hallucination, and whom I have thus assailed with the combined force of Scripture and experience, replied to me that he was a Christian in spirit, though not in fact; that a worthy Christian *sevant*, a late friend of his, was *the first* who had awoke in him the idea of his being a Christian, by comparing him often to the Nathaniel of the New Testament. He added that Christianity, with all its doctrines and principles, presented nothing that was not already contained in the Old Testament, and in the teaching of Judaism. I mention this last instance merely to show how some particles of Divine truth are sometimes, like the precious metal, found adhering to, and co-existing with, elements of contrary nature and value. It is, however, encouraging for us to find that the mine does contain the precious metal. We must, therefore, by prayer and labour, endeavour to clear away that which obstructs the divine truth from emerging into life.

IV.

KONIGSBERG.

FROM REV. B. F. JACOB:—

During the last month I was again permitted to preach Christ and Him crucified out of a warm heart, to the ancient people of the covenant, in streets, families, and in my own house, here mostly while selling their Scriptures to them. It affords me great satisfaction if, after such conversations, I can give to the Jews—having presented before them the Lord and His redeeming love—instructive tracts about the salvation which has appeared to the world in Christ Jesus, for home reading and further reflection. Thus, a few days ago, three Jews, all in the strength of flourishing manhood, called upon me to make inquiries about a new edition of the Hebrew Bible. I was happy to be able to put before these sons of Abraham the required Scriptures. After each of them had bought two copies, I offered them as a present certain fine editions of the New Testament in Hebrew, which I could easily do, thanks to the kindness of Mr. Lawrence, who has lately sent me a number of them gratis. Two of the Jews accepted the book gratefully; the third, however, refused, remarking, moreover, that he considered it wrong that any one should endeavour to seduce others from the faith of their fathers, and it was evident that this was my intention in giving this present, or in distributing the tracts which I had still in my hands.

It is to me a great pleasure to be able to communicate to you that I observe, from time to time, Jewish persons, of both sexes, at the Sunday services of my church. From one son of Abraham I received a letter, which has induced me, as far as my circumstances allow it, to render him some assistance. He is a man of the age of thirty; and I am convinced, from the conversations I had with him, that his soul has inquired after truth, and that he loves Him who is willing to save Israel. He is not yet ready to receive Christian baptism, since he wants to return to his native place, and feels sure that all his relations, being orthodox Rabbinical Jews, would withdraw all support from him as soon as they heard that he had forsaken the religion of his fathers. Had I only the necessary means to take care of the outward existence of one and the other Jew until the Lord should point out, after his baptism, some other way of gaining his livelihood, many a valuable member might be added to the head of our Church, which is Christ.

V.
BRESLAU.

We are persuaded that the following from Mr. SCHWARTZ will be read with interest :

Various as the ways of the good Lord are in leading sinners into the way of repentance, there is, perhaps, none more remarkable than when it pleases the great Shepherd of Israel to bring some who have wandered from Him into His own happy fold again. Among those who have erred and strayed away from the Christian Church, there is, generally speaking, some hold left of the truth, as it often requires but a slight impulse in order to renovation, and to rekindle the almost extinguished flame of religion ; but with the Jew it is altogether different.

In a city within five miles of Breslau, I often had the privilege of visiting a Jewish household, consisting of four members—the head of the family, his wife, and two grown-up children, a son and a daughter. Mr. W——, as well as the rest of the family, were accessible and kind, as regards social intercourse ; but as regards religion, they were totally averse to the discussion of it. Mr. W—— was strictly orthodox as regards the carrying out of the ceremonies of Judaism, of the origin of which he was, however, entirely ignorant ; and this may have been, at first, the reason of his unwillingness to enter upon the subject, probably not feeling a mind to expose his weak side. But after some time, when I succeeded in somewhat engaging his attention, I endeavoured to show him that true religion does not consist of meat and drink, but that it is concentrated in the faith of the promises which God has made in the revealed Word concerning the Redeemer, and, at the same time, I pointed out to him the passages in the Bible, of the existence of which he had previously no idea. All this made some impression upon him, and I began to entertain a hope that the rest of the family, who had hitherto stood aloof, would also take an interest, and thus bring about, with the help of the Lord, the accomplishment of my heart's desire. This, however, was not to be realised. Mrs. W—— made strong opposition, and might have frustrated all my plans, had it not been for the interposition of her only son, whom she fondly loved. This was a youth of about nineteen years of age, but brought up without the least vestige of religion. Marvel not at this. There are at present thousands of Jews, especially of the rising generation, who know no more of religion, as regards its saving efficacy, than the savages of the wilds of Africa ; and, with all their vain declamation, they are nothing but poor, wretched, blind, naked, and miserable ; and, indeed, their degradation is so great, that they neither see nor feel it, and, with the exception of a few scientific men, their whole pursuit is pleasure and worldly gain. Such a specimen was the youth whom I have mentioned ; but with all this, there was a redeeming feature in his character which might be looked for in vain among a thousand others under similar circumstances—he felt deeply his own neglect, and deplored the miserable state of religion among his fellows, and endeavoured, whenever practicable, to improve his mind ; and hence the interposition with his parents to continue their intercourse with me, and to hear the truth. This favourable turn gave me some hope of seeing, one day, a happy issue of my humble labour ; and, indeed, for some time, everything took such a bright aspect, that it appeared to approach with rapid and speedy steps. But the enemy of souls is not willing to give up his prey or to release a victim of which he has taken a firm grasp, without a violent conflict and a severe and final struggle ; and therefore, with the permission of the mysterious dispensations of divine providence,

this family also, as thousands of others, have not been spared either, but allowed to pass the fiery ordeals of great trials. This very son—the pride of their age—became a source of trouble to them rarely equalled. Led away by the allurements of the wicked, he fell from one sin to another, until, ashamed to put his parents to still greater disgrace, he left this country, and went to America, with the firm resolution, when once there, to mend and repent. But even whilst there the enemy of souls followed him, and he was again plunged into sin and iniquity, and; for some time, no more was heard of him. At last his despairing parents obtained some information that he had joined the army in America, and had been wounded very severely. They now came to me, and begged me to write to the Prussian Consul-General, and make some inquiries concerning him, which I willingly did, and also received an answer, mainly confirming the above-stated rumours. Further intelligence was, however, not received, and they were left a prey to misgivings and sad forebodings. But whilst here all was uncertain and gloomy—the parents grieving for their lost son, and I myself depressed in spirit—the light of the Gospel shone brilliantly at the bed side of the poor wounded one, and bade his spirit hope, and shed peace into his lacerated heart. In the hospital it was that his spirit awoke to a consciousness of sin, and he yearned to pour out his soul to some sympathising friend; and this opportunity was soon afforded him. The nature of his wound, however, kept him for a long period to his bed; but no sooner was he in a state to be able to leave, than he searched and found those who sympathised with him; and to whom he could communicate his thoughts. And now the glorious truth of the Gospel flashed through his mind with the rapidity of lightning, and he became a sincere disciple of Jesus, and worshipped Him as his Saviour and Redeemer. Having accomplished this, he hastened home, in order to embrace his parents once more; but the Lord had decreed otherwise. The last year's awful scourge snatched both his parents, as likewise his sister, away; and he found nothing but their graves. His grief was dreadful; but the influence of the consolation of the Gospel had the effect of finally soothing his heart, and he left again for America, as he declared himself unable to remain in his native country. Such were the means by which the Lord saved the erring and the lost sheep of the House of Israel; and that the good Lord may bless us furthermore is my constant prayer.

VI. ADRIANOPOLE.

DR. ZUCKERCANDL has not had time to pursue the study of our language closely, but he writes from his heart, and we insert his truly interesting report as it is, lest we should impair its simplicity by any alterations:—

I started from Rustshuk, Wednesday, the 3rd, as I mentioned in my last, and arrived here safely the same day evening. During my journey, of about nine hours, by railway, I had the following event:—I met in the waggon two honourable Spanish Jews. After some talking with them about different things, one of them asked me, saying, "What occupation have you?" I said, "My occupation is a very weighty and holy one." "What may it be?" they asked. I said, "I am your King's and Redeemer's messenger." One of them interrupted me, and said, "We have no king nor redeemer—how do you say such words? And, if that

is true, where is he?" I said, "He is in heaven, sitting at the right of His and our Father," etc. "You are coming now from heaven?" asked they. "No, my friends," I replied; "I am just coming from Rustshuk." They interrupted me again, saying, "What is your message?" I said, "My message is to proclaim to you that your King, your Messiah, came about nineteen hundred years ago, and suffered, and died, and arose, according to the Scripture of old, in order to escape you and the whole people of Israel from the curse of the pronounced law of Moses, which is lying upon your head, and upon the whole people, and shall endure as long till you and the whole people of Israel will accept the true doctrine of salvation revealed in Christ Jesus, the King and Redeemer of Israel." "Of which nation are you?" they asked me. I said, "By birth I am a ben Israel—a son of Israel; but in regard to my faith, I do believe that my Redeemer and King lives," and made my full confession of faith before two Jewish brethren, telling them the wonderful way how the Lord God had led me through this dark world, and brought me to this well of light and life, etc. Both were astonished to hear such a narrative, and one said, "It may be all true you told us, and, as for me, I will have no objection, not a word toward all I heard; but, in spite of it, I cannot believe," etc. The other was quite silent. After about two hours we arrived at a station, and that man left. I remained with the latter, and we went together to Varna. Our conversation about the way of salvation endured more than four hours. He ceased not to ask about one and the other thing of Christianity; and after explaining him perfectly the way of salvation, he said, "I have not any objection against this true creed, and it is not the first time I heard about it. I am from Saffia. There is an American missionary, Rev. Morce; he knows me very well. I am not a poor man; I am married, father of two children: I wish to embrace Christianity," etc., and uttered the same desire, like that Russian Jew about whom I mentioned in my last letter, saying, "I wish to go to London, because there is not a Christian community where I could be joined with my family," etc. I explained to him the difficulties, etc., but he said, "Well, I do not wish from you any money or other thing, only to be so kind as to give me an address of any person of God's children, that is, for the first moment. I hope to the Lord my God that He will not forsake me," etc.

I met some other Jews at Rustshuk, whose inquiry was the same, and it seems that a number of the poor lost sheep are of the idea that London is the gathering place of Israel. In a word, he pressed and begged; thus, I was obliged to give him, too, the address of the Rev. Dr. Schwartz, but I do not believe he will undertake this journey. He went to Constantinople, and said, after two months, he will leave for London.

In one of my letters I have communicated to you that on the whole line from Rustshuk to Varna there are a great number of English people. In the same inn where I lived at Rustshuk, a number of them came together every evening, and my heart was much distressed seeing how these Christians are living. I will not tell you a word about it, because I am sure your heart would be distressed, too; but I will tell you what I have done. I went in the dining-room, and having had with me a number of about three hundred English tracts, I distributed some of them among the playing and singing English gentlemen. Some received them without saying a word. Two elderly men thanked me very heartily. At the railway station at Rustshuk I waited about three hours, and I am thankful to the Lord this was not lost time.

I saw a young man, about fifteen years of age, and asked him, "Sir, are you an Englishman?" He answered, "Yes, sir." "Do you wish some very nice Christian tracts?" "Yes, sir; please give me some." I did it, and gave him about twenty different tracts, saying, "After you've read one and the other, please give them to your friends," etc. "Yes, sir, I'll do it," he said. "Have you a New Testament, sir?" I asked him. "No, sir," he replied. "Oh! my dear friend," I said, "how can you live without the Word of God?" etc. "That is since my stay here," he said; and, in the meantime, he called another English gentleman, saying, "Come here; there is an English missionary. He has very nice tracts," etc. The gentleman came, shook hands very friendly, and thankfully received my tracts and said, "We are unhappy here. I am a Presbyterian, and there are some others, and there are a great number of English people belonging to the High Church; and there is no worship house, no minister, no Sunday. It would be useful should you write it to your committee," etc. I said, "You'll understand that my committee have nothing to do with such a matter." "I know it," said he; "but I beg you to do it." I said, "Yes, sir, I will do it." He thanked me, and left.

I saw another old man, about sixty years of age. I asked him, "Sir, are you an Englishman?" "Yes, sir; what do you want?" "I have very nice Christian tracts. Do you wish some of them?" "No, thank you, sir," replied he; and added, "I cannot read." "Oh! dear me!" I said, "an Englishman cannot read! I can scarcely believe it," and entered with him on a religious conversation, whereupon he said, "Excuse me, sir, I can read, but my eyes are very bad, as you see, and therefore I said I cannot read. But the worst thing we have here is that we have no worship house, no minister, no Sunday," etc., shook hands, and left. I distributed a good number of tracts at this station.

From Rustshuk to Varna are about six stations, and at every one I distributed a number of tracts. At one of these an English lady saw through the window that I gave some papers to an Englishman. She came and asked, "What papers are these?" I said, "These are Christian tracts; do you want some of them?" "Oh! my dear sir," replied she, "give me many of them—as many as you can. I will distribute them here. Oh! we need such papers here, and I like to do it." I gave her about a hundred tracts. She thanked me, and said, "Can I do something for you?" "Oh! yes," I replied; "you can pray for me." "Oh! yes, sir," she replied; "I will do it."

VII.

HOME.

FROM MR. COHEN:—

I am constrained to thank God for the many opportunities He has been pleased to give me of proclaiming to my Jewish brethren the glad tidings of salvation through "the blood of the Lamb," during the last six weeks or so; and could I call out all those who are inquiring after the truth, and place them under Christian influence and instruction, we should soon be able to rejoice in seeing a band of Jews, who, not long ago, when hearing the name of Christ, cried out, "Away with Him! away with Him!" now heartily and believingly say, "Blessed is he that cometh in the name of the Lord!"

The great obstacle in the Jewish missionary work is, not the unwillingness of the Jews to receive Jesus, whom their fathers rejected, but the difficulty in finding employment for those who are willing to make every sacrifice for the Lord's sake, and desirous to work with their own hands, however humble the occupation. I have now several Jews under instruction, but who will lose their position if they profess the faith of Jesus. Let us remember them in our prayers.

There are others who, although they have a liberal education and intelligent minds, work as humble packers, for ten or twelve shillings per week. Many others would gladly follow their example, if such places could be found for them. No one can enter into my feelings, nor can I properly describe them, when I am compelled to say to a Jew over whom I have prayerfully watched for three or four months,—and who, during that time, has given full proof of his attachment to the Gospel,—not having been able to find for him a suitable occupation,—that my means will not permit me to keep him any longer, and that he must try to find some other place. Thus I have lost sight of a goodly number since I came here, but for whom I have not ceased to pray, and it is to be hoped that some, at least, have been saved. Let us pray that all may one day return, "and with loud voices glorify God" (Luke xii. 15).

Not long ago, a young man, who, I believe, loves the Saviour, told me that his Jewish employer allows him eighty pounds per annum, but that he would be most happy to sacrifice half of it if I could find him a situation in a Christian family, where he could give vent to the feelings of his heart.

IX.

A LONDON Missionary states:—

A few particulars respecting my labours will help to illustrate the fact that we must sow the seed of the imperishable Gospel in every Jewish heart we come in contact with, and prayerfully leave the result to the Lord of the harvest. Nearly two years ago I was introduced to a Jew of a highly cultivated mind, who would willingly talk on any other subject, but on the all-important one of religion. He was then a professed materialist in the strictest sense of the term, as pure and simple as any of his German teachers; but what then shocked me equally as much was to hear him speaking of his own nation almost in the accusing language of a Spanish inquisitor. He would justify the barbarous and inhuman actions of all Jewish persecutors, simply on the ground, as he asserted, that they amply merited them. I must frankly own that when at first I heard these perverted opinions coolly advocated by him, my Jewish blood chilled in my veins. It was quite new to me to hear such language from the mouth of an unnatural son of Abraham; but however revolting to human nature such opinions may be, they are the just and inevitable result of the heartless, soul-destroying system of materialism. Very naturally, as often as we met we had very hot arguments, and I thank God that His truth has ultimately conquered errors of such a dangerous nature. The last time we met he told me that he made the other day a present to a Christian friend of his in the shape of a book on botany, and wrote on the title-page, as a motto, Matthew vi. 28, 29, at which his friend was greatly surprised, not expecting such

a quotation from an unconverted, infidel Jew. When he saw that I was surprised to hear it, he remarked, "You would no doubt be delighted and surprised to see how my Greek New Testament is used by frequent reading in it. When I further elicited from him a great veneration for Christ and His teachings, I plainly asked him why, under such circumstances, he did not publicly profess Christ by becoming a member of His church, and he feelingly answered me, "I cannot possibly take such a step during the lifetime of my dear aged mother. He then asked me whether, believing in Christ, he cannot be saved without baptism, since he always understood that that was absolutely necessary. On Scripture grounds I removed all his anxiety on the subject; and that God may guide and keep him is my sincere prayer.

Another Jew I have known for several years, whose religious history resembles in many points the one I have just narrated. He, too, was, when I first met him, an infidel, and I had the pleasure of seeing him gradually giving up his fanciful theories, and taking to the reading of God's Word, the Old and New Testaments. When lately I paid him a visit in his shop, and we conversed freely on religious subjects, he showed me a book on the Life of Christ. A Christian divine, who wrote it, lent it to him. The learned doctor, the author of this pamphlet, does not belong to the school of Strauss or Renan, but he advocates some peculiar doctrines, which he considers the Christian Church should believe and act upon. Now, the man may be right or wrong in his notions, but certainly he is very unreasonable in contributing to confuse and puzzle the brain of a poor inquiring Jew who has still to learn the very alphabet of Christian knowledge. I took the book from him and admonished him not to give heed to idle schemes or theories, but keep to the pure, salubrious fountain of the Word of God, which he promised to do.

I might also bring before you a few incidents of temporary failures; I mean when Jews commenced their religious course with a fair prospect of finding Him who is "the Way, the Truth, and the Life," but lost their first zeal and love for the truth, and have, like Demas, gone back to the world. Over such cases I generally pray in secret, and, if possible, never lose sight of them; but my feelings would not allow me to speak or write about them publicly.

"The Talmud contains sentiments as pure and lofty as any set forth in the Books of the New Testament," said a Jew to me; "and the high morality of the latter belongs not exclusively to it; and hence cannot be accepted as infallible evidence of its being the production of pens guided by Divine inspiration." In reply, I contended that rabbinical traditions, like the writing of other learned but uninspired authors, contains *some* propositions and precepts of an unexceptionable character, whereas the works of the evangelists and apostles teach none other. One falsehood found in a group of truths cannot indeed reduce the claim of those truths upon our consciences, but must inevitably prove fatal to the pretension of the collection—as a collection—to Divine revelation. The absurdities of the Talmud therefore invalidate its assumption of being the unwritten part of the law divinely given upon Sinai. The freedom of the volume of the New Testament from every particle of false teaching, and the character of absolute truth which permeates all its instructions, must go a great way towards the corroboration of its claim to be regarded as a book come from God.

Another Jew, whom I urged to accept Christ as a propitiation for his sins, answered that he had no need of that, as he never did sin. This bold assertion

startled me not a little. "Are you sure of that?" I inquired of him again. His reply was in the affirmative. "Do you never omit the performance of a duty?" "Never!" was the cool answer. "Do you love God with your whole heart, and would you be prepared unhesitatingly to choose Him, even if it involved the entire sacrifice of all your comforts, necessities, and gain?" To this he replied with less readiness, but he nevertheless stammered out a "yes." To show him the absurdity of the position, I put my question in the following form: "Do you believe that there are many visible angels resident on our earth, and are you occupying the first or last rank amongst them?" By the very ludicrousness of the situation into which he brought himself, he was forced to retract his claim to an immaculate nature. I then spoke very solemnly to him, which resulted in an open confession that man was exceedingly fallen and weak, and that he needed reconciliation with God, and that sacrifices were a Divine institution. When I pointed him once more to Christ as the one and real offering, and said that His sufferings upon the Cross not only formed the subject of verbal prophecy, but were mutely and eloquently predicted in the numberless victims slain from the beginning till within a few years of his decease, he answered that if Christ had been that good man He has been considered to be by His adherents, surely the bulk of the nation could not have rejected him, especially if the miracles ascribed to Him had indeed been openly wrought. I, in my turn, showed him that this line of argument might indeed appear favoured by a considerable degree of plausibility if our nation had not on former occasions rejected God-sent men, in the face of such sense-convincing credentials; but that it seems guilty unreason to excuse the rejection of Christ on this ground, when the enacted scenes of Jewish rebellion followed in the very wake of the miraculous plagues on the head of Pharaoh and the Egyptians, whereby Israel's deliverance was accomplished, and the splendid series of preternatural events were ordered on their behalf, day after day, as they stepped through the receding waters of the Red Sea and along the barren uninhabited wilderness. On the contrary, even if positive evidence failed, judging by the laws of probability, Israel's rejection of Jesus would tend to establish His righteousness; for their cruel treatment of Christ would be an act only too consistent with that which attempted to stone their first deliverer Moses, and their later conduct towards their other prophets. So far as I could perceive, I believe that this conversation produced a very favourable impression upon my disputant, and I earnestly pray God that it may lead him seriously to reflect.

Another Jew, to whom I preached the Gospel for several months, has just left for America. This is one of our missionary trials. When at times we have succeeded in gaining the respect and goodwill of an inquirer, he is by uncontrollable circumstances suddenly removed from the reach of our care and influence. Our comfort is that the Lord's hand is not shortened, that it cannot help without the assistance of human agency. My prayer for him is that the work begun in him may in due time prosper. It gratified me very much that before his departure he paid me two private visits, when I tried to urge him solemnly to think about the one thing needful. I also presented him, upon his request, with a copy of an English Bible, which he promised to read prayerfully during his voyage. I wished him God-speed, leaving him in the care of our Heavenly Father to ripen the seed sown for His glory.

THE APPEAL TO SUNDAY-SCHOOL CHILDREN.

OUR friends will observe, in the list of contributions during the past month, the sum of nine shillings from the girls in the Sunday School at Crossbrook Street Chapel, Cheshunt. This is the first response to the address kindly circulated among them by the esteemed Superintendent; and we hope it will be followed by many similarly successful endeavours to interest young minds and hearts in this cause. Political changes in favour of religious liberty are just now opening vast fields on the Continent among hundreds of thousands of Jews, who have never before heard anything about the true way of salvation; and it is of the utmost importance that the Society's funds should be enlarged, that these precious opportunities may be seized at once. The Sunday School children of Great Britain alone might, by penny contributions, support several missionaries. We shall be most glad to forward packets of the addresses to any Superintendents who will kindly favour us by applying for them.

CONTRIBUTIONS IN AID OF THE SOCIETY,

From June 20th, 1867, to July 20th, 1867.

SUBSCRIPTIONS & DONATIONS.

	£ s. d.
A Widow's Mite	0 10 0
A Friend	0 15 0
An aged Friend	5 0 0
Alexander, A. T., Esq.	0 10 6
C. A.	1 1 6
E. D. D.	1 1 0
F. L.	0 2 0
Friends of Israel	0 17 3
J. T. Barnsley	5 0 0
Lynch, Miss	1 0 0

ASSOCIATIONS, COLLECTIONS, &c.

[In giving the amount of collections in this List, the nett sum is stated, local expenses being deducted.]

Ambleton, Coll.	1 2 6
Aman, Coll.	2 14 10
Baywater, Southgate Rd. Chp., by Mrs. Manning	2 0 0
Barnes, Coll.	1 16 4
Brampton, Coll.	0 11 4
Colchester, by Miss J. E. Bliss	0 11 8
Crusoe (East), Coll.	1 2 10
Crusoe (East), Child. Offg.	0 6 8
" (West), Coll.	2 18 3
Dalston Cong. Ch.	1 10 6
Deptford, Offg.	0 13 0
Dumfries, Coll., U. P. Ch.	1 11 2
" U. P. Ch.	2 4 6
" J. Stewart, Esq.	1 0 0
" A. D. Stewart, Esq.	0 10 0
" A. M. Stewart, Esq.	0 8 0
" W. Rankin, Esq.	0 10 0
" C. Maglehan, Esq.	0 10 0

Dumfries, J. Dickie, Esq.	0 10 0
" H. Wilson, Jun., Esq.	0 10 0
" Mr. Cadzow	0 5 0
" Mr. J. Borland	0 2 6
" Mr. R. Cumming	0 4 0
" J. Hamilton, Esq.	0 10 0
" A Friend	0 2 6
" Coll. by Mrs. Clarke	0 10 0
Ealing, Coll.	2 14 0
" D. Radford, Esq.	1 1 0
" Mr. A. Fountain	0 10 0
" Rev. W. Isaac	0 5 0
" G. F. Tippet, Esq.	1 0 0
Elgin, Miss Robertson	1 0 0
" Brownlow North, Esq.	0 5 0
" R. Brander, Esq.	0 3 0
" Dr. Craig	0 5 0
Elm	1 16 14
Glasgow, A. B. Beard, Esq.	0 10 0
" J. Stevenson, Esq.	1 0 0
Greenwich Rd. Chp., Coll.	5 10 0
Hammer Smith	10 4 9
Hartlepool	2 2 0
Haverhill	4 0 0
Heavenly, Coll.	4 12 8
Heavenly, Coll.	0 10 0
" The Mayor, Esq.	0 5 0
" Miss Kidston	0 10 0
" A. C. Dick, Esq.	0 10 0
Helston	1 1 6
Hexham, Coll.	6 7 1
" Mr. R. Ridley	0 5 0
" Mr. J. Lee	1 0 0
Inverness, Coll.	3 5 10
Ilminster, Cross St. Chp., Coll.	12 0 0
Kewick, Coll.	1 0 3
Llanstephan	0 16 0
Llanymor	1 0 0
" Old Chapel	0 8 0

Leamington, Colls.	1 16 9
" Capt. Jackson	0 5 0
" Mrs. Bowie	0 3 0
" Mrs. Shaw	0 2 0
" Small sums from fishermen and their families	2 10 0
Margate	1 1 0
Maryport, Coll.	1 1 0
Mere (proceeds of jewellery)	11 4 6
Metropolitan Tabernacle	7 0 0
Nairn, Coll.	0 12 6
Newport, I. of W., Coll.	1 12 6
Nottingham	0 10 0
Oban, Coll.	4 13 0
" A. Kirkpatrick, Esq.	0 10 0
" D. McCaig, Esq.	0 2 6
" Mrs. & Messrs. Nichol	0 5 0
" D. Clark, Esq.	0 5 0
" A Female Servant	0 2 6
" A Friend	0 2 0
" J. Smeke, Jun., Esq.	1 0 0
Oldham	18 0 0
Pearth, Coll.	2 18 4
Ramsgate	1 0 0
Reading	6 18 7
Ryde, Coll.	7 2 6
Sandown, Coll.	1 14 0
Silloth, Coll.	1 0 0
Siltho, Coll.	0 15 4
Southwark West Chapel	0 9 4
Sudbury	1 17 0
Sunderland	2 17 0
Waltham, York St. Chapel ..	3 0 0
Whitehaven, Colls.	18 5 0
Wilton, Coll.	1 0 0
Workington, Coll.	2 6 6
" by Miss M. Pickard	0 15 6
Ventnor, Coll.	2 11 6

SUNDAY SCHOOLS.

Crossbrook Street, Cheshunt
(Girls)

MEETINGS OF ASSOCIATIONS, &c.

DATE.	TOWN—AND WHERE SERVICE WAS HELD.	DESCRIPTION OF SERVICE.	DEPUTATION.	CHAIRMAN AND SPEAKERS.	COLLECTORS
May 21	Annan—Ind. Ch.	Lecture	Rev. Dr. Weir	Rev. E. Young	3 1 4
" 22	Dumfries—Ind. Ch.	"	"	Revs. Machray and Purvis.. ..	3 3 2
" 26	Edinburgh—Rev. R. McDonald's	Sermon	"	"	"
" 28	" Free St. Mary's	"	Rev. Dr. Ginsburg	"	"
" 29	" Dr. Bonar's	"	"	"	"
June 2	Free St. Guthbert's	"	"	"	"
" 3	Helensburgh—Ind. Ch.	Pub. Meet.	Rev. Dr. Weir	"	2 7 10
" 9	Loosemouth—U. F. Ch.	Sermon	"	"	2 7 0
" 11	" F. Ch.	Address to Young.	"	"	0 4 6
" 12	Free Ch.	Sermon	"	"	1 12 3
" 13	Inverness—Free High Ch.	Pub. Meet.	"	Rev. Dr. Fraser	3 5 10
" 15	Nairn—U. F. Ch.	"	"	Rev. — McDonald	0 13 6
" 16	Oban—U. F. Ch.	Sermon	"	"	"
" 18	" F. Ch.	"	"	"	"
" 23	" U. F. Ch.	Pub. Meet.	"	"	4 13 0
" 25	Dumfries—U. F. Ch.	Sermon	"	"	"
" 26	" F. Ch.	"	"	"	"
" 27	" U. F. Ch., Buccleugh St.	"	"	"	2 4 6
" 19	Maryport—Presb. Ch.	Lecture	Rev. J. Wiplech	Revs. W. Harvey, J. S. Craig, and Robinson	1 1 0
" 20	Workington—Ind. Ch.	"	"	Revs. Macleod, Hobson, and Rennie	2 15 0
" 21	Kewwick—Cong. Ch.	"	"	Rev. W. Colville	1 1 0
" 22	Carlisle—Cong. Ch.	Sermon	"	"	2 10 0
" 23	" F. Meth. Ch.	"	"	"	1 5 0
" 24	" Wes. Ch.	Lecture	"	G. Gilchrist, Esq.	3 9 7
" 25	Wigton—U. F. Ch.	"	"	Rev. A. Leitch	1 2 2
" 26	Silloth—Cong. Ch.	"	"	Rev. E. Perfect	1 1 0
" 27	Brampton—Wes. Ch.	"	"	Rev. J. Elias	0 15 0
" 30	Hexham—Presb. Ch.	Sermon	"	"	2 0 0
" 30	"	Address to Young.	"	"	0 8 0
July 2	Ind. Ch.	Sermon	"	"	2 15 0
July 3	Penrith—Cong. Ch.	Lecture	"	Mr. T. Hodgson	2 10 4
" 4	Bowness—Wes. Ch.	"	"	Mr. T. Herd	1 15 0
" 5	Ambleside—Wes. Ch.	"	"	Rev. W. Briscoombe	1 1 0
" 7	Whitehaven—Ind. Ch.	Sermon	"	"	7 19 4
" 7	" Wes. Ch.	"	"	"	2 2 0
" 7	" Ind. Ch.	Lecture	"	"	5 3 0
June 30	Lambeth—York Rd. Ch.	Address	Mr. Sternberg	"	2 0 0
" 10	Bayswater—Wes. Ch.	"	Mr. Ducat	"	"
" 11	Croydon—8th. End Ind. Ch.	"	Mr. Lazarus	"	"
July 10	Edmonton—Ind. Ch.	"	Mr. Sternberg	"	0 6 0
" 14	Greenwich—Tabernacle	Sermons	Mr. Ducat	"	5 10 0
" 17	Islington—Cross St. Ch.	"	Rev. J. Wilkinson	"	12 0 0
" 17	Depford—Ind. Ch.	Address	Mr. Ducat	"	0 13 0
" 8	Newport—Isle of Wight Pr. Meth. Ch.	"	Rev. Dr. Weir	Revs. Willis, Minter, Harding, Riley, and Robinson	2 4 0
" 9	East Cowes—Ind. Ch.	"	"	"	1 12 4
" 10	Ryde—Town Hall	"	"	John Green, Esq.; Rev. Coitart, Binns, Workman, and Bentley	7 2 0
" 11	Ventnor—Institute	"	"	Major Roper; Rev. Batt, Messrs. Muggelidge, Littlefield, Newman, and Vicker	3 25 0
" 12	Sandown—Wes. Ch.	"	"	"	1 16 0
" 14	West Cowes—Ind. Ch.	Sermons	"	Revs. Box and Vincent	2 13 0

Notices.

THE Monthly Meeting, for prayer and conference, will be held in the Office of the Society, 96, Great Russell Street, on Wednesday evening Aug. 21, at 7 o'clock.

SUBSCRIPTIONS and Donations received at the same Office by Mr. George Yonge, Resident Secretary and Sub-Treasurer; Post Office Orders to be made payable at the Office, High Holborn, or at Great Russell Street.

[REGISTERED FOR TRANSMISSION ABROAD.]

The Jewish Herald.

UNDER THE
SUPERINTENDENCE OF THE
BRITISH SOCIETY



FOR THE
PROPAGATION OF THE GOSPEL
AMONG THE JEWS

PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL.—*Jer. lxxxi. 7*

OFFICE—96, GREAT RUSSELL STREET, BLOOMSBURY SQUARE.

No. 261.]

SEPTEMBER 1, 1867.

[Price 1d.]

THE LATE MR. GEORGE YONGE.

THE honoured and beloved Editor of this periodical, who filled the office of Secretary to our Society from its formation, has entered into everlasting rest; and on Friday, the 16th of August, his earthly remains were committed to the grave, in Kensal Green Cemetery, close to the resting-place of his friend and companion in labour, Rev. Ridley H. Herschell. Although, by his own direction, no one beyond the circle of his immediate relatives was invited to attend, the little chapel was filled with worshippers, among whom were many members of the Committee, with all the Agents and Missionaries of the Society stationed in London, and several other attached friends who had been associates in the bonds of Church fellowship and Christian sympathy. The service was conducted by the Rev. James Rowland, of Henley-on-Thames.

Though it is impossible, at this moment, to furnish the readers of the "HERALD" with such full details of Mr. Yonge's ever-active, useful, and holy life as they would desire, we are glad to offer the following few particulars from the pen of the Rev. W. C. Yonge. Writing on the 17th of August, he says :—

"There were three years difference between us, and so it may be conceived that, in boyhood, I must have known him as the elder, loving and fostering the younger. To me, knowing, from my own experience, what human nature is, and having a consciousness that I greatly betrayed it, it is indeed a wonder that I do not remember a single instance of misdoing in my dear brother through all his days. But notwithstanding his unexceptionable moral character through life, he loved to think of himself as a sinner saved by grace.

It fell to his lot to be at a school in Margate, under the Rev. Mr. Lewis, a Baptist minister, and it is presumed that there he received his religious bias. I remember the rewards he won there. When, in the year 1809, the Sunday-school at New Court was originated, by William F. Lloyd, he, with my dear departed sister, was among the first teachers, and I presently became an assistant teacher. The spirit, the uniformity, the consistency of my brother in that relation, could not but be marked, and the fruits of his labours have, in most remarkable instances, remained, proving that what he asked, in the name of Jesus, he received. His distinctive success was, perhaps, in those who had been under his care in the school, but with whom he managed to preserve an acquaintance afterwards. No pains, and no cost, were too much with him to accomplish this. For how many years he was a deacon of the church at New Court, I know not. I think he was so in the year 1823. Dr. Winter knew how to value him, and succeeding ministers found him their encourager. He was one with whom there could be no variance. He had his judgment, but he knew how to appreciate the opinions and intentions of others. I was present with him at the preliminary meeting, in Dr. Hamilton's church, in Regent Square, with a view to the formation of the British Society for the Propagation of the Gospel among the Jews. Years before, efforts had been made, an address published in the *Evangelical Magazine*, correspondence held with leading ministers, but my brother was the one, notwithstanding his characteristic diffidence, to bring it to a practical bearing; and it has been a mutual happiness to experience how efforts, weak indeed as compared with the magnitude and interest of the object, have been encouraged by the Church, and owned and blessed of God.

"My brother's passage through the Valley was well and cheerfully characterised by him—'I walk—I cannot run.' Medical advice prevented the visits of others than the family, but his long and gradual decline was characterised by peace and even joy in the Holy Ghost."

To those who were the privileged fellow-labourers with this eminent servant of God, his memory will ever be precious. They can never cease to think of his bright example, to recal his kind and choice words of counsel and encouragement, and to admire the grace of God in every part of his character. The Home Missionaries, with whom he constantly maintained the most affectionate intercourse, will never lose the endeared remembrance of the hours of prayer and conference which they have spent in his room; while those who laboured at a distance will often turn to his treasured letters with saddened but grateful interest; and the little band

accustomed to gather at the monthly meetings for prayer will indeed feel bereft when they miss the familiar countenance.

The Society has sustained an irreparable loss. Among all those who loved the ancient race, there was not a truer heart than George Yonge's. From the day he saw the Society's birth till the Master called him away, he served it with untiring devotion; and his fervent prayers, day by day, brought down the blessing of God on all he did. His reward is yet to come. He has received a part of it in the welcome to eternal joy; but the sheaves are not yet all gathered. Many, many of Abraham's seed are yet to be brought home, and not till "the whole family named of Jesus" is complete, will the result be known of the efforts of even one faithful friend of Israel. Meanwhile, it is for those who remain in the field to work more strenuously than ever, and to pray that the Lord will send forth more labourers into the harvest.

The Missions.

THE following letters from some of the Society's esteemed Missionaries afford a general view of their labours during the past month:—

From Mr. GELLERT, Ibraila:—

The political, social, and religious freedom, surpassing all expectations, about to be proclaimed in the Austrian Empire, so vividly contrasting with the painful tendencies to hatred and persecution manifested of late in every part of these benighted provinces, is inducing many a wealthy Jew to remove there. A bright and glorious era for the spread of the Gospel is now at hand. We shall soon see missionary stations in every capital of the various provinces composing the Austrian Empire—a realisation of my prayerful desires since my conversion. Amongst those on the point of leaving this country for Vienna are the two brothers M——, one of them a married man, with whom the Lord has brought me into contact. Mr. F. M—— had been residing for some time past at Constantinople, where he had at times attended the Rev. Mr. König's evangelical sermons, and conversed with various Missionaries on the all-important topic relating to the well-being of his immortal soul. Of him it may truly be said, "He that is not against us is on our part." Not only have his rabbinical prejudices against the simple Gospel teachings been removed, but a great many of the rationalistic ideas also, with which nearly all the Jews, alas! now-a-days, whose ears are open to the mysteries of the Gospel, are more or less tainted. He said to his brother, in my presence, that there was nothing in the sermons above alluded to that could give offence to him or any pious Jew, except the name of Jesus, so frequently men-

tioned, which had annoyed him, and Mr. E——, too, at first; but, after some time, he thought it quite right and proper. "I often have," he then continued, turning towards me, "to contend with my brother's prejudices and superstitions, arising solely from his ignorance of Protestantism; and it is very vexatious to me to hear him utter things against truth and common sense, but I am not clever enough to convince him of the contrary. While I quote from the Bible, he refers to the Talmud, the authors of which were, perhaps, not even aware of the passages I mention, as they did not spend much time in the study of the Holy Scriptures;" which remark Mr. E—— then illustrated by a very striking anecdote, to the effect that a rabbi, having once had occasion to refer to the Bible, was obliged to send for one to a shoemaker living in his neighbourhood. Mr. E—— was glad to hear me prove satisfactorily to his brother, R. M—— (to whose credit, it must be said, that he was polite to the very end) his mistake in attributing Divine inspiration to the oral law, though not with the desired effect, as he did not change his former opinions. The discussion became more and more animated when we arrived at the doctrine of the Trinity, in which my opponent took the initiative, in order to show its direct contradiction to Deuteronomy vi. 4, a passage so ready on every pious Jew's tongue, little dreaming that the subject would bring him even more into perplexity than the former one. When advancing, as I did, all the passages of the Pentateuch in which the Angel of the Lord and the Angel of the Covenant are identified with the Omnipotent God; and then in the Prophets, where a child, son, and man are spoken of in the same way; finally, quoting the 110th Psalm, he became silent and thoughtful, admitting his inability to explain it, and saying, moreover, that he had never paid any attention to these—as he called them—mysterious passages, which might have seemed incredible to me had I not myself experienced the truth of his observation before the Lord opened my eyes to see the fountain of living water before me, though I used diligently to study the Scriptures, and knew many parts of the Prophets, for instance, by heart. Mr. R. M—— left us, to his brother's great joy, in a perplexed state of mind, deeply impressed with what he had heard. Anxious for another interview, he was looking for me in the evening, when we again had a serious conversation, in the course of which he admitted that our ancestors had done very wrong in crucifying Jesus—that they slew Him with murderous hands. "Nor would I have joined them," he continued, in the spirit of Rabbi Gamaliel, of old, "in invoking His blood upon us, but would have left all to the Divine decision." Mr. E. M——, the one in favour of Christianity, bought a New Testament, and was very thankful for some useful tracts I gave him; he also said he would induce his brother to read them, as he now seemed to be so much more interested in the subject.

In Mr. S——'s warehouse, where two of the four young men employed diligently attended my evening class some years ago, I regularly every day preached the Gospel, as I also did in Mr. K——'s place of business, where there is another of my old friends, but now leaving for Vienna. I earnestly hope he will carry the precious seed to his near relations residing there.

Some weeks ago, while I was walking with one of my Jewish friends, a young man, accompanied by his wife, accosted us, and shook hands with me. Upon my asking him whether he knew me, he replied: "Oh! Mr. Gellert, how should I not know you?" Though he inspired me with interest from that very moment, I did not think it the most convenient place or time for entering into further conversation, his wife being present. A few days ago we met in a somewhat retired

street. He immediately addressed me, saying: "My dear sir, I lead a life full of struggles. You see in me a Jew on the outside only—a Jew in disguise; within I am a Christian—a Christian believing in Jesus Christ. I attend the synagogue; but while the Jews are praying for the forgiveness of their sins on the strength of the *Ekdah Yizchok*, the submission of both Abraham and his son to the Divine will in that great temptation, I do so through Jesus, that sacrifice without blemish; and I firmly believe that, as God has disposed so many thousands of hearts among the Gentiles to believe in Him, He will do so with Israel too; and that this shall come to pass I know from my personal experience, the strongest of arguments for the truth that is in Jesus. The general conversion of the Jews," he continued, "must be near at hand; they are so deeply sunk in irreligiosity that God could not permit them to continue in this awful state. I keep a respectable school of some twenty boys, and though I cannot, as I long to do, instruct them in the New Testament, I do so out of the Old wherever an allusion may be made to the doctrine of the former; and, indeed, there is everywhere occasion for so doing." Our dear brother then spoke much, very much to the effect that Jesus was to him nothing less than Jehovah, our righteousness, and, indeed, spoke as one whose heart was overflowing with what he felt, and his mind entirely absorbed in the thoughts he was anxious to unburthen himself of. Where the unholy motives are in this case I leave to the enemies of the Cross to discover, as they are so very ingenious in doing this. I am ready to give you, at any moment, the full address of the young man in question, though it would, perhaps, not be proper to publish it, as his communications to me were made in a confidential way.

II.

From Mr. SCHWARTZ, Breslau:—

The facility now afforded by the introduction of a new line of rail across the mountains of Silesia, daily brings large numbers from various parts of the world, and amongst them many Jews, poor, sick, dejected, seeking relief and health in the mineral waters, as also those who, though living in great affluence, are sick in body and in spirit. Thus, a conflux of Jews of different nationalities may be seen, as on the great Pentecostal day, when the Spirit of God descended, and they were moved to call out, "Men and brethren, what shall we do to be saved?"

In a house where a good number of Polish Jews lived, mostly poor, and deprived of every comfort necessary for their sick condition, there lived a Jew from Upper Silesia of the name of L—, apparently in good worldly circumstances, but in broken health. To the poor Polish Jews, who have no one to care for them, the pariahs and outcasts of society, I had easy access, and they rejoiced greatly when they found that there was someone at least who sympathised with them in their sorrows, and spoke words of comfort, and read with them the Word of God. But this man, who had already guessed my object, for some time seemed to barricade himself against all attempts, on my part, to engage his attention in a religious conversation, and more than once made some very rude remarks. On one occasion, however, coming down stairs, and seeing me in close intercourse with the rest of the Jews, to whom I was just then explaining Isaiah liii., as

prophetic of the sufferings of our Lord, he cast a furtive look at the Bible in my hand, and, coming nearer, he gave vent to his thoughts, though, to my great surprise, in very moderate language. Seeing this favourable disposition of his mind, I seized the opportunity and pressed the truth home to his heart, appealing to the Polish Jews for the confirmation of my arguments, which they willingly gave. I then appealed to him to give up his infidel notions, and to read the Word of God, in which alone he could find balm for the wounded heart. From this time he became a frequent hearer at our various discussions, and took a lively part in all our conversations. But in order to be able to join us more freely, he bought a Bible of me, and having enough leisure time, he soon made up the deficiency in his Biblical knowledge, and, by degrees, acquired a thorough knowledge of the plan of salvation. But one thing, and that the most essential, was still wanting, and for that I was patiently waiting until it would please the good Lord to grant it. He had no clear consciousness as yet of his own lost condition, and he was still boasting of his righteousness, and defending human frailty and "weakness," as he called sin. But this state of things, thanks to the Lord, did not last long. The scales fell from his eyes, and he began to perceive clearly his utterly helpless and deplorable condition, and the want of a Saviour who could rescue him from impending perdition. After such a conviction once burst upon his mind, it was not long before he grasped the outstretched hands of his Deliverer, and he is now a believer in Jesus, the glorious Messiah, of whom Moses and the Prophets did write.

In like manner, I visited and preached during the last seven weeks in almost all the towns of any importance in this district, distributed 375 tracts, 73 New Testaments, 18 Bibles, and sold 12; in all, therefore, 478 books. May the Lord, in His great and abundant mercy, give His blessing upon my humble work!

III.

From Rev. P. E. GOTTNEIL, Cannstatt:—

Since my last to you I have attended two important meetings, which, I trust, will, under Divine blessing, result to the furtherance of our holy cause—the one, that at Cologne, of which I have spoken on a former occasion. There was a very hearty manifestation of love to Israel—right cheering in a thoroughly Popish city like Cologne, with its magnificent churches, and its hundreds of priests and ecclesiastics of all descriptions. It was cheering to see so many Gospel ministers take an interest in our work, and many more showing by their communications that the cause of Israel was near their hearts. The first part of the 12th of June was devoted to a lecture, delivered by Professor Dr. Koehler, of Bonn, on the calling out of Israel from among the nations—its aims, objects, results, and final issue. It was based on thoroughly Scriptural grounds, vindicating the honour of God, as well as His prerogative of mercy. A discussion, carried on in a friendly spirit, succeeded in eliciting a variety of points connected with this subject, and proved very instructive. All agreed that the election of Israel cannot prove a blessing unless Israel be brought to a consciousness of sin and the need of salvation. In the afternoon the annual meeting was held of the Committee and friends of the Jewish Tract Society, the establishment of which I have mentioned to you already. An encouraging report was given in by the Secretary, Mr. Axenfeld, from which

it appeared that the infantine institution is beginning to strike root in Christian hearts; still, our need of support is very urgent, and I should be so grateful if the Committee of the British Society would manifest their sympathy in this good and important work by ever so small a donation or subscription. Resolutions were adopted at that meeting for the furtherance of the object in view, and new schemes considered; many had to be laid aside, owing to the smallness of the means at our disposal. An hour later a most excellent sermon was preached at the first Protestant Church, on Rom. x. 1-5, pleading warmly the cause of Israel, and the responsibilities of Christians. This sermon could not fail to awaken a response in the hearts of the audience, who seemed to listen to it with rapt attention. It will be printed, and I may, perhaps, send you an extract from it for the "HERALD." In the evening there was a gathering of the friends of our cause in a large school-room, when addresses were delivered, by Missionaries and *colporteurs*, regarding the nature and progress of the work. Many cheering incidents were related, encouraging tokens that our labour is not in vain. It was a day, I trust, well spent, cheering and filling the heart with gratitude and praise. The second meeting referred to took place soon after at Bruchsal. There the friends and promoters of the Home Mission work meet annually to consult on the best means of furthering its several schemes. On my return from Coeln, I found that the Committee of that meeting had laid upon me the task of reading a paper before the meeting on the relative position of the Home and Jewish Missions. Thankful for the interest thus manifested in our work, I accepted the invitation, and had the privilege of showing, at the meeting, how closely connected the two Missions were, and how greatly they might assist each other in their progress and development. The present position of the Jewish inhabitants, "sown" among the Christians, their intellectual intercourse, their influence upon each other for good or evil, in speech, in writing, in predilections, likes and dislikes, in social and political questions, gave me occasion to show how much interested the friends of the Inner Mission ought to be in the progress of Jewish evangelisation, and how, on the other hand, we Jewish Missionaries must desire and help forward, whenever they can, the Home Mission work. Several missionary brethren were present, and ably supported my endeavours to put forth the claims of God's ancient people upon true and lasting Christian sympathy. Let us hope that our work will gain substantially in every way from thus having secured the prayers and sympathies of evangelical men of all ranks; and may it incite us to gratitude that, gradually, the Evangelical Church on the Continent, in its living members, is awakening to a sense of duty with regard to Israel. Much good result may be expected from this fact, under the Lord's blessing. An interesting feature connected with this meeting, though accidental, deserves mentioning. At the close of the meeting, as we left the place where it had been held, a number of Jews, who were met with in the streets immediately adjoining, and at the railway-station, had the Gospel preached to them by the missionary brethren, the discussion being good-tempered, but warm, and gaining the assent of some of the Jews, to whom, on this occasion, tracts were also given. A minister (who listened to one of these discussions) subsequently told me that he was greatly struck by the mode of proceeding with the Jews, and that he had learned something which he would make available in his own dealings with souls in his congregation. "My heart leaped within me," he added, "when I heard one Jewess say, with reference to some remarks the Missionary had made: 'Yes, he is quite right; my father used always to say the

same thing.' Truly," the minister added, "there is still hope in store for Israel." Aside of this work, several journeys have occupied the time pretty fully, and I was glad to find that the report of what had happened at our Bruchsal meeting, both within and without the meeting, had become known abroad among Jews and Christians, giving rise to remarks and discussions. The Christians, i. e., those who truly love the Saviour, were greatly pleased and encouraged. The Jews objected; but, on being reasoned with, could not but admit the force of many of the arguments adduced. It is a great step gained to make a man justly and correctly estimate his position in the eye of God, and by the light of His Word. Our Jewish brethren need that greatly, being much given to delusions on this point. Probing the illness to its core is the best way for the right application of the fitting remedy. The Jew, as well as the Gentile, must learn that, as a sinner, he deserves condemnation, and that from that condemnation there is but one Deliverer and deliverance, and that is the Lord Jesus Christ. *Nothing else* and *no one else* will bring about the desired result. In this way many arguments were propounded in these different journeys. Let us not grow weary from the fact that the truth is resisted, objected to, put aside. This being the case is an evidence that it (the truth) is of God, and that it cuts deeply, wounding, in order to heal. I, for my part, should tremble if the Cross that I preached to the Jew were not an offence to him, or a stumbling-block; I should fear that there was something amiss in my words, or in the way of putting them. But how cheering when, through grace, in a Jew that offence has given way to a Paul-like mind, content to rejoice in and know nothing but the Cross of Christ! Thanks be to God who gives us such victories in the midst of our labours and sometimes despondings!

I am expecting my venerable friend, Heman, from Basle, to enter with him upon a missionary tour, as we usually do in the summer. It is always a time of refreshing for me to accompany this experienced and tried Christian Israelite to bear testimony to the Jews on behalf of Jesus. Accompany us with your prayers!

IV.

From Mr. JAFFE, Nuremberg:—

My last missionary tour forms a striking contrast to the preceding one. Whereas, on the former, a happy and joyous welcome was everywhere accorded me, I had, on the latter, to contend with a stubborn resistance with rank scepticism and ignorant bigotry; but it often happens that the stoutest opposition is, by a kind Providence, overruled for the spread of divine truth; and so it was in this case. One very fanatical Jew, in the town of K—, gave me a great deal to do, and would, for aught I know, have gone to still greater length, had not his mad conduct opened the eyes of the other Jews to his folly, who not only condemned his conduct, but lent a willing ear to all I had to tell them of the love of God. The teacher, a middle-aged man, very intelligent, and of a very refined mind, had two lengthened interviews with me. He delighted me with the profound biblical knowledge he displayed, and I was surprised at his deep acquaintance with the New Testament. But he did not rest content with merely knowing these things; *he made it, as he told me, the object of his life to dive deeper and deeper into the*

fountain of truth, and he said, should God be pleased that Christianity is a divinely authorised system, he will, at any and every peril, yield his heart to it. This he uttered with so much feeling and sincerity that I doubt not that he will carry out his noble resolve. The influence such a teacher exerts over the minds of the youths committed to his charge cannot be too highly estimated. He told me, that in the religious instruction he makes a point of instilling into the minds of his children the highest thoughts of God, His character and moral government, and thus supplies them with a safe-guard against falling into that forgetfulness of God, and their obligations to him, which, alas! characterises so many of his nation. I encouraged and stimulated him, as much as I was able, in his determination, and having supplied him with a copy of "The Philosophy of the Plan of Salvation," and several other suitable tracts, I parted from him in the most cordial manner. In another family, before whose house the scene which the Jew above-named caused, I was most courteously received, and most nobly entertained. For full three hours I had the privilege of speaking to anxious and most attentive hearers, and was often interrupted with exclamations of approval of the sacred truths I uttered. One of the daughters especially seemed deeply affected, and appeared as though the truth had come home powerfully to her own heart. They purchased a Bible and Testament, and I supplied them besides with some useful tracts, which were most gratefully received. I parted from this family with feelings of great regret, but trust that, in God's Providence, I may again be led that way.

In —, with its 270 Jews, I found the majority characterised by that levity, and indifference to all religion, which, alas! is so frequently met with in larger communities, and when this is the case, when every sense of religious obligation is obliterated from the mind, how hard and difficult is it to bring the truth to bear! And yet, is not God's word "a two-edged sword," and does it not possess an omnipotent power to break and subdue the most stubborn heart? I have, within my twenty-three years of missionary experience, seen more than one derider of God's authority tremble before his truth; and that truth has, as yet, lost none of its omnipotency. Even here I succeeded in gaining the attention of many to the claims of our holy religion, and was more than once gratified in witnessing the change of tone and feeling many an one assumed whilst listening to my message of mercy. On two especially, who came to me two evenings in succession, the truth seemed to have wrought most effectually; for, from the confession of their own sinfulness, and longing for light and information, I had no doubt that the arrow of God's word had penetrated their soul, and roused them to serious and solemn inquiry. I instructed and prayed with them, and supplying each with a copy of the New Testament, I parted with them under the promise of seeing them again. The teacher, a very kindly-disposed man, readily entered into conversation with me, assented to many observations I made, but would not, or could not, see in Christ the promised and heaven-appointed Deliverer; and yet, he was unable satisfactorily to account for the many passages with which the Sacred Book abounds, which represent Him in that character. He objected to the mystery of the doctrine; and yet, he got into inextricable difficulties by endeavouring to explain everything by the mere natural reason. He was, in the end, forced to confess that a revelation which emanates from the Deity must, to some degree, partake of the nature of that Deity; that is, be incomprehensible by our natural reason, though otherwise plainly revealed; and to this order also belong the doctrines of the atonement and the incarnation of the Son of God. A New

Testament and a copy of the "Old Paths" were very thankfully accepted, and we parted in the most cordial manner from each other.

The families I visited were, with a few exceptions, very polite, and gladly suffered me to speak to them of the great love God has towards a degenerate and wicked world. To some, on account of their great ignorance of religion in general, all I said on this subject appeared as an idle tale; but let me say for them, that they were not given to any offensive and impertinent remarks, but listened attentively and becomingly.

In G—— I found only about fifty Jewish families, who were, generally speaking, strictly orthodox; but in one or two cases their orthodoxy consisted merely in a kind of blind fanaticism. In one of these families I had the misfortune to be turned out of doors, and in such an unmannerly way that my coat came off all the worse for it; but the rough conduct I experienced in this family was again richly compensated in others, where full liberty of speech was accorded me. In one family I had to stay to supper, and to remain till a late hour, when I was dismissed with feelings of the liveliest gratitude for the truths they were permitted to hear. A New Testament was purchased as a remembrance of me. The teacher, a man of venerable appearance, and thoroughly acquainted with the Old Testament, had a long and interesting conversation with me, though he seemed to think that no argument I could offer would be able to move him from his present religious belief, and if there are some things in the sacred writings which are difficult to explain, then God did not intend them to be known. He was, however, courteous enough to listen most patiently and attentively to what I said on that point; and it seemed to me that, when I had finished speaking, he did not feel any longer that confidence in his own convictions which he had at first expressed. He thankfully accepted a "Old Paths," and some other suitable tracts, and we parted in the most friendly manner.

In B——, a small place, with only eighteen Jewish families, I had the joy of finding our dear brother, Mr. E——, of B——, snugly settled down with his family. He chose this place for his future residence on account of the small number of Jews it contained, and more especially for the mercantile advantages it seemed to offer. Before I left home, he put himself into communication with me, telling me the reason why he chose this place above all others for his future home; and then went on to say that, as God has so wonderfully paved his way before him, and removed every hindrance out of the way of his publicly acknowledging the love he bore towards the Saviour, he entreated me to come now, and administer to him the sacred ordinance of baptism. Knowing what a "great fight of affliction" our brother has had to endure for Christ's sake, how deep and ardent his love for Him is, and how anxiously he has been wishing, for these last two or three years, to be numbered with the people of God, I at last acceded to his desire, and baptised him in the presence of many witnesses. He confessed a good confession, and left the scene where he avowed eternal fidelity to his Lord and Master the very happiest of men. His wife, though fully reconciled to him, was not present, neither were any of his children, which omission I could freely pardon; but, instead of these, there were two Jews present, who were mute spectators of the whole, and, judging from their conduct afterwards, they seemed to have taken with them very salutary impressions. Though we endeavoured to give as little publicity to the matter as possible, it became soon enough known in *the little community*, and roused no small excitement; but, so far from cherishing

hostile or revengeful feelings either towards me or my brother, the Jews of the town had the good sense to view the whole in the proper light, by maintaining that every one had a right to act according to his convictions.

HOME.

V.

From Mr. COHEN :—

Some ten months ago, I met five Jews and a Jewess in a Jewish lodging-house which I am in the habit of visiting. Among them was a young man whose appearance was so respectable, and his manner so respectful, that I felt much drawn to him; but I had not spoken to him six words before I discovered that he was an infidel! He said, "I am a thorough German philosopher; I believe in nothing—neither a God nor a devil." I cannot tell you how sorry I felt for the young man when hearing these words. I tried, with tears in my eyes, to show him the error of his way; but all appeared to be useless. He told me that he received his present belief from a student for the ministry. Before I left him, however, I succeeded in persuading him to accept a New Testament, and, in doing so, he said, "I should not have taken it from any other person, and I promise you to read it carefully." I thanked him, and told him that I should pray for him to that God in whom he did not believe, to show him the right way. Since that, I have neither heard nor seen anything of him until yesterday, when he called upon me, and I cannot describe with what joy of heart I listened to him, while he told me he now prayed to God to write upon his soul the truths contained in the Bible, and he said, "I believe in Jesus; He is my Saviour!" I have seen him several times since, and I believe him to be sincere.

I have lately had much intercourse with a Russian Jew. He is a highly respectable and well-educated man. He showed me a Hebrew New Testament, which he had bought for fourpence from another Jew, who had received it from me, and which he carries constantly in his pocket. He said, "Your mission is a noble one. I know many Jews whom you have induced to read the Bible, which they so much neglected." He pointed out to me many passages in the New Testament which struck him as most sublime, and he committed them to memory. Yesterday, he told me that "he thought, if Christ had manifested Himself simply as the Messiah, without claiming for himself a Divine Nature, instead of twelve poor fishermen, perhaps the whole Jewish nation would have received Him. I proved to him, from the Old Testament Scriptures, that the Messiah was to be God and Man, and explained to him how indispensable it was that the Saviour of the world should be sinless Himself, and that He should be able to say, "I have power to lay down my life, and I have power to take it again." I was glad to find that my statement made a favourable impression on his wife and sister, the former of whom is a very pious and strict Jewess.

Some time ago, two Jews, whose minds were not satisfied with modern Judaism, called on me to know what I had to say. I lent a Bible to each of them, and told them to read the Old Testament, and then I induced them to read the New. They found that both agree. Last Friday, one of them, after having told me what he had read that morning, said, "In the Old Testament Scripture, the Messiah is promised, and all His attributes described; in the New I see that all was accomplished in Jesus of Nazareth."

VI.

A Missionary in London writes :

There are days that I am visited by Jews who are sincere inquirers into the truth of Christianity. I am looked upon by some respectable Jewish families as their friend ; but let it not be supposed that these Jewish families belong to the so-called *enlightened Jews*. On the contrary they belong—one family in particular—to the most rigid sect of the Pharisees. One Saturday, last month, after the morning service of the synagogue was concluded, the head of one of these families called upon me, as he usually does on the Sabbath, and brought a long string of difficulties which he thought he had found while reading the New Testament that I gave him a few months ago. When I had answered them as well as the Lord enabled me to do, and to his satisfaction, he begged me to favour him with a visit in the evening. I did so, and I must confess that I was greatly moved when, on entering the room, I saw husband and wife, and a near female relative, sitting around a table with a large Hebrew Bible upon it. The New Testament was opened, and we read several chapters from the Gospel, and from the Epistle to the Hebrews. The doctrine of our Lord's incarnation, His atonement, resurrection, and ascension, were fully discussed, and in a most Christian-like spirit. Oh, what attention was paid to every word I said ! What a struggle between darkness and light, belief and unbelief, was expressed in the face of this interesting man ! I could hardly suppress a heartfelt wish that our Christian friends of the Society were present to see the glorious work in which we were engaged. Then would they have felt themselves compelled to pray more earnestly for the captive daughter of Zion. I did not leave until late in the evening, and I had some trouble to prevent my friend from accompanying me home. Mr. M., a Jewish teacher, called. On asking him how it was that he had not visited me lately (I had not seen him for about six months, before which time he used to call very frequently), he told me that he had been seriously ill for a long time, and that during his illness he had experienced much of the Redeemer's love towards him. He said he was fully determined no longer to resist the Holy Spirit, and that he therefore anxiously wished to embrace the Christian faith, and publicly to join the Church of Christ by baptism. I spoke to him for a considerable time, very seriously, about the importance of the step he wished to take, explaining to him the blessings that would attend it if his motives were pure, and how dangerous a proceeding it was if the contrary were the case. I found him, as on former occasions, a plain, straightforward man, but I fear he has more knowledge of Christianity in his head than of the blessed effects of it on his heart. I exhorted him to pray fervently, and recommended him to the care and keeping of the Saviour.

From my humble sphere of labour, generally, I can see that there is a shaking among the dry bones. May the Spirit of life enter into them !

VII.

From another we have the following :—

Some of the attempts I endeavoured to make to set the Gospel before my *brethren* were repelled with unkindness. Many, however, gave a willing ear.

One Jew, about thirty-five years of age, who, according to his own statement, had to spend six out of the twelve months at the German Hospital, owing to his being afflicted with a constitutional and painful disorder, upon my seeking to engage him in religious conversation, replied, that I might spare my efforts, for he was determined to die, as he was born, a Jew. When I sought to show him that a descendant of Abraham does not, in becoming a Christian, renounce his claims as belonging to the progeny of that ancestor, he sharply replied, that he would have none of (what he designated) our "missionary tricks." I persevered, however, in my pleadings with him, and he soon became more tractable. In the course of conversation, it came out that he was not at all scrupulous in breaking many of those laws, which, according to the Mosaic dispensation, were made binding upon the Jewish race. I showed him the inconsistency of his vehement assertion, that "he would die, as he was born, a Jew." To this he replied, that by continuing a Jew, he simply meant that he would not become a renegade from the faith of his fathers. I pointed out to him that, by his own confession, of breaking the laws of Moses, he was really charging himself with apostasy from his ancestral faith. I proceeded to speak very solemnly to him about the eternal future which was before him, remarking, that the state of his health was such as ought to awaken in him the apprehension lest he should very soon, and that unexpectedly, be translated from life into death, and begged him seriously to consider whether, before the throne of God's judgment, having to answer for his frequent and willing violations of Jehovah's holy laws, his preposterous plea of being a lineal descendant of Abraham was likely to avail him. I now endeavoured to show him the great necessity we were all under of seeking refuge in the Atonement prepared by God Himself for our sins, and quoted to him such Scriptures as I deemed most explicit and convincing upon this subject. I cannot tell with certainty how he received my words; but as he ceased gainsayings, and listened towards the end with respectful and solemn silence to all that I said, I am encouraged to hope that I did not preach the Gospel in vain to this bodily and spiritually sick son of Abraham.

The following case is more satisfactory: Mr. U——, who has been well known to me for a long while, called upon me the other day. "I have been expecting to see you at my house scores of times," he said, "but all in vain. Why don't you call?" "My dear Mr. U——," I answered, "you are well aware that I am a Missionary, and although I am exceedingly pleased to pay you an occasional visit in my private capacity, I could not do so repeatedly unless I were permitted freely and often to converse about the unsearchable riches of Christ, whom you need as your Saviour from your sins; but finding you so overhead and ears in business, and indisposed to listen when I spoke about that one thing needful, I therefore ceased calling." "My dear sir," U—— replied; "I am glad that you have thus spoken out frankly, and let me assure you that your former serious conversations with me have not passed away unheeded. The fact is, I have had a great many inward conflicts in regard to religious matters, and I am now convinced that Jesus is our Saviour. I trust in Him; and when, last year, the cholera was out in our street, and I was exceedingly afraid lest I might be taken next, I took up the Bible, as my wife could testify, and found great support in it." "Why, then, do you not submit to baptism? You have perhaps occasionally some doubts concerning the claims of Christ; if so, pray tell me the nature of them, and I hope

to be helpful to you in the matter." "No, sir," he answered; "there was a time when I had my doubts, but I am thankful to say that I have overcome them all. My chief difficulty is, that although, thank God, I am very prosperous, and employ a good many hands, I have a great many business trials to put up with, and at times I give way to bad temper, and on that account I do not think myself worthy yet to be called a follower of the Lamb." I tried to persuade him to lay these conflicts with the flesh before the Lord, and ask of Him grace to help him in times of need, and not to be discouraged, but to keep on warring against all his besetting sins; and I urged him to take comfort in God's own promise, which cannot fail, viz.: "The bruised reed he shall not break, the smoking flax he shall not quench, until he shall bring forth judgment to victory." I also advised him to establish family prayer, which he promised to do, and he also agreed regularly to attend a place of worship. He next pressed me to call upon him shortly, and to have further conversations with him about the Saviour, which, as you may well imagine, I shall not neglect doing. I indeed believe Mr. U—— to be a Christian, and his very timidity, his hesitation and fear, on account of his felt unworthiness, to make his public confession of Jesus at once, only confirm me in my favourable view of him, as these feelings show that meek and humble disposition which is inseparable from true faith in Christ. May the Lord, our Saviour, bless this earnest and sincere young Jew, and help him in his spiritual conflicts against self! and may we soon see him coming forward to avow Christ before men, to the glory of God, and the encouragement of the friends of Jewish Missions!

VIII.

ANOTHER reports:—

Last week, whilst I was at our office, a young man called and wished to speak to someone in the German language, as he had been only a few weeks in England, and, consequently, was not able to converse in the English language. When I asked what he desired, he expressed a wish to have an opportunity of speaking to me on the subject of religion. I then appointed a day when he might see me at my house. On the day fixed he came, and I elicited from him, that for nearly ten years he had entertained the sincere desire of embracing Christianity. When a youth, attending Christian schools, he had heard of the story of the Cross, and was, in some measure, attached to it; but when he grew up, the world had choked the good seed. It, however, happened, whilst he was studying at the Jewish College, with a view to the office of a Jewish teacher, he was one day walking in some secluded place and quite unexpectedly met a Missionary, who talked to him about Christianity, and gave him several tracts. He does not know the name of this messenger of peace, but the message he delivered was not lost. Though the young man had completed his course of study, and had been active as a Jewish teacher, the message of the Cross he had heard stirred his conscience, prompted him to read the New Testament, till he gained the conviction that Christ and Christianity were true, and must be accepted as the only saving remedy for his ruined nature. He gave up his appointment as a Jewish teacher, and came over to England with the firm intention, by God's help, to publicly embrace Christ.

From what I have seen of the young man, I believe him to be a thoroughly sincere and earnest inquirer, and as I am not in a position to take up any such inquirers, I recommended him to Dr. Schwartz for admission into his Home. This case most forcibly reminded me of that passage of Scripture, where it is said: "Cast thy bread on the waters, and thou shalt find it after many days;" and again, "Paul planted, and Apollos watered, but God gave the increase."

IX.

Mr. STERNBERG, who at present has the charge of the Bible Stand in the Crystal Palace, says:—

Almost every Israelite who receives a book enters freely into conversation, either of his own accord, or through a few remarks which I may make in handing him the gift. Jews belonging to different countries all come to the same compartment, so that, on special days, the New Testament has been put into the hands of Jews who represented no less than eight different countries.

Two brethren having obtained each a portion of the New Testament, one began to curse the book which perverts the Jews. "Stop," said the other; "do not be so angry with the book; the Christians say it makes them better, and a book that can make better Christians cannot pervert the Jews; because, if it pervert the Jews, it would pervert the Christians too, and make them very unkind to us Jews. But since the Christians treat us with such respect and kindness because they read this book, it cannot be a perverting one. Here, take it with you." Thus the more enlightened brother proved a missionary and an advocate of the Christian book.

A Jewish youth, who had received a portion of the New Testament, came back to the Stand, and dropped a small contribution into the box toward the free distribution of the Word of God. Several hundred Hebrew children have recently been treated by Lady Rothschild with a day in the Palace, and, to the credit of the Hebrew teachers, it must be said that they have given to the children committed to their charge a good Hebrew education; that is, as far as it could be effected in that class of children. It was surprising how the spirit of controversy showed itself in some of these children. When I spoke to them about Christ being the Messiah, one little fellow exclaimed, "No; He is the *Toluh* (hanged one); He was a false prophet; give me a Hebrew Bible, and I will show it you." I handed to him the Hebrew Bible, and he opened it, in the most expert manner, at the 13th chapter of Deuteronomy, and read to me, very fluently, to the 6th verse, ending, "And that Prophet, as that dreamer, shall be put to death, because he has spoken to turn you away from the Lord your God," &c. A number of boys belonging to the same Hebrew school soon congregated, and I gave them a part of the New Testament—distributing eighty copies. Even on the Continent, the work at the Crystal Palace is telling wonderfully. I met some Jews in Germany, who received the Scriptures from the Bible Stand, and had been led often to converse on the subject of Christianity. During a period of nine weeks, about 500 Jews visited the Bible Stand at the Palace, including boys, and about 400 were furnished with portions of the New Testament, small text-books, or Scripture cards.

MEETINGS OF ASSOCIATIONS, &c.

DATE.	TOWN—AND WHERE SERVICE WAS HELD.	DESCRIPTION OF SERVICE.	DEPUTATION.	CHAIRMAN AND SPEAKERS.	COLLECTIONS.
July 23	Windsor—Wes. Ch. ..	Lecture	Mr. Dncat	Rev. P. Samuel ..	1 8 6
" 28	Guildford—Ind. Ch. ..	Sermons	Mr. Sternberg	"	9 10 4
" "	Portrush—Presb. Ch. ..	"	Rev. Dr. Weir	"	3 12 0
" 29	Coleraine—Town Hall ..	Address	"	Drs. Cowan and McAlidin; Revs. Fleming and Kydd..	1 5 6
" 30	Portstewart—Pres. Ch. ..	"	"	"	0 15 8
Aug. 4	Holywood—Presb. Ch. ..	Sermon	"	"	8 2 0
July 23	Wellington—Salem Ind. Ch. ..	Address	Rev. J. Wilkinson	"	"
" 26	Navenby—Wes. Sch. ..	"	"	"	"
" 28	" Wes. Ch. ..	Sermon	"	"	13 12 0
Aug. 4	Dalston—Wes. Ch. ..	"	"	"	7 12 4
" "	Islington—Liverpool-road Wes. Ch. ..	"	"	"	14 7 6
" 12	Hastings—Ind. Ch. ..	Address	"	Revs. Griffin and Porter ..	6 2 4
" 13	Folkestone—Cong. Ch. ..	"	"	Rev. E. Cornwall ..	5 0 0
" 14	Dover—Wes. Ch. ..	"	"	Mr. Fishman ..	2 5 0
" 15	Deal—Ind. Ch. ..	"	"	Rev. J. T. Bartram ..	2 5 0
" 16	Herne Bay—Ind. Sch. ..	"	"	Rev. T. Blandford ..	0 13 0
" 18	Tunbridge Wells—Cong. Ch. ..	Sermons	"	"	"
" 19	" Cong. Sch. ..	Address	"	Rev. Mr. Jones and Mr. Tolson ..	20 0 0
Aug. 14	Victoria Park—Cong. Ch. ..	"	Rev. L. Zucker	"	"
" 11	Gosport—Wes. Ch. ..	Sermon	Mr. Sternberg	"	"
" "	" Ind. Ch. ..	Address	"	"	"
" "	" ..	Sermon	"	"	"
" "	" ..	Address	"	"	6 6 8
" 18	Southampton—	Sermons	"	"	"
" 19	" ..	Address	"	"	Not reported.

CONTRIBUTIONS IN AID OF THE SOCIETY,

From July 20th, 1867, to August 24th, 1867.

SUBSCRIPTIONS & DONATIONS.		£ s. d.		£ s. d.	
A Thankoffering	£ 10 0 0	Deal, Coll.	2 5 6	Portrush, Coll.	4 4 6
Atter, Mrs., Coll. by	0 4 6	Edmonton Ind. Ch., Offs.	0 6 6	" " Rev. J. Simpson ..	3 10 0
F. F.	2 0 0	Epsom	1 10 6	Portstewart, Coll.	0 3 0
L. I.	0 2 0	Folkestone, Coll.	4 10 0	Regent's Park College ..	4 5 0
ASSOCIATIONS, COLLECTIONS, &c.		Gosport, Coll.	5 17 3	Tunbridge Wells, Coll.	19 12 0
[In giving the amount of collections in this List, the nett sum is stated, local expenses being deducted.]		" — Tillson, Esq.	0 10 0	" " T. Abbey, Esq., Staines ..	1 1 8
Birkenhead ..	5 11 6	Guildford, Coll.	9 10 6	Wellington, a Friend ..	1 10 0
Bracknell, Coll. by Miss Mercer ..	4 0 0	Hastings, Coll.	6 2 4	" " 4 Young Men ..	1 6 0
Camberwell Green Chapel ..	1 10 6	" " Don. at the Meeting, by Mrs. Olney ..	5 0 0	Windsor, Coll.	1 6 6
Cockermouth ..	3 7 6	Herne Bay, Coll.	0 12 0	SUNDAY SCHOOLS.	
Coleraine, Coll.	0 18 0	Higgate Ind. Ch., Offs.	1 13 1	Gateshead Wesin. S.S., High Level Rd.	0 6 8
" " F. W., Offs.	7 18 4	Holywood, Coll.	8 2 0	FEMALE MISSIONS.	
" " Mrs. Chip- ..	1 4 11	Hull	9 18 6	Camberwell Green Chapel ..	2 0 0
perton ..	0 8 0	Islington, Liverpool Rd. Ch., Coll.	14 7 6		
" " Mrs. Peters ..	0 8 0	Loughborough ..	3 11 7		
		Navenby, Coll.	11 7 5		
		Newark ..	6 13 6		

Error in Report.

Wellington, Somerset, amount of Collection should be £3 17s. 3½d.

Notices.

THE Monthly Meeting, for prayer and conference, will be held in the Office of the Society, 96, Great Russell Street, on Wednesday evening, Sept. 18, at 7 o'clock.

SUBSCRIPTIONS and Donations received at the same Office (for the present), by Rev. John Gill, Association Secretary; Post Office Orders to be made payable at the Office, High Holborn, or at Great Russell Street.

[REGISTERED FOR TRANSMISSION ABROAD.]

The Jewish Herald.

UNDER THE
SUPERINTENDENCE OF THE
BRITISH SOCIETY



FOR THE
PROPAGATION OF THE GOSPEL
AMONG THE JEWS

PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL.—*Jer. xxxi. 7*

OFFICE—96, GREAT RUSSELL STREET, BLOOMSBURY SQUARE.

No. 262.]

OCTOBER 1, 1867.

[Price 1d.]

Missionary Correspondence.

ONE topic has occupied a large portion of the letters that have reached us from our Missionary brethren, during the last few weeks. Every heart is full of affection for the memory of the dear friend whose earthly course has been finished in heavenly rest and reward. Mr. YONGE had so endeared himself to every agent of this Society, that his removal is felt as a family sorrow, and each one pours out his grief as for the loss of a parent or a beloved brother. All the Missionaries, from the oldest on the roll to the youngest, speak alike, and it is striking to observe how close and real the friendship was that had been established with every one of them. It was a true fellowship of soul in Christ, and in Christ's cause, and while bearing witness to the rare piety of one who was chief in maintaining it, it is a precious proof of the reality and the power of Christian love. Oh! that this divine principle may still inspire all those who put their hands to the same sacred work!

LEGHORN.

The account given by Dr. PHILIP of the calamity which has befallen the city of Leghorn cannot but call forth deep commiseration, and it is hoped that his appeal for help on behalf of the sufferers around him will be promptly and generously responded to. The Society has no funds for temporal relief, but gladly administers special donations for that object. In a letter dated September 7th, the doctor observes:—

I have very little of interest and less of pleasure to communicate this month. I have already expressed my deep sorrow and Christian sympathy on account of the great loss of our so-much-valued and beloved secretary, and I have no doubt that all the Society's agents will feel the same, and express the same grief in their

communications. Since I wrote to you last, the cholera has much increased here, and though the number of cases has not been more, at the highest, than forty-three a day, yet the deaths are fifty per cent., which is more than in any epidemic I have known. Neglect, perhaps, is one reason, and fear the other. There is a panic among the inhabitants here, and a great number of the population, and all the strangers that were here for the bathing season, have left for other places. I give my service wheresoever it is required, but there are no less than eighty medical men resident here, and ten of them are appointed to visit the poor. The Jews have not suffered much hitherto—five only of them have died. Besides this epidemic, the heat here has been, and is still, very great, and many have suffered, and suffer still, from it. I felt the need of going for a change to the country, but under the circumstances here I resolved to remain. Though regular work is suspended, I have many an opportunity to speak to the hopeless and despairing, and to point out Jesus as the great and surest physician. I feel that my presence encourages many, and even some panic-struck feel relieved when they see me; and several have requested me to come and see them three times a day. Most of these are Jews. The misery now here is very great. All commerce and work is suspended, and many are here who have nothing whatever to live upon. The relief which is given is insignificant in comparison with the want. I have done what I could do from my private means, but I am sorry I cannot do more. If your Society could allow me a small sum for temporary relief it would be a great boon, and I would be glad to receive any donations from friends for the poor Jews here, and the starving people around us. In my family we have had our share. One of my little girls had an attack of cholera: fortunately I was at hand to arrest the virus before it had taken its full grasp. To-day one of our servants is laid up. However, I have reason to thank God for His kindness and preservation, and that I have been useful in several cases. Excuse the brevity of this letter under our trying circumstances.

PARIS.

From Mr. Lowitz:—

I am thankful to say that I have been permitted to continue my efforts among the Jews and others at the Bible Kiosque in the Exhibition during the past month, as heretofore. I have daily had Jews, as well as Arabs and Turks, coming up to my window to receive Gospels in their respective languages, and I have had most interesting conversations on religion with most of them, pointing out to them the superiority of Christianity over Judaism and Mahomedanism. Some were willing to have their prejudices cleared away, others their errors rectified, but all were ready to get a book which they promised to read, and not one of them left me without carrying with him a Gospel in his pocket, and some words of Gospel truth in his mind. I have given away during the past month—Hebrew Gospels and Epistles, 872; Arabic Gospels, 315; Turkish, 85. I have likewise given 18 Hebrew Testaments to Jews who paid for them in the way of contribution towards the work in which I am engaged. Some of the Arabs, too, got supplied with Arabic New Testaments from the British and Foreign Bible Society through my recommendation. I was glad to see some of those Jews and Mahomedans, who obtained these precious little volumes coming again to my stand, and readily *conversing with me* about the things they contain, so that my window is often

besieged by people of various nations to whom I have to declare the whole counsel of God in their various languages. Surely there was never before such a good opportunity for a Missionary to work for Christ. Amongst some instances of particular interest, I may mention that of a young man, a Jew, and a native of Vienna, who, after having read the Gospel and received from me some explanation of the prophecies respecting the Messiah, desired to be baptised in the name of Christ. I urged upon him the necessity of regular Christian instruction, and a thorough preparation for that religious ceremony, and recommended him to the Society's Missionary here. As for the young Jew I have sent to Dr. Schwartz's "Home," I am glad to hear that he continues his inquiry into Christianity steadily. I must, God willing, give you a statement of the way in which he was brought to Christ in some future letter, or as soon as I know of his having been baptised, which I think will take place ere long.

Some other instances of good result have come under my notice of late, but eternity will reveal what good will have followed from the distribution of Gospels amongst Jews and Mahomedans, and the word spoken to them about the salvation of their souls through faith in the Saviour. I may mention the case of a respectable Frenchman, a Roman Catholic, who came up one day to my window, with his wife, a Jewess, to receive portions of Scripture. I spoke to her in particular of the importance of becoming a Christian. A short time after that the husband returned, accompanied by another man, to whom he pointed out the spot where his wife had got the little books, and telling me how much she had benefited by my exhortations, he requested me to come to his house, with a view to instruct her in Christian doctrines, and encouraged the other man to take books, and to read them. They both left me their addresses, and I promised to see them; but I am sorry to say that I am so tied down to the kiosque of the Bible-stand, that I have not as yet been able to fulfil my promise. Another Jewess, the mother-in-law of a very celebrated scholar recently deceased, one day came and asked me explanations about the contents of the books I had given to her before. She said, "I have read your books, but do not understand them;" adding that she had often asked her late son-in-law whether he thought that Jesus was the true Messiah, but that he never gave her a satisfactory answer; but now she was getting very old, and was determined to know the truth. Then she wished me to tell her what I did to believe in Christianity, &c. I told her that I took God at His word, in believing that He had sent the Messiah to die for sin, and through His merits to justify sinners, such as I and others, who embrace His doctrine and follow His precepts. In short, I pointed out to her passages to prove that Jesus Christ is "the Way, the Truth, and the Life," urging upon her to seek Him in the same manner as had been done by Moses, David, and Isaiah (Exod. xxxiii. 13; Ps. cxliii. 8; Isa. xxx. 21). The good old lady thanked me for it, and left the stand quite satisfied. May the Holy Spirit take the things of Christ, and show them to her more fully! One day an Arab, who is employed in the Exhibition, and who before received books from me, asked me where he could be taught the Christian religion, and how much he would have to pay for being instructed. I gladly offered to teach him gratuitously, and he has since continued to come for instruction as often as his duties would permit him: the poor man can neither read nor reason, but is willing to listen to the truth, and is interested in it. May God help him to decide for it!

IBRAILA.

From Mr. GELLERT :—

I have just returned from the Missionary tour alluded to in my last. I visited three places, the Jewish population of which amounts to about five hundred families, in general, fine, healthy, and well-to-do-looking people. All these towns are situated to the west, or rather south-west of Ibraila, near the Carpathian mountains, the natural division between Wallachia and the picturesque province of Transylvania. Various circumstances of a peculiar nature, but chiefly the generally low state of religion amongst the Jews, induced me to address congregations rather than single individuals, though with some timidity at first; but the result, which I firmly believe to be a blessed one, encourages me to continue doing so.

The first place I stayed in has a Jewish population of about sixty families, a few of whom are in possession of large fortunes; the others, on the average, in moderate circumstances; and a very fine-looking synagogue. On Friday, the day of my arrival, I could not succeed in engaging any one in the interest of my heavenly message. On the following day I visited their place of worship, which never fails deeply to impress me, recalling to memory the manifold scenes of bygone days, when Christ was the unknown God to me, as to the Athenians of old; but also forcibly reminding me that He is still so to my brethren around me, wrapped up in their Oriental garb, the shochar performing the functions of the precentor, chanting and reciting the prayers, as well as two sections of the holy rolls, seven persons being called out successively to attend to the altar. Curious and irregular as their devotions might have appeared to any Gentile, as everything there was performed in the very old Jewish style, yet it was agreeable to a Jewish ear.

The synagogue was very thinly attended, as the market-day, on which the most profitable business in retail buying and selling is done, has for some time past been held on the Jewish sabbath-day, by an order of the municipal authorities. This new decision, some of them related to me, was owing to the vindictive feelings of an influential member of the municipal council, who, while travelling in Moldavia, once put up in an inn kept by a strict Jewess, who was in the habit of keeping separate crockery for Jews and Christians; her servant, a Wallachian woman, not being very attentive to this odd distinction, served this very high personage with plates not intended for his use, though soon after becoming aware of the egregious blunder she had committed, she removed them in a somewhat unpolite manner, while he was in the very act of using them.

Upon leaving the synagogue the Lord enabled me to engage two of my brethren to listen to me. We went to a restaurant kept by a Jew, and had hardly taken our seats, when another respectable-looking man sat down at a table near ours; all of them listened attentively, or made some observations with truly child-like simplicity, when the unsearchable riches of Christ were unfolded to them. After having spoken at some length of the dying love of Jesus for all the human race, but especially for his countrymen, whom He called His own, and for whom He prayed in his very last moments, I said, "Where, my brethren, are your objections and doubts as to the veracity of the claims to the Messiahship by this

Holy One, who could appeal to His most bitter enemies, surrounded by a multitude not better than ravenous wolves—'Which of you convinceth me of sin? and if I say the truth, why do ye not believe me?' " The third person I have alluded to, sitting near us, who greatly assisted me in explaining what I said to the others in the Judaic-German dialect, and often added only a few words indeed, but much to the point in favour of our holy cause, exclaimed, "Yea, multitudes indeed, but instigated by the Pharisees, who, like the Rabbies of our time, are the only cause why Jesus is not acknowledged as our Redeemer." The other two said that they deeply regretted not being sufficiently acquainted with Christianity to be able to tell their Wallachian neighbours of Jesus' simple religion, and His love for them, being sure that an immediate change would take place in the conduct of the Wallachians towards them. They all seemed, judging from appearance and expressions, to be convinced of the truths of the Gospel, which it was evident had already been preached to them by some other servant of the Lord; they then requested me to come there in the evening again, when many of their brethren would be able to attend.

I had not long sat down at one of the tables outside the coffee-house, when the Jews began to flock around me, and gradually increased to a large number, amounting to more than fifty, I should think. The points in question were soon entered upon by two of the chief spokesmen, with passionate expressions and evident animosity. And thus, while reminding my opponents that it was neither just nor reasonable to manifest such a disposition towards one who sincerely desired their happiness in this world, as well as in the world to come, and telling them if they ascribed my endeavours to profane motives, only to think for a little while of those good and godly English Christians who sent me to them, when even the shadow of any material interest must disappear, I entirely relied upon the promises of my Good Shepherd, whose cause I was pleading, to protect me—the dark countenances of many around me not being very pleasant to look upon—as well as to put in my mouth what I had to say in answer to the objections and questions which fell in showers from all sides, though I often could not distinguish by whom they were uttered.

I bless the Lord my God with all my heart for having rewarded my confidence in Him, and enabled me to refute all objections, and bring to silence those around me, by the very Scriptures which they believe in, or pretend to consider as Divine. Using, as I did, during the whole of my discourse, the most friendly terms, I had the satisfaction of seeing many a cloudy countenance amongst the elders and deacons next to me, clearing up and looking rather like friends than foes.

Though our discussion lasted from six till half-past ten o'clock, my hearers did not manifest any sign of becoming tired, but I myself could not, out of weariness, proceed any longer. When taking leave, I begged them to excuse me if I had in any way hurt their national feelings, as it is the nature of truth plainly told, sometimes to do, and I expressed the hope that they would not cherish any ill feelings against me. They all assured me of the contrary, except the chief spokesman, who, after he had stated his objections, leant his forehead on his hand in a meditative mood, and said not another word. I had four other debates during my stay in this town, though they were not so numerously attended as the first. That my earnest pleading for our holy cause has favourably impressed

their minds I do not doubt; but whether it has affected their consciences, and how far, I cannot tell. God alone knoweth the secrets of the heart. Yet I prayerfully hope that it has, and will do so still more, when the first excitement is over, and calm deliberation is brought to bear upon what they have heard.

I also came in contact with eighteen other individuals, four of whom most earnestly sought for interviews with me, and avowed their firm conviction of the truth I brought before them. I distributed 3 New Testaments and 25 tracts.

PHILLIPOPOLIS.

From Mr. NEUMANN :—We give thanks to God for the recovery of our esteemed brother from a severe illness, and rejoice that he has been enabled to resume his labours. Writing from Philipopolis, September 6, he says :—

Restored again to health by the grace of our Heavenly Father, I returned to town on the 26th ult., and entered on my duties the following day. For the present I give you a condensed statement as to the result of my first missionary tour in this part, as intended and mentioned in my last letter. The 16th ult. I started, in company with my respected friend, the Rev. Mr. Haskell, at seven o'clock in the morning, and crossed the vast plain for full nine hours, with umbrellas over us as a protection against the warm sun; taking up our abode for the short night's rest in a most uncomfortable, poor village khan. The next morning, at six o'clock we mounted again. At eight o'clock we entered the mountains of the Balkan—fertile and picturesque—and at noon we reached the town of Kallova, close to the foot of the high mountains, the place of my errand, with sixty Jewish families. After a short rest I directed my steps to the Jewish quarter. Meeting a young man in the street, I asked him where is your Kehal, or synagogue? Being Saturday, I was quite sure to find many Jews there. With wondering eyes he looked up to me as I, a Frank, addressed him in his own tongue, and inquired after the synagogue. Soon we were at the gate of the house in which the synagogue is built. All non-Mahomedan places of worship are surrounded and protected by strong high walls and heavy gates in Turkey. There were already a number of men waiting for the beginning of the evening prayer. Soon after the usual salutations and interrogations, the Chazan or precentor came, supplying at the same time the office of the Babbi. After two or three words with him, he invited me to enter, as he had to deliver a sermon, or rather a *midrash*, an exposition of the Scriptures, before prayers. I followed him up to the raised platform, or reading-desk, in the centre of the synagogue, which is a spacious and lofty hall, with many windows and benches running round the walls, where the people sit cross-legged in true oriental fashion. There is also a screened gallery for the women, but only a few of them were visible. The synagogue and the court were quite full. The worthy Chazan opened a big folio book, from which he read in Judeo-Spanish pretty fast, in a cross-legged posture like the others, an exposition of a part of the section read in the morning, Deut. iii. 24-40, I listened attentively, following him with my Hebrew pocket Bible in hand, verse after verse; but never before had I heard such an exposition of the Holy Word of God. It consisted chiefly of parables, legends, dialogues between God and Moses, and childish stories, each and all tending only to foster pride and self-righteousness; to shortcomings, sinfulness, the need of

repentance, not the least allusion. He cited also passages which had none but a fanciful reference—a mere play of words. The people listened but indifferently, and laughed when a parable, a story, or illustration was clever or striking. With the greatest emphasis he read the 6th verse of the 4th chapter: "Keep therefore and do them, for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, 'Surely this great nation is a wise and understanding people!'" and the exposition on it was in high and glowing terms of the wisdom of these wise and learned men. But I could not help sighing within me in the sentiment of the prophet Isaiah, xxix. 14: "How is the wisdom of their wise men perished, and the understanding of their prudent men hid!" After this followed the evening prayer at express-train speed, without the least devotion or thoughtfulness. Again, I could only with pain in my ears remember the words of the same prophet in the very same chapter: "These people draw near me with their mouth, and with their lips do honour me, and their fear toward me is taught by the precept of man." Leaving the synagogue I lingered in the court, quickly being surrounded by a circle of curious onlookers. One of them asked how I had been pleased with the sermon. I opened my Hebrew Bible, and read in a loud voice the first passage above cited, and enlarged upon it for twenty minutes. I undeceived them. They now heard quite different things, which did not nourish their national pride or wisdom, or self-righteousness, but rather tended to humble them, and lead them to the feeling of man's sinfulness, the need of repentance, of a sacrifice and a high priest. It was evident that they did not find much relish in such a discourse. One of the number interrogated me by asking, "Why did you not follow us in the prayer?" Again I opened my Bible and read also the passage next quoted in the hearing of them all, and commented on it for ten minutes more, closing with the words of our Lord: "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." I could only, however, observe more curiosity than serious attention. At last they inquired where and when I acquired their vernacular. I told them I studied it with the view of being able to speak with them of God and God's word, of the true and only way to receive by faith and grace *olam haba*, or the future world. Their last word was "manana, to-morrow, and then they dispersed. Being wearied by the long ride, heat, and talk, I retired to the four bare walls of my room in the khan.

As my friend wished to return the next Monday, I could not help visiting the people on the Lord's day in their shops in the bazaar. I entered the shop of an elderly man, and read to him the prophecy of the dying patriarch, Jacob, of the coming of Shiloh, and proved to him by this verse, as well as from Hosea iii. 5, and David's seventy weeks, that Messiah must have come long ago. The people of other shops soon collected, and listened with some attention. After I had done, the man said, with a calm face and cool mind: "In spite of your argument I do not believe it, and hope still for the coming of our Messiah;" upon which I said to him—"Such a Messiah as you expect will never make his appearance; but *that* Messiah whom God's prophets foretold did come in the fulness of time, and is the only Redeemer and Saviour of the sin-stricken children of men; and your obstinate rejection of His salvation is the cause of your present long, long dispersion which you will not acknowledge and confess. The lament of Jeremiah holds true to this very day: 'O Lord, are not Thine eyes upon the truth? Thou hast stricken them, but they have not grieved; Thou hast consumed them, but they have refused

correction. They have made their faces harder than a rock. They have refused to return.'” Jer. v. 3. I offered him a very good tract, entitled “The Destruction of Jerusalem,” but he refused to accept it, saying he could read it in Josephus. Seeing I could deal no longer with him, I left the shop and entered another. The owner of it said, in the course of our conversation, as a sort of excuse, “These generations are the generations of Mammon.” “Well and truly spoken,” I answered. “Our Lawgiver, Moses, predicted this lamentable worldliness of the people in the very same section you read yesterday in the synagogue—Deut. iv. 28 and xxviii. 64: ‘The Lord shall scatter thee among all peoples, from one end of the earth unto the other, and there thou shalt serve other gods,’ &c.—that is, thou wilt care for nothing else but the affairs of earth—thy body, food, houses, money, possessions, honour, &c. Alas! these are the generations of Mammon, indeed; and the many days the children of Israel shall abide without a king, &c.: but, blessed be the Lord God, this miserable state of total worldliness will not last for ever, but as the curse of the ‘many days’ have their fulfilment, so also shall the next following glorious and precious promise of the return, repentance, faith, and spiritual life of the people find its full accomplishment.”

I visited some more shops, and spoke of our duties, obligations, responsibilities, of the long-suffering and love of God; but also of our shortcomings, which brought me to the necessity of a sacrifice and high priest, both of which we have in Jesus, according to Isaiah v. 3, and Zachariah xiii. 1, &c. I met also the Ohazan in the street. He greeted me in a friendly manner, and asked what my business was. I answered—“To bring the good tidings of the Messiah, who came long ago.” Now he changed countenance, saying—“All false, all false!” I rejoined: “Then you deny your own Scriptures!” “No, no,” said he, and ran away.

At last I visited the teacher in the school, a middle-aged man of good temper. He showed great readiness to enter into a religious conversation, on the ground of being sure to win the battle. The seventy weeks of Daniel he tortured in all possible ways by additions and deductions, but the task proved in the end too difficult: so also he handled the clearest prophecies. Then he attacked me on the field of the New Testament. On two passages in it all the Jews like to harp to prove them false. The leader in it is Rabbi Isaak, in his widely-circulated book “Chizuk Emmunah,” *The strength of the Faith*, which he wrote and published to refute the New Testament. The first passage is the seeming disagreement in the genealogies of St. Matthew and St. Luke. I solved the apparent difficulty by proving that the genealogy of Matthew proves Joseph’s descent from David, and that of St. Luke Mary’s descent from David. The sum of all is that Jesus is *legally* the son of David, because Joseph brought him up, and *naturally* the son of David, because Mary, his mother, was of the house of David; by both sides, therefore, He is the Son of David. The second passage is in Matthew v. 17—“Think not that I come to destroy the law or the prophets. I am not come to destroy, but to fulfil.” With his guide in his hand neither the first nor the second answer satisfied him, for it did not agree with his book from which he read his answers to my questions. At last I offered him good school-books to introduce into his school, but he refused them.

The long talk from morning to noon affected my throat and brought on great pain, which obliged me to give up all further visits. As this was the first visit to Kallova I could not expect better results. The breaking up of the fallow ground is

ever and everywhere hard work, yet it must be done. I hope at another proper time to see this community again.

The next morning, on our way homeward, we met a Jew on horseback with merchandise. He smiled and greeted us. Upon my question whether he had seen me in the synagogue, he said I had been his neighbour; and as Philip preached Christ to the Ethiopian eunuch on the way that goeth from Jerusalem unto Gaza, so I preached to this traveller Christ as the Lord our righteousness.

With deep sorrow I received the intelligence of the demise of our dear friend and secretary. His works follow him. He was truly a father unto us: I think all the other brethren in the work will bear the same witness.

ADRIANOPLE.

From Dr. ZUCKERCANDL:—

Since my arrival from my Missionary excursion I am getting on in my daily labours as usual, viz., in reminding and beseeching the poor lost sheep of Israel to be reconciled to God, their offended Heavenly Father. I hope that the seed of light and life which I have sown under God's assistance and blessing since my sojourn here, of something more than two years, will not be lost.

In regard to the Sabbath-crowds mentioned in a former report, they soon ceased; people came but very poorly, their curiosity seems to be satisfied, and therefore it is now for the Missionary to be at their heels.

I will give you some particulars of the conversations I have had during the last few days. I called upon one of the chief Rabbies, about whom I have spoken several times in my letters, and spent more than three hours in his company. I met also his son and another learned man, and a very warm conversation took place. My chief endeavour was to convince them that God's purpose in giving to His people the Ten Commandments was not that they might be saved by them, for no earthly man can keep and fulfil them.

The Rabbi said, "It is true, no man possesses the power to fulfil the law given at the Mount Sinai; but we know that God considers His people Israel as one man, and therefore we altogether are able to fulfil it," &c. I said, "Let us try your assertion. You yourselves confess that there is no man without sin (they themselves quoted the most suitable verses about it), and now if you imagine the millions of sinners in one body, what kind of a body have you now? A clean, a holy one, without sins? one able to fulfil God's commandments? And," I added, "you, as intellectual men, who are acquainted with the philosophical dogmas, as you assert, how can you cling to such a wrong idea? How can you escape from the curse which is lying upon the whole people?" I quoted the most appropriate Scriptures showing them that, according to this doctrine, every sinner must die in his own sins, &c. The Rabbi and his friend became at last quite silent, having no objection against these revealed words of God; but the son of the Rabbi was for fighting vigorously against the truth. He exclaimed, "What have the Gentiles to do with our King Messiah? Our ancestors cried in their blindness and darkness, He shall be crucified! They were punished very hardly, and we with them; and now let us wait till the Lord God, our good Father, Himself reveals this truth of sins-forgiving in our hearts. God Himself must do it; we are His first-born son; He cannot forget us." He spoke these words with an extreme fire, and

added, "It may be that our King Messiah is already come; it may be that He was offered for our iniquities; it may be that He is now in heaven;—in a word, all that you do proclaim among us about our soul's salvation may be true; but the time is not yet come that the whole of Israel shall accept the coming Messiah and Redeemer. Our iniquities are too great to be forgiven us." The young man uttered this interesting confession in the presence of his father and another most fanatical Jew, both of them remaining quite silent. At last they shook hands very heartily, and I was about to leave. I observed that the heart of the Rabbi's son was very strongly touched by God's Holy Word, and taking my hand he said, "I esteem and love you very much; but I beg you let our poor people alone; do not trouble them; they are ignorant, and they know nothing about their Goel-Zedek, righteous Redeemer." I interrupted him and said, "How is it that the people of Israel, our poor brethren, know nothing about their coming righteous Redeemer?" He said, "The time, the time, the time is not yet come." I said, "That is true,—time ripens the flower; but another thing is lacking." "And what may it be?" he asked. I then quoted the 18th verse of the xxixth chap. of the Proverbs:—"Where there is no vision the people perish," &c., and added, "You will understand that King Solomon did not mean by this word 'vision,' prophecy; he meant to say where there is no expounding or no teaching of God's Word, in such a state people perish; and these words apply to our poor people Israel of this time. On Sabbath-days people come together in the Synagogue, a chapter of the Pentateuch is read, and how many are there who understand these words?" He said, "Very few." I said, "Why do not the Rabbies, the learned men, explain the words read?" And I told them about our Sunday Services; they were very glad to hear it, and the Rabbi looked at his son and the son at his father and at their friend, without uttering a word; whereupon I said, "We must read the second part of the verse we have spoken of:—"but he that keepeth the law, happy is he." "How shall the people keep the law," I said, "when they do not understand it, and there is nobody who shall expound it, who shall explain to the poor, ignorant people, the fatherly will revealed in the only-begotten Son, Jesus Christ?" &c. This was too strong for the poor old Rabbi, and he turned his face to the window, and his friend said, "Can you give us the true faith in our hearts?" I said, "Not I, but the Lord God Himself can do it, if you ask it earnestly from Him." "We will pray to our God; He will reveal to our hearts this great secret of salvation," &c., he replied. I said, "Yes; do it, but do it earnestly; not only once, but do it day and night;" and recommending these three souls to the great mercy of our Eternal Father, I left. I have visited other families, and a number of them have called upon me.

The Committee tender their most grateful thanks to the kind donors of the following contributions through Dr. Zuckercandl:—From Mr Behosa, collected among the members of the Protestant community, 18s.; from the Rev. Mr. Ball, American Missionary and Minister of the Protestant community, more than 400 different very useful Jewish tracts; from Mr. Ernest Snell, a Protestant, whose father was some years ago agent of the Bible Society, twenty-nine Judeo-Spanish New Testaments and eight other different books of the value of about 200 Turkish piastres, viz., £1 14s.

HOME.

We have great pleasure in publishing an extract from the Rev. JOHN WILKINSON's report of a visit to Somerset and Wilts, on behalf of the Society, and we can only add the fervent prayer that God may stir up many a friend of Israel to personal missionary effort, after the example of the Christian lady to whom Mr. Wilkinson refers:—

As I have frequently observed, interest in the Jewish cause, to be healthy and lasting, must be Scriptural, and when so it will be certain to express itself in one form or other; in some by pecuniary aid given or collected; in others by prayer; in others by personal efforts to save a Jewish soul; and in others by all these ways. In one of the towns which I have recently visited a few Jews reside. A young lady attached to our auxiliary there as a contributor and collector wished to do something more for Israel; so I promised to send her suitable tracts, and urged her to commence Missionary work. She has made a beginning in the right spirit, and blessings must, and will follow. Here is a short extract from a letter I have recently received. She says:—"At present I have found out only two Jewish families; the first Jewess whom I called upon was very pleasant, and I left a tract for her husband. The second, I was told, was a bigoted Jewess, consequently I felt a little timid when I had knocked at the door, not at all knowing how I should be received, but looking upwards for guidance. She opened the door, and I was pleasingly disappointed, for she was such a nice, bright little woman. I went on the plea of asking that her children might go to the Sunday School. She willingly took the tract I gave her, and promised to read it, and said she would gladly let her children go to the night school. I asked if she had a New Testament; she said no. I asked if she would like one; she said yes. So I promised to get her one, and hope to take it to-day or to-morrow. She was so pleasant and kind I felt quite cheered, and thought it was so good of God to let the first visit be so bright. I did not attempt to enter into discussion, and only left her a few texts to think of. Oh, if I could only be the means of bringing one daughter of Israel to know and trust our precious Saviour, it would indeed be joy and blessedness!" How very much good might be done by our auxiliaries in towns where Jews reside, and where no Missionary is located, if this noble and truly Christian example were followed. And why should it not be?

And now let me bring before your notice an interesting fact or two of another kind, which occurred on this journey.

Among my auditors at Clevedon was an intelligent old Christian Israelite, the oldest member of the Independent Church there. He has resided in the place for the last forty-five years, and when, some years ago, the Independents wished to build a chapel, but could not get a suitable piece of ground, he generously, in their favour, gave up his right to a piece he had secured on which to build a house. His personal history is most eventful and interesting, as recorded in a little book entitled, "The Jewish Soldier." He was in the wars of the first Napoleon. Mr. Wills, my host, kindly invited him to meet me at breakfast on the following morning, and in conversation with him I learned that a nephew of his, a gentlemanly and intelligent young Jew, who has recently come to England to escape the conscription, was with his uncle at the meeting. Before the meeting he told his

uncle he expected to hear nothing from the Christians but abuse of the Jews ; but afterwards expressed himself as delighted and impressed with what he had heard, and the kindly feeling cherished and urged towards his brethren. I had an interview with him before leaving the town, and urged him prayerfully and thoroughly to examine the great question at issue. He promised to do so. Mr. and Mrs. Wills came over to Mere about two or three weeks subsequent to my visit to Clevedon, and Mr. Wills informed me that this young Jew had already avowed his faith in Jesus as the Messiah.

Another interesting fact :—Whilst I was at Mere, a Jew entered the town and spent Sunday and Monday. I only learned this after the morning service. A Christian lady at the dinner-table informed me of the fact, and that he was very dirty and poorly clad, but a bright-looking, intelligent, middle-aged man. I asked the lady to go at once and entreat him to come to the chapel in the evening. He came, and listened with devouring interest to the exposition of both Old Testament and New. The next morning I had a lengthy conversation with him, and explained to him the plan of salvation through Jesus, basing all the claims of Jesus to his love upon the inspired writings of Moses and the Prophets. The morning was providentially a wet one, so that he could not get away, and so stayed till Tuesday, and attended our meeting on Monday evening. Mr. Isaiah Jupe and myself had a conversation with him again on the Tuesday morning, and before parting company he consented to bend the knee with us in prayer, and our dear friend and truly Christian brother commended him to the enlightening influences and saving grace of the Holy Spirit. It has ever been, and is still, to me a great delight thus to blend Missionary and deputation work as opportunity offers, and I have always found that true Missionary zeal in word and deed manifested out of the pulpit and apart from the platform has invariably helped to give effect to our more public labours.

Mr. MATTHEWS gives an encouraging account of his interviews with Russian Jews and others :—

Just three weeks ago this morning, while I sat at breakfast, a Jew came wishing to speak to me. After the usual salutations I found that he had just arrived, only three days ago, from Russia, and had spent that time in looking for a Missionary. Seeing that he was very poorly clad, I thought it right, like Peter did, to say, "Silver and gold have I none ;" and then I began to unfold to him the blessed truth as it is in Jesus, when, to my great joy, I discovered that he was well acquainted with the New Testament, and had thoroughly studied its spirit. We soon entered into a hearty conversation, which lasted nearly the whole of the day, and I found that he was not only thoroughly versed in the Holy Scriptures, but was also one of the best Rabbinical scholars I have ever seen in this country. I naturally asked him how he came to the knowledge of the truth, when he recounted the following history :—

"In my native country I have supported myself by contributing to Hebrew papers and periodicals, as well as writing books in the Hebrew language. Eight years ago I was in Germany, publishing a work ; and one day I went to a barber's shop, and meeting there a converted Jew, the conversation turned on the Christian religion. On my expressing a wish to talk more on the subject, he gave me a card, and I promised to call, which I did, and found he was one of the Mission-

aries in that town. Since then I have devoted myself to the study of the New Testament. Many persecutions followed. Finding myself isolated, seeing that I could not belong to the synagogue, and could not conscientiously join myself to the Christians around me, on account of the manifest idolatry of their church, I made attempts to come to England to see the true Christians, but often failed."

Knowing that one of the young men from the Rev. Dr. Schwartz's Home came from the same town, I sent for him; and finding that they knew each other, I had an opportunity of introducing my new acquaintance to the Doctor, who has kindly helped him up to the present time. I have had daily intercourse with him since then, and I firmly believe that he will prove a useful ornament in the Christian Church.

The other case is also one of a Russian Jew, who was sent to me about a fortnight ago by the Rev. Dr. Schwartz, he having received recommendations from Dr. Zuckercandl, and I have no doubt that Dr. Zuckercandl has written about him in his report.

The third case is also that of a Russian Jew, who has resided for many years in the Holy Land. He was sent to Dr. Schwartz by a friend. Dr. Schwartz being much occupied, and also being unable to converse with him freely, on account of his peculiar Russian-Jewish dialect, sent him to me, and I have been giving him instruction day by day for the last three weeks. Thanks be to God that this man has already expressed a wish for baptism.

The fourth is a learned Jewish Rabbi, author of several works, and editor of part of Maimonides. He comes daily to me for instruction in English, and I have taken this opportunity to try and lead him to Christ. He has confessed to me, as well as to others, that though he is strongly opposed to the divinity of Jesus, yet he believes him to be the Messiah.

I have also visited several Jewish families, in most of which I have been well received; and some of them accepted the tracts I offered them.

Thus I have great cause to thank God for all His mercies to me in the encouragements I have received in my work. One thing has brought great grief to me, and I am sure to all connected with the society—that is, the death of our beloved Secretary, Mr. Yonge, who has devoted so many years of his life for the spiritual welfare of the ancient people of God. Though my acquaintance with him has been but short, yet he has endeared his memory to my heart, and I humbly pray that God may pour a double portion of His Spirit upon his successor.

Ordination of Mr. Furst.

MR. ALEXANDER FURST, who has for the last nine years laboured as a Missionary among the Jews in London, having been appointed to Stettin, in Prussia, as his future sphere, was specially set apart for the work by prayer and the laying on of hands, at Coverdale Chapel, Limehouse, on Wednesday, the 25th of September, the Rev. E. Price presiding. Mr. Furst very touchingly gave utterance to his views and feelings on going forth as a minister of Christ in his native land, where he was brought up as a Jewish teacher, and where he is likely to meet many beloved relatives, and to have opportunities of speaking with the friends and com-

panions of his early days. Mr. Liebstein, of Lincoln's Inn, offered our brother some truly valuable and affectionate counsels and encouragements; and he was then solemnly commended to the grace of God. The Rev. John Kennedy, M.A., of Stepney, delivered a powerful address on the general objects and claims of the Mission, and the devotional parts of the service were conducted by Rev. Leon Zucker, Rev. Isaac Salkinson, and the Association Secretary. There was a good attendance, and a deeply earnest spirit betokened the Divine presence and blessing. Stettin, it is hoped, will not be forgotten by the friends of Israel, when they kneel before God.

In a very interesting review of the past, with its many difficulties and mercies, Mr. Furst thus enumerates some of the visible results that have followed his ministry from time to time:—

My first convert was a Danish Jew, who in his early life had heard the Gospel preached by a Missionary. The message left some impression upon him, and when I first met him he listened attentively, and was anxious to be instructed, with a view to a public confession by baptism. He brought with him a young man, a German Jew, who was a rationalist, but willing to hear and learn. After a few months' instruction, the Dane was baptised by a clergyman of the Church of England, of his own free choice. The German Jew, however, went to Palestine place, and was there baptised. I have had a family of Austrian Jews, consisting of husband, wife, and child, under my care for a considerable time. Both Mr. and Mrs. R— were highly-educated Jews, and had moved in very good society in their own country. I introduced them to Dr. Weir, and they were all baptised by him in the Presbyterian Church, River-terrace, Islington. Another family, also consisting of husband, wife, and child, were under my spiritual oversight; but as they were in great distress, I sent them to Dr. Ewald, by whom they were baptised, and they afterwards emigrated to America. I came in contact with an infidel Jew, who for a long time systematically opposed revealed religion, but was gained, by my preaching, to Christ. After several months' instruction, I had every reason to recommend him to Dr. Weir, by whom he was baptised. He also has since emigrated to America, as he was unable to maintain himself in England.

The case of a young man who is now usefully engaged as a Missionary to his brethren in the East, deserves particular notice, as setting forth the urgent necessity of making use of every opportunity to preach Christ. When I met him I found him in the deepest distress, having for several nights slept at Field-lane Night Refuge. I gave him a trifle to satisfy his hunger; and noticing that he had evidently seen better days, and enjoyed a very good education, I spoke to him of the bread of life. He listened to my arguments as to the reasonableness of Christianity, and as to the paramount duty of inquiring after its foundations, and he simply replied that he would be very glad to become an honest inquirer, if his bodily wants could be provided for during such an inquiry. Being convinced of the honesty of his remark, I gave him Dr. Ewald's address, and told him by all means to see that venerable gentleman. Months had passed, and I had heard nothing about the young man; but having one day to go and see Dr. Ewald, to my most agreeable surprise I found the young man in the inquirer's instruction-

room, sitting at the table and reading the Bible. In my great joy I said to him, "You are really here; I am glad to see you here." To which he answered, "Yes; you gave me Dr. Ewald's address, and I went at once to see him, and since that time I have been an inmate of the Home." The young man has had a very liberal education; the London Society trained him for Missionary work, and for the last three or four years he has laboured with zeal among his brethren in the East. May God bless him in all his ways!

At a lodging-house in the East of London, I met with a very prepossessing young Jew, to whom I preached the Gospel of Christ. He was most attentive to instruction, but as he was unemployed I sent him to Dr. Ewald, by whom he was baptised. He has since gone back to Germany, his native country. Another young German Jew, a bookbinder by trade, came across my path, and was very anxious to be taught. In his early youth he heard a Missionary arguing on the truth of Christianity with his father; and although the message did not produce any result upon his father, it did reach the heart of the young listener. Whilst he was under my spiritual care, he worked as a bookbinder for a Jewish master, who, suspecting him of having intercourse with a Missionary, at once discharged him, and he was not able to get work anywhere else. My dear friend, Dr. Koppel, was at that time in London, and I introduced the young man to him. He took him to Bromberg, where he was baptised. He is now an agent of the British and Foreign Bible Society, in some town in Austria, and doing a good work for the advancement of Christ's kingdom.

A Roman-Catholic Frenchman was recommended to me as being married to a Jewess, and having a grown-up daughter, who did not actually belong to any religious denomination. I preached to them the truths of the Christian religion, and then introduced them to the French pastor of the Swiss congregation. The Frenchman died in the faith of Christ, peaceful and happy; but his wife is still hesitating which way to turn. Last year I had the privilege of recommending her daughter as a fit candidate for baptism. At the same time with her, another Jewess, also a convert of mine, was baptised by the Rev. E. Price, of Coverdale Chapel. I have sent three young men, who have heard the Gospel from my lips, to Dr. Schwartz's Jewish Home. Two of them have been baptised, and the third is still in the Home.

Thus far the Lord has been very gracious to me, and I fervently pray that He may be with me, wherever I go, and that He may abundantly bless and own my humble labours for the spiritual good of my brethren, and to His holy name be glory and honour, now and for ever, Amen.

Notices.

THE Monthly Meeting, for prayer and conference, will be held in the Office of the Society, 96, Great Russell Street, on Wednesday evening, Oct. 16, at 7 o'clock.

SUBSCRIPTIONS and Donations received at the same Office, for the present, by the Rev. John Gill, Association Sec.; Post Office Orders to be made payable at the Office, High Holborn, or at Great Russell Street.

DATE.	TOWN—AND WHERE SERVICE WAS HELD.	DESCRIPTION OF SERVICE.	DEPUTATION.	CHAIRMAN AND SPRAYERS.
Aug. 18	Bridgewater—Ind. & Bap. Ch.	Sermons	Mr. Ducat }
" 30	Wells—Ind. Ch. ..	Pub. Meet.	" }
" 22	Kingswood—Wes. Ch. ..	Address	" }
" 25	Wellsington, Somerset—	"	" }
" 28	Town Hall ..	"	" }
" 26	Taunton—Ind. and Wes. Ch.	Sermons	" }
" 26	"	Pub. Meet.	" }
Sept. 8	Hull—Clowes' Prim. Meth. Ch. ..	Sermon	Rev. J. Wilkinson }
" 9	Beverly-rd. Wes. Ch. ..	"	" }
" 9	Hop-street Ind. Ch. ..	Address	"	H. J. Atkinson, Esq.; Revs. G. O. Bead and T. A. Bedford, M.A.
" 10	Beverly—Town Hall ..	"	"	Revs. Lindley, Mooney, and Scudding and Mr. Denton ..
" 11	Sutton—Wes. Ch. ..	"	"	Rev. Mr. Silcox ..
" 12	Malton—Ind. Ch. ..	"	"	Mr. Gibson ..
" 13	WestHartlepool—Town Hall ..	"	"	Rev. Mr. Charter, and Mr. R. M. Middleton, jun. ..
" 15	Kendal—Zion Ind. Ch. ..	Sermon	" }
" 16	" Sand Area Ch. ..	"	" }
" 16	" Ind. Ch. ..	Address	"	Crowdson, Esq., Wilson, Esq., R. M. Somerville, Esq.; Revs. Peill, Waite, and Towers ..
" 17	Bedale—Wes. Ch. ..	"	"	Mr. Sadler ..
" 18	Richmond, York—Wes. Ch. ..	"	" }
" 19	Knarsboro'—Wes. Ch. ..	"	"	Revs. Watson, Clements, and Corbold ..
Aug. 27	Ipawich—St. Nicholas-st. Ch.	"	Rev. J. Gill	Rev. J. Raven ..
Sept. 15	Margate—Cong. Bap. Ch. ..	Sermons	" }
" 16	" Cong. Ch. ..	"	" }
" 16	" O. H. Ch. ..	Address	" }
" 10	Bow—Ind. Ch. ..	"	Mr. Ducat }
" 11	Mile-end—Brunswick Ch. ..	"	Rev. J. Wipplech }
" 12	Chelmsford—London-rd. Ch. ..	"	Mr. Sternberg }
" 15	Walworth—Sutherland Ch. ..	Sermon	Rev. J. Wipplech }
" 16	Bourton ..	"	H. Liebstain, Esq. }
" 17	Workshop—Ind. Ch. ..	"	Rev. Dr. Weir }
" 16	"	Pub. Meet.	"	Hemings, Esq., and Rev. J. Stokes
" 16	Smith—Wes. Ch. ..	Address	" }
" 17	Goole—Ind. Ch. ..	"	" }
" 19	Headingley—Wes. Ch. ..	"	"	Rev. R. S. Hardy; Messrs. Briggs, Pearson, Smith, Schofield, Holmes, Gott and Hill ..
" 20	Matlock—Cong. Ch. ..	"	"	Rev. F. R. Sellamy ..

From August 24th, 1867, to September 24th, 1867.

	£ s. d.
Brookholding, Mrs.	0 10 0
Child, Mr. J.	0 2 6
Contributions in aid of the S.S. Scheme—	
Mrs. Ogilvie	2 10 0
Mrs. Southern	0 10 0
Don. at Mere-street Chap. Hackney	1 3 0
Hallam, Miss, Coll. by	0 14 0
Hartshorn, Miss	0 10 0
Harvey, E.	0 5 0
Pitt, Mr. G.	1 0 0
Roberts, Mrs.	0 1 3
S. R.	0 5 0
Snook, Mr.	0 2 6
Waller, Miss Sarah, Thelate Walker (per Miss E.)	100 0 0

[In giving the amount of collections in this List, the <i>net</i> sum is stated, local expenses being deducted.]		
Bedale, Coll.....	3	0 0
Berwick, Coll. by two little girls.....	0	13 3
Beverly, (Coll.....)	2	7 2
Bourton, Coll.	6	10 0
Bow, Ind. Ch.	0	4 1
Bridgewater, Coll.	11	16 6

	£	s	d.
Brynslon, Coll.	1	12	23
Carvan, Coll.	1	4	0
Chelmsford, Coll.	7	9	0
Doncaster	7	18	0
Headingley, Coll.	1	17	0
Hebron, Coll.	0	15	3
Huddersfield, Coll. by a young friend, per Rev. J. Gill.	1	10	0
Hull, Coll.	23	13	42
Ipswich, Coll.	0	5	0
" Miss Stainer	0	6	0
Kendal, Coll.	18	6	0
" A friend in Memory of Mr. Yonge	0	5	0
Kingwood, Coll.	1	10	0
" "	0	5	0
Knesborough, Coll.	2	6	0
Milton, Coll.	0	6	0
Malton, Coll.	12	15	11
" Mrs. Lord	1	0	0
Matlock, Coll.	0	1	0
" Miss Walker's box	0	1	6
" A Friend	0	3	0
" Mile-end Road Ch., Coll.	2	8	0
" By Miss Taylor	2	19	0
Nebo, Coll.	2	18	34
Nottingham, Coll.	1	2	0
Penistone, Coll.	1	10	24
Richmond, Coll.	3	7	04
Southampton, Weekly Off.	19	2	8
" Above Bar Ch.	7	18	3
" Mr. Fub. Meet.	1	0	0
" Mr. Thomas	1	0	0
" Smith, Coll. (anonymous)	1	0	0

Saddington
 Sutton, near Hull, Coll.
 Taunton, Coll.
 Tunbridge Wells, & children's
 Coll.
 Warminster
 Wellington, Somerset, Coll.
 " Mrs. C. Fox
 " Mrs. Elvady
 " Mrs. T. Fox
 " Mrs. Drelly
 " Mr. Cook
 " Mr. Hoarey
 " Mrs. Hawkins
 " Mrs. Henwood
 " Mrs. Elvin
 Wells, Coll.
 " W. T. Esq.
 " Small sum
 West Hartlepool, Coll.
 Workson, Coll.

Dunmow 2000

Alnwick, Cong. Schools
Braintree
Newcastle-on-Tyne, Bath
Lane schools

A. Mirrielees, Esq., (subscription) £1 1s.

[REGISTERED FOR TRANSMISSION ABROAD.]

The Jewish Herald.

UNDER THE
SUPERINTENDENCE OF THE
BRITISH SOCIETY



FOR THE
PROPAGATION OF THE GOSPEL
AMONGST THE JEWS.

PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE
REMNANT OF ISRAEL.—*Jer. xxxl. 7*

OFFICE—96, GREAT RUSSELL STREET, BLOOMSBURY SQUARE.

No. 263.]

NOVEMBER 1, 1867.

[Price 1d.]

The Secretariat.

THE death of our beloved friend, Mr. Yonge, has necessitated the consideration of this matter, and during the whole of the past month it has occupied our prayerful and earnest attention. Feeling the vast importance of the crisis, and sensible how much of the future well-being of our Society depended on a right decision, a sub-committee of seven old and tried members was appointed. After inquiring into the subject closely, and learning all its bearings, they reported with perfect unanimity to the general Committee. The same concord prevailed there also, and this may be considered as proof that the heavenly guidance so devoutly sought was given. We are sure that our constituents and subscribers will join with us in thankfulness, that having been led with one voice to offer the vacant appointment to the Rev. JOHN GILL, he was induced to accept it. His long acquaintance, as Association Secretary, with the workings and details of the Society, renders him peculiarly qualified for the position, whilst his zeal and love have been abundantly manifested. He expressed his intention of dedicating himself entirely to the work, and of advocating its claims whenever the opportunity is presented. As General Secretary, the whole management will devolve on him, and he alone will be responsible to the Committee for the conduct of all its departments, and correspondence with its many Missionaries. By this and other contemplated changes in the working of the Secretariat, it is hoped some reduction will be effected in its annual expenditure.

We affectionately request the prayers of all those who love Israel, and who care for our great work, on behalf of our new and valued Secretary, that all grace may abound and all needed wisdom and blessing may be given.

On behalf of the Committee,

W. G. HABERSHON, CHAIRMAN.

Tidings from the Mission Stations.

THE Journals of the Missionaries during the past month are unusually cheering. No less than ten instances of baptisms, including 7 adults and 3 children, are reported as having occurred during the last few weeks, one of the adults being a Jewess. We need hardly say that the friends of Israel have so many more specially to care for and to pray for. Let not our Christian sympathy cease when those for whose good we have laboured and pleaded are brought into closer union with us; but let this be a reason for increased affection and unremitting watchfulness, as far as we can possibly exercise it, over their spiritual welfare.

Adrianople.—Mr. ROSENBERG and Dr. ZUCKERCANDL both refer with pleasure to the fact that a well-educated Jewish teacher has just arrived from France, to take charge of some new schools recently established by the Jewish community. An esteemed and learned Spanish Jew who recently met Dr. ZUCKERCANDL in the street and shook him by the hand very cordially, told him it was through the Missionaries that this step in advance had been taken, for their labour had stirred the Paris Alliance to the effort; if so, this is at least one good thing that our mission has accomplished. But be this as it may, since the increased opportunities of mental culture cannot but help to remove ignorance and superstition, and to make way for the work of the Evangelist; we have every reason to hail the movement with satisfaction. Wherever mind is untaught, prejudice holds its sway, and the Gospel is thereby hindered.

In Adrianople, as elsewhere, while the more enlightened and thoughtful Jews look upon the Christian missionary with favour, others who are a prey to fanaticism do their best to oppose him.

Three young men have recently been furnished with testimonials and funds to depart for the Holy Land, because they were known to frequent the house of one of the Missionaries, and similar gifts have been offered to Mr. Rosenberg's servant, who is a learned Jew, if he will only leave the neighbourhood; a letter of recommendation from the rabbies to some other place was actually sent him, but he made a present of it to his master, and resolved to stay where he is. Another inquirer, belonging to one of the wealthiest families in the town, has asked to be sent somewhere where he may escape the troubles that will follow if he makes known his convictions. This request, of course, cannot be complied with, and the only answer the Missionary can give him, is, that where he denied Christ, there he must confess Him.

Our prayers are specially called for on behalf of Mrs. Zuckercandl. A few weeks ago she had so far benefited from the change to Pesth, where she has been staying, that arrangements were made for her return to Adrianople, though its climate is very unfavourable to her health. But a renewed and severe illness renders this impossible at present. We deeply sympathise with her and with her afflicted husband, thus obliged to pursue his sacred avocations in sorrow, though in hope; and we beg for them both an affectionate remembrance at the throne of grace.

Berlin.—Professor CASSEL, who is not entirely supported by the British Society, but simply assisted in his evangelical labours, has arranged a new series of lectures in some of the chief German cities, taking at first Berlin, then Potsdam, Stettin, Magdeburg, and Posen, the capitals of four Prussian provinces, and in other places, as facilities may offer. We have often been delighted at the accounts which have reached us of the success of Dr. Cassel's lectures in bringing large numbers of Jews under the sound of Christian instruction and appeal, and we trust that, wherever he goes this winter, his Jewish brethren may still flock round him to hear from his lips the words of life.

Birmingham.—On the 2nd of October last, Mr. COHEN had the satisfaction to witness the Christian confession of a young Jew, who was baptised by the Rev. G. B. JOHNSON, at Edgbaston Congregational Church. We subjoin a statement of our young friend's previous spiritual experience. It is from his own hand, with only a few slight verbal changes where the foreign idiom required correction :

Born a Jew, in the city of Antwerp (Belgium), of religious parents, who spared no expense to train me in the faith of Judaism, that I might become a strict and pious Jew; for a time I gave them reason to believe that their wishes would be realised, because I felt a special desire to study the Holy Scriptures, thinking that one day or other I should be classed among the learned Jews of the day. But when I became older, as I had a desire to study law, my parents, against their wishes, bound me to a solicitor, and as they desired that I should continue my Hebrew education, they engaged a private tutor for that purpose. Everything passed quietly and satisfactorily until the death of my parents, when I was compelled to abandon my course of study, and I resolved to have a peep into the world. Friends and acquaintances I possessed abundantly; the thought of a happy and gay life animated me, and nothing was so precious as the pleasure of worldly amusements.

But in the midst of all this, and though I lived entirely estranged from God, yet I felt at a very early age a certain regard towards Him; whether this must be ascribed to my moral instinct, I cannot positively say, but notwithstanding, I frequently thought and asked myself the question, "What will God render unto me for such miserable living?" and although most of my friends and companions were only professed Christians, yet it could not remain unnoticed by me that there was a great difference between our reli-

gious feelings. It was especially on their fête days, when I was invited to their parents' houses, some of whom were excellent Christians. Hearing their prayers, I often thought, "How is it possible that they can worship and believe in a crucified Jesus?" but this was only a moment's thought, and everything passed away; so did my days, my pleasures, and my means, until I decided to leave for this country, where I expected to find a welcome at the house of a wealthy uncle. No sooner was this idea formed than I brought it into practice, and having safely arrived in London, I was not the least disappointed in the hearty welcome which I experienced in that relative's family; but alas, how soon did that love change into bitter enmity! But as it would bring before my mind many sad recollections, I would rather not touch upon it, at least for the present.

Not knowing any trade, and although the kindness of my uncle was beyond measure, I was fully determined to gain my own living, and to be independent of everybody; my uncle, however, offered me to reside with him, which I gladly accepted. Although unacquainted with the English language, I felt a certain secret joy at being in this country, and notwithstanding I was a perfect stranger to everybody, they seemed so interested about my business, relatives, and religion, that I felt myself as in the midst of so many friends, and thanks be unto God in this I was not mistaken.

While thus moving among a nation recognising and worshipping a religion in direct opposition to my own, I could not refrain from asking myself the same question as before—"Are they all foolish?" But I tried to overcome all doubts and to satisfy myself with the idea that I was a Jew, one of the chosen people of God; and thus time passed on without any improvement in my spiritual knowledge, until very unexpectedly, one day, a gentleman, whom I thought to be a Jewish rabbi, stopped me in the street, asked me some questions concerning my religion, kindly offered me a tract, called "Jesus, the true Messiah," and after a short religious conversation we parted. Although I listened to his speech almost with indifference, yet I felt some misgivings as to Judaism; still I endeavoured to banish all Christian feelings, but it left such a strange impression upon my mind that it was quite impossible for me to do so. When reading his book concerning the Jewish affairs I felt myself bound to compare the ancient with the present state of the Jews, to whom the Lord promised that in their seed all the nations of the earth should be blessed. Then arose the question within me, "To whom did God give the promise, and in whom is it fulfilled?" and, aided by this book, I could not for a moment think that this meant the present Jews, because where are our kings, priests, offerings, and temple? Indeed, the total loss of our tribes astonished me above all; and through the instructions which I received during a few weeks, I concluded that the Jews either had something good to wait for, or they must have had it already. All these things occupied my mind for a considerable time, when, all at once, an effort was made to extinguish the burning spark which kindled the first fire in my immortal soul; but praised be God, all human malice could not prosper against Him.

My relations—having gained information about my religious interviews with the above gentleman, as well as of the book I possessed—asked me to give an account of my doings in this matter, when I told them plainly all I had heard and read, and although trembling, yet I boldly expressed my own feelings about Christianity and its founder; but instead of satisfying

their questions, this was only the foundation of the great and sad ill-treatment which I afterwards experienced. No sooner were my words out of my mouth than a shower of curses was poured forth and several strong hands laid hold of me; and not fully satisfied with this they took all I possessed, with the determination not to return it until I would renounce my religious feelings. Knowing with my present views I could not remain with my uncle, I resolved to leave all my property, and I left for Birmingham, where I lived upon the remainder of my money nearly seven weeks, in the midst of a Jewish family, seriously and calmly considering the step I had taken, at the same time earnestly praying to God to show me which way to pursue, and, praised be His holy name, my prayers were answered. It was in the house where I lodged that I heard about a certain Mr. Cohen, and having obtained the necessary information about his whereabouts, I firmly and with decided steps went to see him. The first interview was most hearty, and such as one can only expect from a sincere friend. We conversed on religious matters. He asked me the cause of my coming to him, and my opinions and views about Christianity, and after giving me a German book on religious subjects, he requested me to read it, and to call again the next day, which I did, as also on the two following days, when he kindly admitted me as an inmate of his house. Here I was provided with all bodily necessities; but far superior to all that, Mr. Cohen devoted the greater part of the day entirely to the spiritual welfare of my immortal soul. He laid the promises of the Mosaic law and the prophets clearly before me, compared the fulfilments of the New Testament with them, taught me in a plain and solemn manner the way to heaven, showed me God's mercy revealed in the great plan of salvation, and chiefly tried to convince me of Jesus Christ as being He through whom that salvation is wrought. Here, being separated from worldly cares and temptations, my time, without exception, was entirely devoted to the study and searching of the Holy Scriptures, and though many things seemed to me yet incomprehensible, the Lord in His infinite mercy gradually enlightened my eyes and opened my heart, and kindly removed many obstacles out of my doubting mind. I shall never forget the first day of my admittance into Mr. Cohen's house, when I was called downstairs to attend the Friday evening meeting which Mr. Cohen conducts, and at the opening of the service I heard for the first time in my life that beautiful hymn sung—

There is a fountain filled with blood,
 Drawn from Emmanuel's veins,
 And sinners plunged beneath that flood
 Lose all their guilty stains.
 I will believe, I do believe,
 That Jesus died for me;
 That on the cross He shed His blood
 From sin to set me free.

I cannot describe the Heavenly feelings which overwhelmed my heart when, at the close of the meeting I retired to my room, having witnessed the sincerity and simplicity of their divine service, and the earnest and solemn attitude which accompanied it. My heart was so full that I felt, as it were, my thoughts wandering hither and thither; and these feelings can only be experienced by those who have been anxious inquirers after the truth, and who have found Jesus as their Redeemer and eternal joy. The more I

studied the Holy Scriptures, the more I felt my great need of a Saviour, and, as I have said before, I found Him—I found Jesus! I felt that He was crucified for me, that He shed His blood for me to redeem my soul from death; and innumerable as my sins were, I felt that Jesus had washed them all away with His precious and atoning blood; and thanks be unto God that all these views and feelings increased daily during the nine weeks I remained at Mr. Cohen's home. The time of my leaving being at hand, it was one of the most sad feelings of my life, not for mistrust in God's aid, but because I fully appreciated the many blessings, both temporal and spiritual, so kindly and liberally bestowed upon me by Mr. Cohen, as well as by his lady and every other member of his household. I knew the many temptations wherewith the world formerly surrounded me, and no wonder therefore that I felt downhearted when I stood ready to leave that home. Before leaving Mr. Cohen earnestly recommended me to the mercy and the grace of God, and having asked God's guidance myself, I can now joyfully say, "Blessed be God!" I held fast on Christ, and He has never forsaken me. He sent me a friend, a father, and a brother in the Lord Jesus Christ, through the person of Mr. Cohen, who continually tried to bring me nearer and nearer to God, and during that time which is now four months (since I left the home) he has daily instructed and watched over me, and provided all my wants; and whatever the Lord in the future will provide for me, I shall rejoice to think that Mr. Cohen was the instrument in God's hand to whom I owe every bodily and spiritual blessing. May the Lord bless him and his household, Amen! The only desire which as yet filled my heart was that I might receive the outward seal of my inward faith—baptism, which, after patiently waiting, the Lord was pleased to grant me on Wednesday last, October 2nd. I fervently prayed to God that He would keep me, that I might be an ornament to others, a glory to Him, and a true Israelite in the Lord Jesus Christ; that I might serve Him in love and fear all the days of my life, and at last receive that crown of glory which He has promised to all those who love Him.

Breslau.—Mr. SCHWARTZ writes:—

In the house of one of the most influential Jewish families, to which I have at all times access, and where I can freely preach the Gospel, I met with a young lady, an orphan; her father, once the proprietor of a large mercantile establishment, had, through repeated losses, been reduced to extreme poverty, which so preyed upon his mind that, clinging, as he said, to his riches as the only hope he possessed in this world, he made complete shipwreck, and committed suicide. Her mother having been brought up in the same principles, and having nothing better to sustain her in her great afflictions, died of a broken heart, and thus the poor daughter was left an heir to misery, ignorant of religious truth, and full of the venom of infidelity, which she had imbibed from her parents, as well as from books that had been put into her hands. Thus the Gospel found her. During my first conversation with her, however, I saw that, in her case, opposition to the truth proceeded mostly from the want of all knowledge of the Gospel, rather than from a desire to defend a system of her own; therefore, instead of refuting her notions in a direct way, I preached the Gospel to her, and showed her what the real and sure foundations of religion must be, if we are to be happy here and hereafter. This mode of proceeding, unsophisticated as her mind still was, had, by the blessing of God, the desired effect. For the

first time in her life heavenly truth was revealed to her, and the bitterness which her spirit had tasted, and the sore afflictions she had to pass through, had, doubtless, prepared her mind for the reception of the great doctrines of Jesus, which are so well calculated to soothe the wounded heart. Such was the case with her, and the truth having once found an entrance into her soul, it was a mere question of time as to when the work would be completed. Of the final result I had not the least doubt, and I knew that, if it were the Lord's will, He would finish the work once begun, to His own honour and glory. In the meantime she read the Word of God diligently, and every time I had an opportunity of conversing with her I found that her mind had been enriched afresh with the saving knowledge of Christ; indeed, she wept for joy at having found Jesus, the friend of sinners and the Saviour of her race. She is now, I am happy to say, fully believing in Jesus as the promised Redeemer; and after having had a regular course of instruction, she has determined to make a public confession of her faith, and so join the Christian Church by baptism. This is the third case, in the same house, in which I have been, by the blessing of God, instrumental in bringing one of the house of Israel out of darkness into the marvellous light of the Gospel; and I pray that the Lord may grant that the rest of the family, who do not manifest opposition to the Gospel, may soon take their place among the followers of Christ. One of the converts to whom I allude is now in eternity, having died in the faith last year.

Since we received Mr. Schwartz's report thus far, a further communication has reached us, stating that the young lady above referred to has been united to the Christian Church by baptism.

Konigsberg.—Rev. B. JACOBI gives the following account of the conversion and baptism of a young man, named David Adler:—

His deceased father (Mr. Jacobi states) was a rabbi in a town of Poland, in the vicinity of Georgenburg, and though a teacher of the Old Testament law, was in possession of a New Testament and many instructive tracts written in the Hebrew language. "The youth assured me," he says, "that his father, though a rabbi, sometimes, when amidst his closer domestic circle, uttered his thoughts in such a way as to betray the deep respect he paid to Christianity; and, therefore, he got into many a quarrel with his wife, who took his manner of thinking for a heavy sin. When sixteen years old, Mr. David Adler left the house of his parents, being bound apprentice to a Jewish master bookbinder. After learning his business for three years very diligently, he left his native town, and was employed by Christian masters at Kowno and Wilna, where he attended evangelical worship every Sunday. From Wilna he went to Ragnit in Prussia, and there it was for the first time that, to a minister of the Evangelical Church, he freely and openly expressed his persuasion of the Messiah having already come, and he declared that he would turn Christian even though he should incur the enmity of all the Jews in the world. While sojourning at Ragnit, he became acquainted with a pious captain, who liked him very much, and one day, when going to Konigsberg, induced him to go along with him, as a Christian Society in London, he said, had some agents at Konigsberg that interested themselves for the Jews especially. Thus Mr. David Adler was introduced to me, and thenceforth visited me several times a-week. I taught him for two months, and delighted in seeing the constant increase of his child-like

faith. For this reason I had proposed to extend his instruction farther, but having in the last interviews got the conscientious persuasion that he was sufficiently prepared for being baptised, I fixed the act of baptism for the 8th of September, at noon, in my church. The earnestness and dignity with which Mr. Adler professed his faith made a gratifying impression on the minds of all that were present in the thronged church. He is employed in the workshop of a Christian master bookbinder here, and has gained the affection of the latter by his faithfulness and piety.

"I beg to enclose a copy of the most widely-spread newspaper of this city, wherein a reporter, unknown to and not induced by me, has inserted a commemoration as sensible as it is short, of the performance of the baptism.

"On the 15th of September Mr. Adler appeared at the Lord's table with evident emotion, and when after the public worship he paid me a visit at my house, he said he was going one of the next days to write a letter to his relations, and to tell them how happy a Christian feels who has true and everlasting communion with his Saviour."

Leghorn.—Dr. PHILIP acknowledges with joy and gratitude a most seasonable donation of £20, sent him by a friend of Israel, for the relief of the distress around him. Most of the richer Jews having left the city on account of the prevailing disease, the poor have lost their usual benefactors, and deepest misery has resulted. Writing on the 17th of September, Dr. Philip, says: "Yesterday I was surrounded by a starving crowd of Jews, imploring me to give them bread; I took them to a shop and gave each of them a killo (2 lbs. 4 ozs.) of rice and a franc for coals, etc.; I told them it was from a kind friend who loved Christ, and who wished well to the Jews. I never heard so many blessings as those that came forth from the lips of these poor people, invoked upon their benevolent friend and upon me." Dr. Philip gladly adds that the epidemic is now decreasing, a fine bracing air having succeeded the recent heat.

Manchester.—Among Mr. NAPHTALI's acquaintances, in this city, is a Jewish tradesman who has for some time been attending a Christian place of worship, and has had frequent conversations with Mr. Naphtali on spiritual subjects, though he remains at present undecided as to some essential points of the truth. But through his hands, the Bible and some tracts have reached his brother, who is also, with their sister, a hearer of the Gospel. This brother, after being instructed by Mr. Naphtali, has given himself to the Lord and to His people. On Sunday, the 22nd of September, he was baptised by the Rev. Richard Chenery, and received as a member of the Church meeting in York Street Chapel. Mr. Naphtali says there was a large congregation, and Mr. Chenery delivered an excellent discourse.

North Africa.—The Rev. A. BEN OLIEL has been called to Algiers on an errand of deep and touching interest. Few of the

servants of God have been more signally blest than he has in bringing their own immediate relatives to the Saviour. He has had reason to rejoice over one member after another of the household from which he was once cast out because of his faith in Christ, and now the last of the family circle has been added to the number of Christ's followers. His brother Moses, after steadfastly enduring a long course of most painful trials for the truth's sake, was about to declare himself on the Lord's side. Soon after the change in his views, and in the midst of a most fearful persecution, he was forsaken by his wife, who took her children with her to her mother's, though he ultimately succeeded in persuading her to return. It was, however, impossible for him to make a public profession of his faith in Oran, and he removed to Algiers, with a view to carry out his heart's desire in peace. Thither it was Abraham Ben Oliel's pleasing duty, soon afterwards, to conduct the wife and children who had been left in his care; and, on the 22nd of September, Moses was baptised, with his three little boys, Samuel, Joshua, and Judah, in the English Church at Algiers, by the Rev. J. B. Ginsburg, Missionary of the London Society, who officiates there for the benefit of English residents and travellers. Referring to this event in a communication which we wish we had space to quote more at large, Mr. Ben Oliel, while praising God for this additional instance of effectual Divine blessing on his labours, expresses the earnest desire that it may serve as an encouragement to his Israelite brethren never to cease from intercourse and correspondence with their unbelieving friends, or to grow weary in seeking their conversion. "Let them never despair," he says, "of being instrumental, in God's hands, in bringing those they love to a saving knowledge of Christ; let them never waver in their efforts or cease to struggle in prayer for them. Let them trust to the rich and glorious promises of God, which He will make good; though their faith may be put to a severe test, and their hopes may be deferred, God will assuredly bless their labours and hear their prayers in His own good time."

There are two or three other topics in Mr. Ben Oliel's last report to which we would call attention: The first is the great kindness shown him by the Rev. J. B. Ginsburg, of the London Society, and Mrs. Ginsburg, under whose hospitable roof he found relief from severe suffering which he had been passing through, and which is still not altogether removed. We render our heartfelt thanks to these dear friends; may God bless and reward them a hundred-fold! Mr. Ben Oliel also speaks of his brother George, who was baptised at Oran, in February, 1865, and is at present under the kind care of Rev. Dr. Schwartz. He has a most earnest desire to be trained

for future ministerial work, should it please God to give him the means. This is an object well worthy of Christian sympathy and aid. And there is one more point which our zealous brother anxiously wishes to urge on the friends of Israel for their consideration. His heart has long been set on the extension of this mission along the coast of Morocco. It may be remembered that in the year 1850, at the risk of his life, he visited Mogador, and there preached the Gospel to the various members of his family, as well as to crowds of other Jewish inhabitants who came to hear him in his lodging. He has recently been there again, and proclaimed the Saviour's love, in public as well as in private, without let or hindrance; and he would fain carry the Gospel message along the shores of the Moroccan empire, as far as the laws of the country will permit him to go. This, however, is an expensive process, and his steps are arrested until the Society can afford to say—Go forward. There is no part of the world where Missionary effort is more needed, or more likely to be successful, than this; and hence Mr. Ben Oliel's appeal comes to us with peculiar claims. We hope it may not be long before it can be responded to in the words of Caleb when he exhorted his people to enter the land of promise, "Let us go up at once and possess it: for we are well able to overcome it."

Nuremberg.—Mr. JAFFE, in reporting the baptism of a father and son from Kronheim, says:—

You will now rejoice to hear of the noble and heroic confession they have made, and of the joy they now experience in being numbered among the followers of Jesus. Perhaps few men under similar circumstances would have borne their great trials and afflictions with greater fortitude and resignation than these have displayed. From the moment they acknowledged faith in Christ, nothing but derision and scorn awaited them on every side, and not till the father was on a bed of suffering, and his life was almost despaired of, did his wife and family relent in their bitter opposition to him, or show any pity for him. Amid these severe trials, one comfort that greatly tended to sustain and to animate him was the fact that one of his younger sons, having also from the first become attached to the Saviour of sinners, and being determined to share his father's trials with him, stood by him in all his troubles, and, by his strong faith and lively and happy disposition, contributed to a large degree to his father's firmness. Our brother, during his dangerous illness, summoned me to his bedside, and most earnestly begged me to administer to him the sacred ordinance of baptism, as he would then, as he thought, leave this world more peaceably. I found him fully prepared for death, his mind stayed on Jesus, his faith vigorous and strong, and his hopes of eternity bright and serene. For certain reasons I could not then yield to his entreaty, and assured him that if it pleased God to call him from hence his happiness would suffer no diminution even if he were not baptised. After many acute sufferings, God, in His mercy, raised him up again, and now, as his family, especially his wife,

became less opposed to him, it was his ardent desire that his baptism should no longer be delayed, and seeing myself no reason now for such delay, I fixed the 15th of September for the service. The scene was one of thrilling interest, and never to be forgotten by those who were permitted to witness it. With a firm step and holy joy, both father and son came forward to receive the seal of their faith. Their confession was uttered in words both touching and clear, and their profession of allegiance and fidelity to their Lord and Master given with a rapturous heart.

Mr. JAFFE then proceeds to give particulars of a missionary tour from which he has just returned, having visited thirteen towns, comprising, in the whole, a Jewish population of 1826 souls. In the course of his journey he disposed of ten New Testaments and seven Bibles, partly by sale and partly by gift, and distributed a considerable number of tracts and other Christian works. In one instance he stood by the bed of a dying Jew, and as he spoke to him of a gracious Saviour, though the poor man was unable to utter a word, his looks of gratitude showed that the fainting heart found comfort from the message of mercy. On another occasion, while he was addressing a family on the love of God in sending His Son to redeem us, a little girl of between eight and ten years of age, who was listening to what he said, asked her parents why, if Jesus was so good and suffered so much for us, they did not believe in Him? In another place a great sensation was produced by a challenge to a public discussion which Mr. Jaffé received from the local Jewish teacher, and which he readily accepted. The evening appointed was looked forward to with high expectation, and many conflicting opinions went afloat as to which of the disputants would come off with the victory. Mr. Jaffé, however, looked up to God for guidance, and arming himself with the Divine Word, repaired at the hour agreed upon to the place of meeting, the Jewish school-room. But no teacher appeared, and when a message was sent him informing him of Mr. Jaffé's arrival, he excused himself, on the score of indisposition. "This circumstance," says Mr. Jaffé, "opened to me the houses of nearly all the Jews, who, more earnest and sincere than their teacher, fairly listened to me and debated with me the points at issue between us. I left them with adoring gratitude to God for the favour he was pleased to show me, and for the strength given me to bear witness to the truth." The rest of Mr. Jaffé's journal pictures the ordinary experience of an itinerant evangelist—sometimes encountering great opposition, at other times cordially welcomed and eagerly listened to, but always finding the promise fulfilled—"As thy day, so shall thy strength be."

The Gifts of the Poor.

SEVERAL months ago I visited Lossiemouth, on the north-eastern coast of Scotland, as a deputation for the British Society; I had, two years before, received a hearty welcome from two ministers—each opening to me his pulpit and securing, by previous announcement and appeal, handsome collections. When I returned thither, each of these ministerial brethren manifested the same interest; both agreed to intimate my coming, a week beforehand; but one of them who, with his wife, was heartily interested in the cause, had been so absorbed in his pulpit duties, that, to his great grief, he forgot to make the intimation, and thus there could be no collection, inasmuch as the people were not expecting it. What was to be done? Immediately after the sermon the pastor ascended the pulpit and addressed his flock, explaining the slip of memory by reason of which free-will offerings to the cause could not be invited that day. “But,” he added, “the deputation will call to-morrow, at each house, and will receive with thankfulness any sums, however small, which you may be willing and able to bestow.” On Monday morning I was not left without guidance to the houses of the fishing population, who form the majority of the congregation of the Rev. W. McDonald. Accompanied by his zealous partner in life, I went literally “from house to house,” and as far as I can remember, in no case were we sent empty away, nay, the greater number of the donors were the fishermen’s wives, their husbands, with a few exceptions, being absent at a distance along the sea coast, pursuing their calling in connexion with the herring trade, and not likely to return for some time. These godly women had not only given their children contributions towards Sunday-School offerings on the previous afternoon, but when the stranger and the pastor’s wife called on them, as soon as the subject was broached, in nearly every case, the ‘gude wife’ rose and opened a small cupboard, and, with cheerful heart and look, placed an offering in our hands. And thus with only a comparatively short period for rest and refreshment, we went on with our work from eleven o’clock in the morning till ten at night, and even when the apparently last and latest gift was received, in the twilight calm and beauty that succeeded a long summer day, we found ourselves overtaken by a swift-footed lassie, who, all flushed and breathless, placed in our hands a silver shilling, the gift of an unknown friend whose dwelling we had unwittingly passed by, but who longed to secure a portion of the blessing which is promised to those who love Jerusalem. I must not omit to mention that several fishermen, detained from the fishing by age and infir-

mity or other necessary causes, gave us a hearty welcome and also contributed cheerfully. I shall never forget one aged fisherman who, as he put a shilling in my hand, referred with tearful and thrilling emphasis to the words of one of the prophets (Micah v. 7), saying "The time is not far away when the remnant of Jacob shall be in the midst of many people as a dew from the Lord." The donations thus received were from one penny to a shilling; there were, indeed, two or three gifts from persons of a class above the fishing population, the largest of which was five shillings; but these were the exception to the rule, and what enhanced the generosity of the people was, that the fishing season had been by no means favourable, and absent husbands and brothers were sending letters in which they indicated that only a few boats had been successful.

There are two lessons suggested by this true narrative:—The first is, that a living Christianity is always open-hearted and open-handed—witness the mother Church at Jerusalem, when under persecution and exclusive hate and malice, "they had all things common," and there was none that lacked; witness the Churches of Macedonia, who through the grace of God bestowed on them "so gave that their deep poverty abounded unto the riches of their liberality," and of whom an Apostle wrote, "For to their power, and beyond their power, they were willing of themselves." Life in Christ—the freshness and fervour of "first love,"—the breath of the Divine Spirit "the heavenly wind,"—these formed the stimulus in both cases; self was forgotten—zeal and compassionate gifts abounded; and just so was it with the fishing population above described. The people had realised in large measure, and recently, the gracious presence of the Holy Ghost, in connexion with a "Coast Mission," an evangelical agency which has been greatly blessed in many a town and village along the coast. They had first given their own selves to the Lord, and then out of their little store they gave, with all their hearts, for others. Another lesson remains to be mentioned, it is that of "cheerful giving." Oh, what danger there is of losing the true and acceptable spirit enjoined on all Christians—"ready to distribute, *willing* to communicate!" "So many calls" is often a plea for withholding—but we are to "give a portion to seven and also to eight," and the gift must be proportionate to our means.

J. WEIR.

Jewish News.

THE PERSECUTION IN ROUMANIA.

EVERY one must rejoice that the efforts of the veteran philanthropist, Sir Moses Montefiore, on behalf of his oppressed co-religionists in Roumania, have proved successful. Prince Charles, though disclaiming any responsibility in reference to the recent outrages, which he terms "isolated facts," gives Sir Moses a distinct pledge that he will "protect the Jews, like other Roumanians, in their persons and their property." At a recent meeting of the Friends of Israel, in Basle, Pastor Pressel remarked, "It was now felt that justice should be done to the Jews, hence their emancipation, which all rejoiced in; but there should be a feeling in our hearts more noble than mere justice—namely, love." Christians must not forget this. While we desire to see every vestige of political disability swept away, and should stand side by side with the Jew in his contest for the rights which belong to every citizen, there is a higher heirloom which we must urge him to seek after. If our hearts are right, we shall intensely desire to see him brought into union with Christ, and we shall not rest until we know he is thus made happy for time and for eternity.

THE CURSE TURNED INTO A BLESSING.

SEVERAL months ago, a Christian Israelite whom we have long known and esteemed, called at our office in great grief because his son had been forcibly drawn for the army, in the district of Kreis, in Gallicia. Our poor friend would have willingly parted with anything, if he had had anything sufficiently valuable to pay for his boy's ransom, and it was with a heavy heart that he left us because we were unable to help him. Since then, however, the youth, having obtained a release, has come to London, and the first thing he has to tell his father is his gratitude to God for the Providence that led him into the army and threw him into contact with some pious soldiers. He has thus received impressions which are ripening into serious desire for a full knowledge of the truth as it is in Jesus; and his father has him under his own spiritual care. The father being in very needy circumstances and unable to support him, has applied for aid to a wealthy relative at Charleston in America, who responds by saying that if the young man is sent to New York, he will find a permanent occupation for him in his own business. The expense of the voyage, however, has to be provided for, and assistance is needed. We shall gladly receive donations towards this object.

Reviews.

The Genealogy of our Lord, as recorded by St. Matthew and St. Luke, Harmonised and Vindicated against Objections: by Johannes Wiplech, a converted Jewish Rabbi; with a Preface by the Rev. John H. James. Loxley Brothers, Sheffield.—The object of this little treatise is to prove that no real discrepancy exists between the genealogies furnished by the two Evangelists above-named. Mr. Wiplech takes the position that Matthew traces the pedigree of Joseph, and Luke that of Mary; Joseph being spoken of as the son of Heli, in accordance with Jewish custom, because he was Heli's son-in-law; and Salathiel being called the son of Neri, for a similar reason. The argument is clear and forcible, and, as the testimony of a Jewish critic, is not only interesting, but highly valuable. The following are the author's striking remarks on Isaiah's prophecy of a time when the light of the moon shall be as the light of the sun, and the light of the sun as the light of seven days:

For fourteen days the moon increases in size, brightness, and beauty; then, when she has reached her zenith, like all created things, she pales and grows dim. She decreases from one day to another, till, after fourteen days, a new moon takes her place. She waxes and wanes in her turn, and when her course is run, she, too, is succeeded by another. From Abraham to David, fourteen generations, the people of God increased in power and numbers; and for other fourteen, from David till the captivity, they became diminished in all respects. Again, for other fourteen generations, they increased, shining with rising lustre; but ere they again began to wane, the Messiah—Jesus—appeared. There was no more paling of the light when the Lord of glory visited us. The sun holds his course from month to month, and from year to year; shining with undecayed splendour now as he shone on creation's primal morn. When Jesus appeared, the light of the moon became as the light of the sun. It was no longer variable, it no longer rose and fell, increased and diminished; but, like the light of the sun, was unchangeable. And as the light of the sun exceeds immeasurably the light of the moon, so, in strength and brilliance, does the light of the Gospel excel the light of the days before the Messiah.

TO COLLECTORS.

THE Committee are anxious to diffuse, as widely as possible, information about the Society's work, persuaded that an increased knowledge of what God is doing for it cannot fail to call forth larger liberality. Its numerous friends would essentially further this object by endeavouring to obtain additional subscribers of a shilling a year for *The Jewish Herald*, which may be ordered of any bookseller. Any one kindly purposing to make this effort, on intimating the same to the Secretary, will receive a packet of specimen copies for gratuitous distribution.

MEETINGS OF ASSOCIATIONS, &c.

DATE.	TOWN—AND WHERE SERVICE WAS HELD.	DESCRIPTION OF SERVICE.	DEPUTATION.	CHAIRMAN AND SPEAKERS.	COLLECTIONS
Sept. 15	St. Helen's—Wes. Ch. ..	Sermons	Mr. T.B. Lazarus	.. .. .	9 8
" 15	" Ind. Ch. ..	Address	"	.. .. .	13 1 0
" 16	Warrington—Ind. Ch. ..	Pub. Meet.	"	Rev. Jessop and Mr. Rigby ..	1 2
" 17	St. Helen's—Ind. Ch. ..	"	"	Cook, Esq.; Revs. Workman, Blake, Evans, &c. ..	2 0
" 18	Crewe—Wes. Ch. ..	"	"	Revs. Staley, Hewson, Ellis, Hind, and Scholey ..	8 0
" 19	Chester—Ind. Schools	Address	"	"	5 0
" 20	Runcorn ..	"	"	Revs. Crole, Swan, Blake, Handley, Leech, & Grant; Mr. Silvester & Mr. Wright	3 10
" 22	Stafford—Bap. Ch. ..	Sermon	"	Revs. Wilson, Seller, & Bako	2 6
" 23	" Presb. Schools	Address	"	Revs. Thornton & Leech	2 6
" 23	" Presb. Ch. ..	Sermon	"	Rev. Wilkes	1 18
" 23	" Presb. Ch. ..	Pub. Meet.	"	Dr. Prichard; Revs. Jones, Davies, and Evans ..	14 7
" 24	Wellington—Ind. Ch. ..	Address	"	Revs. Bumpus, Gale, & Stevenson; Mr. Marshall	2 17
" 25	Whitchurch—Ind. Ch. ..	Pub. Meet.	"	"	2 0
" 26	Oswestry—Bap. Ch. ..	"	"	Revs. Garrett and Weir	3 7
" 27	Llangollen—Bap. Ch. ..	"	"	"	11 4
" 29	Loughboro'—Town Hall Wes.	Sermon	Rev. J.W. Wilkinson	"	4 15
" 29	" Baxter Gate Bap. Ch.	Address	"	Rev. R.B. Lyth & F. Taylor, Esq.	9 11
" 29	" Ind. Ch. ..	Sermon	"	Revs. Patterson, Yates, Slack, and Thomas	1 9
" 30	Bap. Ch. Sparrow Hill	Address	"	Revs. E. Horton and T. Crosby; Mr. Postill ..	3 10
Oct. 2	Harrogate—Ind. Ch. ..	"	"	"	6 2
" 3	Ripon—Wes. Ch. ..	"	"	"	1 5
" 4	Thirsk—Wes. Ch. ..	"	"	"	10 0
" 6	York—Cent. and Wes. Ch. ..	Sermon	"	"	1 5
" 6	Eben. & Prim. M. Ch. ..	"	"	"	1 5
" 7	" New St.—Wes. Vestry	Pray. Meet.	"	"	1 5
" 7	" New St.—Wes. Ch. ..	Address	"	"	1 5
" 7	Easingwold—Wes. Ch. ..	"	"	"	1 5
" 9	Bridlington—Wes. Ch. ..	"	"	"	1 5
" 10	Scarboro'—Wes. Ch. Queen St.	"	"	"	1 5
" 11	Tadcaster—Town Hall	"	"	"	1 5
" 13	Newark—Wes. Ch. ..	Sermon	"	"	1 5
" 13	" Ind. Ch. ..	Address	"	"	1 5
" 13	" ..	Sermon	"	"	1 5
" 14	" ..	Tea & Meet.	"	"	1 5
" 17	Middleton Rd. Cong. Ch. ..	Address	Rev. J. Gill	"	1 0

CONTRIBUTIONS IN AID OF THE SOCIETY,

From September 24th, 1867, to October 21st, 1867.

SUBSCRIPTIONS & DONATIONS.		ASSOCIATIONS, COLLECTIONS, &c.	
£ s. d.		(In giving the amount of collections in this List, the nett sum is stated, local expenses being deducted.)	
Goldsmith, Miss	0 5 0	Crewe, Subs.	2 16 0
Morris, Mrs.	0 10 0	Dalston	0 17 3
Robertson, Miss	0 2 6	Easingwold, Coll.	1 6 0
R. W.	10 0 0	Forest Gate Ind. Ch. Coll.	1 10 0
Tudham, Mr. J.	0 5 0	Grafton Square Cong. Ch.	1 0 0
Watson, Miss, The late	0 5 0	W. M. Smith, Esq.	4 16 0
Bolton, by Rev. W. Law-son Brown	5 0 0	Guildford	4 16 0
W.B.	2 0 0	Harrogate, Coll.	3 17 3
		Hartlepool	1 10 3
		Huddersfield, Coll., by a Young Friend	1 10 0
		Hull	9 10 4
		Llangollen, Coll.	1 13 1
		Loughborough, Coll.	14 7 2
		" Subs.	2 19 9
		" Miss Smith Quorndon	0 5 0
		Malvern, Miss Page	1 0 0
		Margate, Coll. by Miss Lord	0 15 0
		Metropolitan Tabernacle, Subs.	4 16 11
		Middleton Rd. Cong. Ch. Coll.	1 0 7
		Odiham	3 8 0
		Oswestry, Coll.	2 6 8
		Pembroke	1 7 5
		Penketh	2 1 0
		Reading	6 12 5
		Ripon, Coll.	2 0 0
		Rochester	4 3
		Runcorn, Coll.	2 0
		St. Helen, Coll.	2 8
		Scarborough, Coll.	6 3
		Shadwell Ind. Ch. Coll.	0 11
		Stafford, Coll.	4 0
		" Subs.	4 3
		Stockton-on-Tees	3 5
		Sudbury	1 12
		Sunderland	3 4
		Tadcaster, Coll.	1 0
		Teignmouth	4 4
		Thirsk, Coll.	3 7
		Towcester	3 11
		Warrington, Coll.	13 7
		" by Mrs. Tunstall	3 6
		Wellington, Coll.	3 6
		" Subs.	4 3
		Whitchurch, Coll.	3 3
		Whitehaven	1 3
		Woolwich	7 3
		York, Coll.	25 11
		" Subs.	7 1
		" Rev. R. R. Lyth	1 1
		" A Poor Widow	0 3
		SUNDAY SCHOOLS.	
		Bishop Auckland, Prim. Meth. Sunday School	0 4 0
		Gateshead, Wes. Day Sch.	0 10 0

Notices.

The Monthly Meeting, for prayer and conference, will be held in the Office of the Society, 96, Great Russell Street, on Wednesday evening, Nov. 20, at 7 o'clock.

SUBSCRIPTIONS and DONATIONS received at the same office, by the Rev. John G. Hill, Secretary; Post Office Orders to be made payable at the Office, High Holborn, on at Great Russell Street.

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The Jewish Herald.

UNDER THE SUPERINTENDENCE OF THE
BRITISH SOCIETY



FOR THE PROPAGATION OF THE GOSPEL
AMONGST THE JEWS.

PUBLISHED BY, PRAYSE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE
REMNANT OF ISRAEL.—*Jer. xxxi. 7*

OFFICE—96, GREAT RUSSELL STREET, BLOOMSBURY SQUARE.

No. 264.]

DECEMBER 1, 1867.

[Price 1d.]

Our Journal.

THE next Number of the *Jewish Herald* will form the commencement of a New Series, and will appear in a tinted Wrapper, with a map indicating the position of all the Society's Mission stations. It will have been observed that some typographical changes have already been made, with a view to promote the comfort of the reader, and it is so intended to introduce as much variety into the contents as possible. We hope very often to have a page specially for the young folks, and to give, in a brief form, not only a monthly reflection of the work done by the British and other Societies, but all the general intelligence about the Jews that can be gathered. Will our many kind helpers exert themselves to make the Journal pay its own way? Hitherto there has been a very large gratuitous distribution, and wherever Collectors think this is desirable in order to awaken or sustain sympathy, we are ready to carry out their wishes; but we hope that, by degrees, most of those who feel an interest in the cause of Israel will be found ready to contribute the small payment of One shilling a-year, and will consider the *Jewish Herald* well worth the cost. Any friends intending to make a canvass for subscribers, informing us of their purpose, will receive a packet of specimen pieces for the current month.

Mission Work of the past Month.

WE have received reports from our missionary brethren in this country, as well as in Austria, France, Italy, North Africa, Poland, Russia, Turkey, and Wallachia, all of whom have been busily at work. We can only select a few details from a vast amount of most interesting and encouraging intelligence, but these are enough

to show that God has blessed the work in no small measure. In addition to the seven Israelites mentioned in the *Jewish Herald* for November, as having been brought into union with the Church of Christ through the labours of the British Society's Missionaries, seven are now waiting—three in London, and four in Bromberg—to make a public confession of their faith.

One of the Society's London Missionaries, in presenting his report at the Monthly Prayer Meeting in October, referred to two cases which had given him great encouragement. The one was that of a Jewish teacher who had come from Germany. It appears that, several years ago, when walking outside the town where he then resided, he met a gentleman who subsequently became a missionary to the heathen, and who on this occasion accosted him and spoke to him very seriously about the welfare of his soul;—this formed the commencement of a new history. Awakened and impressed, he went to the Word of God in a spirit of anxious inquiry, and after great mental struggles became so far convinced of the truth of the Gospel that he felt he could no longer, consistently, hold his office in the Jewish community; having resigned his appointment, he came to England, as so many others do when the ties of home are severed. Here he heard of our missionary, called on him, and after repeated interviews, was introduced to Dr. Schwartz, who received him into his Home. His knowledge has since then greatly advanced, and the power of Divine grace has become plainly manifest in his life.

The other case was of a different kind, but one of still deeper interest. Some time ago, a brief notice appeared in the *Jewish Herald* respecting an Israelite, under the initial U——, who had formerly been an inmate of the Home established by the Rev. R. H. Herschell, and is now a man in very prosperous worldly circumstances. While in Mr. Herschell's care he was apparently a sincere inquirer, but was led away by an unconverted relative who came over to England and removed him from Christian influence. Several years passed, and the young man's careless life among ungodly Gentile companions extinguished the last remains of the light that had been in him. Two of the missionaries, however, still had their eyes upon him, and embraced every opportunity of speaking to him, till, at length, they had the delight of seeing this lost sheep come back to the fold. During the last conversation that one of them held with him, he avowed his faith in Jesus, and with deep emotion declared his solemn purpose to confess it before men. "I should utterly fail," the missionary says, "were I to attempt faithfully to describe the intense feeling with which his words were uttered; the spectacle was so much the more affecting, as they were spoken

in the presence of his wife, who, I believe, is a child of God. Tears ran down her face at this happy surprise, and she found that God had answered the prayers of many days." The brother thus alluded to was baptised and received into Church fellowship by the Rev. D. A. Herschell, at Brixton, on Sunday evening, the 24th of November.

Manchester.—Mr. NAPHTALI has been much engaged, especially with the poorer classes of Jews, in endeavouring to meet the conviction of sin, awakened by their solemn season of humiliation, with the provisions of heavenly mercy brought down to us by Christ. He has also had great claims upon his practical sympathy, from the distress which the high price of bread has caused. A poor Jew, to whom he gave a little assistance, very touchingly and significantly remarked, "Jesus Christ would have relieved our poor now, as He used to relieve them."

Paris.—Mr. JACOB BRUNNER says: "Amongst the Jews whom I have addressed on various occasions during the festival days, was an elderly gentleman, who seemed deeply interested in what I said. He called upon me, and, to my great pleasure and surprise, revealed to me that Christianity had long since been to him a subject of serious inquiry, and, more than this, that he had already reached the conviction of its being the true religion; that it not only embodied and exhibited the absolute mercy and goodness of God, but that it spoke to his heart, in a manner that Judaism never did. He related to me the way by which he had first been thus convinced. He had been in great trials and difficulties, but his afflicted mind found no alleviation in the provisions of Judaism. Its liturgy, with all its heap of outward dead forms, as well as its other vague appliances, could not give him peace and resignation. He was almost in despair, when, as if by inspiration, he knelt down and repeated the Lord's Prayer. He felt, he said, some benign consolation and hope enter his heart. From that time, he had daily said the Lord's Prayer. Had it not been for obstacles, presented by his family, he would long ago have confessed Christ. These confidences were to me, most grateful to hear, and I spoke to him words of comfort. He promised to see me frequently, and I trust the Lord will make his path even.

"An interesting young Israelite, whom I likewise met lately in the house of a Jewish family, has commenced visiting me with a view to hear more of the crucified and despised Saviour.

"Mr. LOWITZ, who left Paris this morning, has given me several addresses of Jews, met with in the Exhibition, whom I shall endeavour to visit."

The Paris Exhibition.—The Rev. BARON HART, in a letter to the *English Independent*, on the “Results of Christian Work in the Paris Exhibition,” after speaking of the Bible Society’s building, thus refers to the agencies employed among the Jews:

“In an adjoining room under the same roof the JEWISH SOCIETY exhibited many objects of interest—ancient MSS., representations of Mount Zion, and of the Church of the Holy Sepulchre; but worthy of more especial note was the model of the Tabernacle, its sacred objects and ministering priests. Around this would gather groups of from twenty to fifty, including many of the sons of Israel, to whom, perhaps twenty times in the course of the day, the Gospel in Leviticus would be explained in their own tongue, and the true significance of the ancient ceremonial set forth. Many were taught how that without shedding of blood there is no remission, and told of the blood of Christ which cleanseth from all sin. The opportunities for making known the Gospel of Christ to the Jewish people have been unprecedented, both in this and in other departments of the mission ground. A missionary from Algeria, engaged through the seven months of the Exhibition in distributing Scriptures among Israelites and those who speak Oriental languages, informed me that he had enjoyed more opportunities for conversing with these people during this short period of seven months than through all his seventeen years of previous labour. M. Guizot might well have said at the opening service: This is the greatest victory for religious liberty in France for 200 years. We might, indeed, add with truth that it is one of the most remarkable openings for the spread of the truth of Christ which the annals of His Church record in any age or country.”

The British Society has been permitted to take its share in this holy enterprise, by placing at the service of the promoters Mr. Lowitz, the esteemed missionary described by Mr. Hart as from Algeria. Mr. Lowitz has now returned to his station at Algiers, and we hope, hereafter, to give some further account of his work in Paris.

Austria.—Rev. B. DAVIDSON, writes:—“Visiting a Jewish family of long acquaintance, one afternoon, I found several Jewish friends assembled, and had an opportunity to declare the whole counsel of God, beginning with Moses, and ending with Christ Jesus at the right hand of God. The party was attention itself, and I have reason to bless the Lord for the occasion. There was present a medical student who afforded me much encouragement as I proceeded, so that the subject was continued till *eleven o’clock at night*. On one occasion the latter put his hand

upon his forehead, exclaiming, 'What unmistakeable affection towards his enemies! in his agonies on the cross he could pray for the Jews: Father, forgive them, for they know not what they do.'

"My last English pupil is leaving for France, with the English New Testament in his pocket. He has ever been very attentive, and his last encouraging expression to me was, 'I now pray regularly.' The significance of this avowal becomes enhanced from the fact that this young man, when I first knew him, had hardly an idea of what prayer was. If ever he wanted prayer he does especially now, when entering that land of temptation. May the Lord help him!"

Mr. DAVIDSON adds, in reference to the general reception of his message, "I can hardly remember a time when I met with less opposition and more attention."

The Medical Missionary.—Summoned to Pesth by the alarming illness of his wife, who had been staying there in the hope of recruitment, Dr. Zuckercandl has made the most of his opportunities for preaching the Gospel on the way. In an old Turkish city, on the coast of the Sea of Marmora, he addressed a large crowd of Jews and Turks, first in the open street, and afterwards in a coffee-house. His fellow-passengers too, by sea, rail, and river, heard his voice again and again, proclaiming the unsearchable riches of Christ; and he distributed a number of New Testaments, in Hebrew and in Judæo-Spanish, as well as Christian tracts.

Cannstatt.—After speaking of the fashionable tendency, in the present day, to religious compromise, and of the importance of faithful adherence to the distinctive truths of the Gospel, Mr. GOTTHEIL, in his letter of Oct. 31, continues:—"I remember the case of a very learned Jewish rabbi, who after much study and reflection came greatly to esteem the Gospels, and highly to honour Christ. At the same time he may have intuitively felt that a union with the Christian was the only means of raising his people intellectually and socially. This led him to write to a Missionary in his neighbourhood, and to propose to him a scheme for uniting Jews and Christians. Each of the parties were to yield up something of that which was distinctive, and thus to meet the other half way, so as gradually to prepare for a union of the two, which would be strength to them both. As to the Jews, they might yield up most, if not all of their traditionalism and return to the Bible, *i.e.* as much as they chose to accept of it; and as to the Christians, why, if they yielded up the Divinity of Jesus Christ and the absolute necessity of baptism, that was all the sacrifice that would be required of them, and the sooner they resolved to do it, the better—*seeing that it would hasten the approach of that*

millennial bliss, when all mankind without any difference of creed, will form one great brotherhood, and peace and prosperity will reign supreme. Of course the Missionary did not fail to put his Jewish correspondent right as to the main point of his argument, and to assure him that any Christian that yielded up the Divinity of the Saviour deprived himself thereby of the Saviour's work and merit—in fact rejected Him, though still bearing his name; thus the proposal fell to the ground. The learned rabbi eventually came to see the matter in the same light, and yielding up all, had grace to confess the Divine Saviour as his only hope and stay, in life, in death, and in the day of judgment."

Mr. GOTTHEIL then adds an account of one, among many instructive conversations held in the course of his travels:—"The other day returning from attending a missionary gathering, which I had to address on behalf of our enterprise, I had a Jew for a travelling companion. The diligence in which we travelled had started early (half-past five in the morning). When the time arrived for morning prayer, our Jewish fellow-traveller was not ashamed, in the presence of the rest of the travellers, (all Christians) to prepare for prayer by putting his *Tephilin* on the right arm and around the forehead, and then producing his little pocket prayer-book, to murmur the prescribed ritual in its full length. I then thought what an instance of fearless devotion to duty, and what an example to Christians this Jewish brother set before us! No one of the Christians in the conveyance would have had the courage thus openly, to confess the duty of prayer. After he had finished his devotions, a lengthened conversation ensued between him and myself, on the nature of prayer, etc., in the course of which I asked him whether he thought that God would not hear me for omitting that which men had invented as a necessary accompaniment of prayer; he evidently hesitated. His better judgment, and his kind heart, would not let him give a negative answer, whilst his old associations sat strong upon him. At last he bethought himself of a middle course and said, that he as a Jew was bound to observe all that is commanded—an expression involving the commandments of God, as well as those of men. I then told him that the Day of Atonement, as kept in the synagogue, was of no possible avail to the sinner, since the main and most essential portion of the ordinance, that on which all depended—the *Sacrifice*—could not be realised, because there was neither temple, nor priest, nor altar. The idea was perfectly new to him and hard to comprehend, and he was perfectly startled, when I added that I had *Yom kippur*, Atonement Day, not once in the year, but every day in the year, and moreover,

that I could do so with the hope of obtaining forgiveness of sins and peace of heart, inasmuch as I had a sacrifice, a priest, and altar, all realised in Messiah, the Saviour of the world, whom our fathers looked for in faith, and believing in whom they died in peace. It was striking to observe our Jewish friend under the impression of these, evidently to him, new ideas; he received them with an avidity which seemed to say: Are these things really so? And his whole manner was an illustration of the saying that 'in Christ all things must become new.' "

The remaining particulars should inspire us with heartfelt joy and thankfulness:—"My time has for the last few weeks been much occupied, amongst other things, with the care of a young Israelite preparing for baptism. He belongs to a numerous family, and both parents and children, though living in the midst of a Roman Catholic and Jewish population, have sought and found Jesus in the Word, which they have diligently read for years. The case is fully known to our dear brother, the Rev. A. Herschell, of Brixton, whose unwearied kindness has enabled several members of the family referred to publicly to confess Jesus. Three daughters have already done so, and walk worthy of their vocation; three others are under Christian training, one in this neighbourhood. The only son of the family is engaged in a Christian house, and at stated hours during the week, late in the day, from nine till near eleven at night; the only time he has free he is with me for Scripture reading and prayer. He also spends a portion of the Lord's day with me. He is always accompanied on those occasions by another believing Israelite, a young man engaged in the same house, and who, by his consistent walk and Christian example, exerts a good influence. The sister living in the neighbourhood is well spoken of by the good pastor under whose roof she lives, and she seems to progress well in Christian knowledge. The father of that family, who has been much with me of late, is, as far as we can judge, a decided believer in Jesus, and a lover of the truth, and so is his wife according to what he tells me; he is anxious to leave his neighbourhood with his wife and remaining daughter, and to remove to a place where he can enjoy a Christian atmosphere."

Wallachia.—Mr. GELLERT, in continuing the narrative of his missionary tour, noticed in a past number of the *Herald*, among many brighter appearances which he has to note, observes, in reference to his opponents in the numerous public discussions that he held, who had at first quoted the Scriptures and then turned round and denied their inspiration: "*Such open unbelief in so many of my brethren I have not met with before during the 21 years of my missionary labours.*"

It was only for the purpose of opposing Missionaries that they made use of the Scriptures, which to them were of no authority. The prophets or poets were only political leaders, such as Garibaldi is at present, and as their future Redeemer is to be. The miracles recorded in the Bible were only juggleries, known to the Egyptians as well. Moloch, or angel, was only a figurative term, denoting an idea or good suggestion as coming from above. Moses, they said, lived in the mountains for many years after having made his people believe falsely in his death. They also boasted of not having used their phylacteries for more than twenty years.

"Strange to say and not a little surprising to me, three or four of the orthodox class who invariably attended our debates, after having not a little censured their co-religionists, who, they said, instead of defending their religion so basely denied it, returned to me and earnestly begged me not to be offended. 'Jesus and His apostles,' they said 'suffered much more, bearing it with patience. 'But' they added 'let them only dare to do you any harm, and they will soon see what we shall do.' Two of them became much attached to me, accosting me as soon as they perceived me, 'Sorry as we are,' they said, 'to have lost a brother in you, as you worship Jesus as God, we should, nevertheless, be very glad if you could live here. We have still much to learn from you, and while you were conversing we could, alas, only discover our great ignorance.' Though the Divinity of our Saviour was to them a stumbling-block, they were evidently impressed by the truth which they were unable to refute, and thankfully accepted some tracts I gave them."

Mr. FURST has reached his new station at STETTIN, and Mr. STERNBERG has been spending some weeks among a vast population of Jews in RUSSIAN POLAND. Fifty-four thousand copies of the Scriptures have been circulated in that country since Mr. STERNBERG's last visit. Some interesting particulars of his temporary itinerant labours in that inviting field may be expected in a future Number.

Communications.

HOW I FOUND REST.—BY AN EX-RABBI.

FROM the time that I was four years old, until I reached thirty-two, on each returning Passover, when the fifth cup of wine was placed on the table for Elijah, I eagerly watched the opening of the door, with the expectation of seeing the prophet ushered in, and *each returning year*, in bitterness of soul I realised the force of the proverb, that "*hope deferred maketh the heart sick.*" That awful

day—the Day of Atonement—found me fasting for seven and twenty hours, year by year, praying with all possible earnestness and trembling too, and after all, I thought my sin might not be atoned for. The last trumpet annually led me to expect that next year I should, in common with my restored people, be in Jerusalem. In obedience to the precepts of the Talmud, I sought Elijah at the fair of the small provincial town in which I resided; I sought, I need hardly say, only to experience disappointment. The Gentiles (Roman Catholics) among whom I lived mocked my expectations, and it often seemed to me as if the Lord himself “laughed at my calamity, and mocked when my fear came.” I felt that we were indeed a peculiar people, a proverb and a bye-word among all nations whither the Lord had led us, and the conviction that we were under the Divine displeasure was the most painful part of my experience; look in what direction I would, I saw nothing for the anchor of hope to cling to,—no shechinah expressed the presence and approval of Jehovah. The glory had departed from Israel—the ark of God was taken, and nothing in God’s providence in any measure counteracted these sad convictions. Political oppression, Mahomedan barbarity, and the cold indifference, if not hatred, of nominal Christians I could learn to endure. To be one of a people robbed and spoiled was mine as it were by inheritance, but personally to suffer the hiding of Jehovah’s countenance was a condition of existence that could hardly be endured. I could have raised my head above the billows of earthly affliction, could my heart but have echoed the words of my lips, and said in sincerity, “The Lord of Hosts is with us, the God of Jacob is our refuge.”

The cloud by which Jehovah surrounded himself was “a cloud and darkness to me,” indeed, instead of a giver of light, as it formerly was to my fathers; no consolations of God assuaged my grief. Even such a promise as “when thou passest through the waters I will be with thee,” appeared to have lost its application. In connexion with other devout rabbis, from the time that I attained the age of sixteen or seventeen, the midnight oil bore witness to my lamentations. From twelve till half-past one o’clock, clothed in sackcloth and ashes, I sat upon the ground, bewailing the desolations of Israel, the destruction of the Temple and of the Holy City. I sat, in spirit, with Daniel in Babylon, and Jeremiah in the dungeon; and the prayers of the one, with the lamentations of the other, dictated alike the words of my mouth and the meditation of my heart. The whole book of Psalms, the Scriptures generally, the Talmud, the *Cabala*, &c., supplied me with subjects of feeble *praise, meditation, or study*, till six a.m. every day, except the

Saturday or Sabbath morning. But, blessed be Jehovah, "there remaineth a rest (a keeping of the Sabbath) to the people of God;" and "we who have believed do enter into rest." When, therefore, in the fulness of Jehovah's time, he "made His face shine upon me, and was gracious to me," I opened my astonished eyes to the fact that eighteen centuries ago, One had come, "*in the spirit and power of Elijah*," to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the justified; to make ready a people prepared for the Lord." I knew that the scribes were correct in maintaining that "Elijah *must* first come" (Matt. xvii. 10). I understood, when "Jehovah lifted up His countenance upon me," in what sense it was that John the Baptist could reply in the negative to the inquiry as to whether he was the personal Elijah; and I recognised him as "the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah." In a word, I realised the fruition of the "peace" promised to my fathers, when, with adoring gaze, I beheld in the person of the despised Nazarene, "the Lamb of God that taketh away the sin of the world." Then did I perceive Him who so long ago had been "anointed to preach good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound." Then did I, as it were, "exchange beauty for my ashes, and the oil of joy for mourning;" then I found the garment of praise become me, rather than the spirit of heaviness; and I can assure the reader that the rest of such a labouring man is sweet indeed.

Our Note Book.

ABYSSINIA.

The *Jewish Intelligence* asks for special prayer on behalf of Mr. Stern and his fellow captives, that it may please God to touch the heart of King Theodore and to accomplish their liberation peacefully. Most cordially do we respond to the invitation, and we hope that the matter will be borne before God by tens of thousands of Christian voices, in public and in private. What is there God will not do for His people when they seek Him earnestly?

SOMETHING FOR THE CHILDREN.

EVERY Jewish boy, from three to five years old, wears a little waistcoat, open at the sides, so as to form two corners on each side, and when he has his hands washed in the morning, he is taught to say the following grace: "Blessed art thou, O Lord! our God, King of the Uni-

verse, that hath sanctified us with Thy commandments, and commanded us to cleanse our hands." After repeating several passages of Scripture from Deuteronomy, he takes hold of the four fringes, which hang from the four corners of his dress, and says from the 15th chapter of Numbers, ver. 37 to 41 inclusive. Before he eats bread, he repeats the 23rd Psalm, and then says: "Blessed art thou, O Lord! our God, King of the Universe, who bringeth forth bread from the earth." Before drinking wine, he utters the first part of the same prayer, adding after "King of the Universe," "Creator of the fruit of the vine." Before biting an apple or putting any sort of fruit into his mouth, he blesses God as its Creator, and a distinct form of thanksgiving is always used before taking any kind of food. Before smelling the perfume of wood, he

blesses God "who bestoweth flavour on the fruit." When it lightens he is taught to bless God, Maker of the works of the Creation, and when the roll of the thunder comes through the darkening skies, he adds: "whose power and might filleth the world." When he sees a rainbow, he at once says: "Blessed art thou, O Lord! our God, King of the Universe, who remembereth the covenant, and is faithful in his covenant, and firm in his promise." So, if a child has new clothes given him, or, if he recovers from sickness, solemn expressions are ready on his lips, to thank the God of Israel for these mercies; and, when any one dies, the children pronounce the words, "The Lord hath given, and the Lord hath taken away, He is the true judge, and blessed be His name for ever and ever."

How do Jewish children come to know so much of the Bible and of God? They are taught by their mothers, and they are very attentive. But we must try and teach them about Jesus. Every child in a Christian family should try to do good to the children of the Jews, because Jesus loved them, and loves them still. It was about them He said, when they came flocking about Him: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

SCHOOLS FOR SYRIAN GIRLS.

We are glad to notice that Mrs. Bowen Thomson's efforts, commenced immediately after the Massacre of the Syrian Christians, in 1860, for the welfare of the female population in the East, have been largely successful. Fourteen schools, containing 900 pupils, chiefly girls, are conducted by herself and her associates. The school at Hasbaya, in the heart of Lebanon, numbers 123 scholars, and their progress, in learning as well as in the domestic arts, is surprising. Here is the "Missing Link," in Syria. These benevolent Christian ladies, not only teaching the young, but coming into daily contact with the native women in their own homes, where no male Missionary can set his foot, show them in a thousand ways how to improve their own surroundings, and, at the same time, have the fairest opportunity for winning their hearts to heavenly truth.

HOW THE JEWS ARE DISTRIBUTED.

Dr. Pressel, in his Paper read at the Amsterdam Conference of the Evangelical Alliance, gave the following estimate of number of Jews in different countries, as

compared with the rest of the population. In Sweden, 1 Jew to 5000 other inhabitants; Russia, 1 to 30; Belgium, 1 to 3000; Holland, 1 to 54; Italy and Great Britain, 1 to 700; Prussia, 1 to 90; Austria, 1 to 34; Greece, 1 to 900; Turkey, 1 to 53; France, 1 to 500; Algeria and North Africa, 1 to 10; in the entire World, 1 to 1500; in Hamburg, 1 to 32; in Frankfort, 1 to 17; Amsterdam, 1 to 12; Warsaw, about 1 to 3; Jerusalem, about 1 to 2.

We have not space at present, to suggest the reasons which may account for these varying proportions, but hope to return to the subject at a future time.

THE AMERICAN JEWS.

THE Jews in America are supposed to number about 250,000. Many of them in the city of New York are wealthy. They are now erecting a costly synagogue in Fifth Avenue. They have twenty-eight places of worship in the city. They are also about starting a Theological Seminary in Philadelphia, with a full corps of instructors. In Baltimore they have actually adopted, under the auspices of the "Hebrew Educational Society," our Sunday-school system, and they hold these schools on the Christian Sabbath.—*Evangelical Christendom.*

JERUSALEM.

A HIGHWAY AT LAST.

We are indebted to Dr. L. Loewe for the perusal of a letter addressed to Sir Moses Montefiore, dated Jerusalem, Tishri 12 (Oct 11), from which we are gratified to learn, that by order of the Government, a road from Jaffa to Jerusalem is being constructed. The work commenced on the Tishri 10 (Oct. 9). Everyone, whether living in a village or city, has to perform five days' labour, or find a substitute. Dr. Loewe, in referring to this most useful undertaking, writes: These tidings are almost literally bearing out the words of Isaiah: "Prepare ye the way of the Lord; make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; the crooked shall be made straight, and the rough places plain."—*Jewish Chronicle.*

SAYINGS OF THE WISE.

The Jews have been prominent lately in the Magazines, as well as in the Daily Papers. In October the *Sunday Magazine* commenced a series of papers on the Jewish Feasts; while in November Good Words took up the Domestic Economy

of the Jews, the *Evangelical* gave an essay on the Destruction of Jerusalem, the *City Mission Magazine* was entirely filled with the journals of two Missionaries among the Jews, and, though last, not least, the *Quarterly Review* contained a most able article on the Talmud. The following are a few of the pithy Talmudical proverbs quoted by the Reviewer:—Prayer is Israel's only weapon, a weapon inherited from its fathers, a weapon tried in a thousand battles. When the righteous dies, it is the earth that loses. The lost jewel will always be a jewel, but the possessor who has lost it—well may he weep. The dying benediction of a sage to his disciples was: I pray for you that the fear of Heaven may be as strong upon you as the fear of man. You avoid sin before the face of the latter: avoid it before the face of the All-seeing. Love your wife like yourself, honour her more than yourself. He who forsakes the love of his youth, God's altar weeps for him. He who sees his wife die before him has, as it were, been present at the destruction of the sanctuary itself—around him the world grows dark. It is woman alone through whom God's blessings are vouchsafed to a house. She teaches the children, speeds the husband to the place of worship and instruction, welcomes him when he returns, keeps the house godly and pure, and God's blessings rest upon all these things. The house that does not open to the poor shall open to the physician. Honour the sons of the poor, it is they who bring science into splendour. Let the honour of thy neighbour be to thee like thine own. There are three crowns; of the law, the priesthood, the kingship; but the crown of a good name is greater than them all. How can you escape sin? Think of three things: whence thou comest, whither thou goest, and to whom thou wilt have to account for all thy deeds: even to the King of Kings, the All

Holy, praised be he. When the thief has no opportunity for stealing, he considers himself an honest man. If thy friends agree in calling thee an ass, go and get a halter around thee. Thy friend has a friend, and thy friend's friend has a friend: be discreet. The dog sticks to you on account of the crumbs in your pocket. The camel wanted to have horns, and they took away his ears. The soldiers fight, and the kings are the heroes. When the ox is down, many are the butchers. If there is anything bad about you, say it yourself. Beat the gods, and the priests will tremble. The sun will go down all by himself, without your assistance. One contrition in man's heart is better than many flagellations. The heart of our first ancestors was as large as the largest gate of the Temple, that of the later ones like that of the next large one; ours is like the eye of a needle. Not the place honours the man, but the man the place. He who unjustly hands over one man's goods to another, he shall pay God for it with his own soul. Slander is murder.

In speaking of the great care taken of human life by the legal authorities and the people, when Talmudical law prevailed, the reviewer states, among other things, that "the ladies of Jerusalem formed a society, which provided a beverage of mixed myrrh and vinegar, that, like an opiate, benumbed the man when he was being carried to execution." The Evangelist Mark tells us, that when our blessed Saviour was being led to the place of his crucifixion, "they gave him to drink wine mingled with myrrh, but he received it not." Matthew also describes the same scene. Thus the suffering Jesus refused to part with any of the precious burden assigned him, when "he bore our griefs and carried our sorrows," or to be relieved from pain when "he was wounded for our transgressions, and bruised for our iniquities."

Reviews.

Christ our Light: by Charles Graham, Minister of Oaklands Chapel. Morgan and Chase.—We want more books of this sort—Gospel truth in brief chapters and plain language, with plenty of word-pictures. One or two quotations will convey a sufficient idea of the style throughout. In noticing the results of the light of life when received into the soul, Mr. Graham says:

"In the absence of the natural sun, the flowing river stands still, the living water dries, and the liquid wave becomes hard as a stone. His return melts it, and causes it

again to flow. In its state of hardness, water cannot nourish our fields and gardens, or make the earth bring forth and bud: but, when again restored to fluidity, it

blesse the earth, restores suspended commerce, and enters into the composition of every living thing. Striking emblem of the human soul. How hard and useless are our affections, unthawed by the Sun of Righteousness! How soft and tender, how flowing and benevolent, when He shines

upon them! It is then, blest ourselves, that, without constraint or effort, we do good to others; it is then as natural for us to love God and our neighbour, and serve both according to our ability, as it is for water to flow.

The glass which reveals the divine perfections of Jesus is thus referred to:

It is said of the copper mines in Cornwall, that the deeper they are sunk the richer they prove; and though some lodes have been followed a thousand, and even fifteen

hundred feet, they have not come to an end. Such is the Book of God: it is a mine of wealth which can never be exhausted; the deeper we sink into it the richer it becomes.

Touching on the doctrine of the resurrection as revealed by Christ, our author continues:

A visit to a paper-mill suggested to a holy man the instructive reflection. "So paper, that article so useful in human life, that repository of all the arts and sciences, that minister of all governments, that broker in all trade and commerce, that second memory of the human mind, that stable pillar of an immortal name, takes its origin from vile rags! The rag dealer trudges on foot, or drives his cart through the towns and villages, and his arrival is the signal for searching every corner, and gathering every old and useless shred. These he takes to the mill, and there they are picked, washed, mashed, shaped, and sized; in short, formed into a fabric beauti-

ful enough to venture unabashed into the presence of monarchs and princes! This reminds me of the resurrection of my mortal body. When deserted by the soul, I know not what better this body is than a worn and rejected rag. Accordingly it is buried in the earth, and then gnawed by worms, and reduced to dust and ashes. If, however, man's art and device can produce so pure and white a fabric as paper from filthy rags, what should hinder God, by His mighty power, to raise from the grave this vile body of mine, and refine and fashion it like unto the glorious body of the Lord Jesus Christ?"

The Restoration of the Jews to Palestine: A Sermon by the Rev. Joseph Leycester Lyne (Father Ignatius). T. Bosworth, Regent Street.—The author of this discourse speaks of there being many Jews among his hearers, and we congratulate him on this circumstance. In many countries, nothing can be done to bring a pure Christianity before the mind of the Jew, except by conversation with individuals, an occasional address to a very limited audience, and the distribution of suitable tracts and books. But in lands where speech is free, it is the duty of Christian divines to give the Jew a full share of regard in their ministrations. In cities where large Hebrew populations reside, the Ministers of our Churches may well consider that they have a special Mission to discharge in this direction, and if they frequently selected some of those subjects of immediate interest to the Jews in which the Bible abounds, and treated them in a really earnest spirit, and on fair principles of interpretation, there is little reason to doubt that large numbers of those who do not find their wants satisfied in the Synagogue, would gladly listen to the preacher of the Gospel. Mr. Lyne boldly declares his belief, that before this century is gone, Jerusalem will be rebuilt, and Israel restored to the Holy Land. Though we cannot follow him so far as this, we think the main points of his argu-

ment are conclusively established, and we heartily recommend our readers to ponder his clear and fervid utterances for themselves. The following passage must carry with it the fullest sympathy of every Christian heart:—

"Oh! ye blessed nation, oh! ye holy and awful people, when I think that I have among my hearers perchance many, many of you, and I think that it was from you, according to the flesh, that the Deliverer came Who is about again to come; when I think that *all* that can save me I owe to you, that in the hour of death, it is only in what God through the Jews has given me,

that I can hope to find true peace; oh! then I would weep with you for the ruins of Jerusalem, then I would ask you, though I am but a Gentile by nature, let me share with you your songs and prayers, as ye pray, in weary waiting expectation for the King of Israel, Messiah, the Prince of Peace,—'Come quickly and tarry not.'"

CONTRIBUTIONS IN AID OF THE SOCIETY,

From October 21st, 1867, to November 15th, 1867.

SUBSCRIPTIONS & DONATIONS.

Argentine, De	£ 2 2
Bankart, Miss E. S., Coll. by	0 6 0
Barnes, Mr. J.	0 17 6
Thank-offering	0 10 0
Tomlinson, Mr.	0 2 0

ASSOCIATIONS, COLLECTIONS, &c.

(In giving the amount of collections in this List, the nett sum is stated, local expenses being deducted.)

Bath	5 0 0
Blackburn	0 8 0
Boston	11 9 24
Bourne	8 12 0
Bristol, Colls. and Dons.	12 13 0
Chelmsford	4 14 0
Coggeshall	6 14 0
Greenwich, Maize Hill	1 16 0
Guildford, by Mrs. Lewis.	1 0 0
Horbury Chapel, Coll.	5 0 7

Hyde Cong. Ch. nr. Hendon	3 12 41
Ilkeston, A Friend	2 0 0
Leeds	43 8 1
Luton	30 6 10
Maberley Chapel, per Rev. J. Wilkinson	
" Mr. Gill	1 1 0
" Yg. M. Bib. Class	0 15 0
Maldstone, Coll.	8 1 4
" Subs.	3 15 5
Newark	
" For this man Mordecai waxed greater and greater." Neh. ix., 4.	20 0 0
" O, Israel thou shalt not be forgotten of me." Is. xlv., 21.	10 0 0
" A Friend	5 0 0
"	5 0 0
"	1 0 0
" per Mr. Robison	1 0 0
Subscriptions	18 6 7
Tea Meeting	11 1 0

Newark (Continued).

Collections	14 14 8
Friends from Aversham	0 5 0
Collected from Sunday School Children, for New Testaments	1 11 0
Sheffield	20 7 6
Sherborne	1 16 10
Staleybridge	4 4 0
Swansea	2 12 4
Torquay, St. Andrew's Church, for Vienna Mission	22 0 0
Tunstall, Coll.	12 0 0
Winchmore Hill Ind. Ch.	1 15 8
" G. S. Wallis, Esq.	1 1 0
" Mr. J. Knight	0 10 0
Wirksworth	3 17 0
Woolwich	17 3 74
Worcester	7 5 0

SUNDAY SCHOOLS.

Barking and Braintree	1 15 3
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SERMONS and ADDRESSES on behalf of the Society were delivered from October 21st to November 15th, as follows: those friends also taking part in the several Services whose names are inserted after each place respectively.

Deputation, Rev. J. Wilkinson:—Maberley Independent Chapel, Maldstone; Revs. T. Smith and Dobney, and Mr. J. L. Harrison: Bath; Revs. Bonser, Dyer, Chapman, and Wills: Bristol; R. O. Wills, Rev. T. Waterman, Esq., Revs. J. Morris, M. Dickie, M. G. Osborn, and W. Lucy: Tunstall.
Deputation, Rev. J. Gill:—Woolwich: Revs. W. Gill and J. Richards: Metropolitan Tabernacle; Mr. Lazarus: Grafton-square Congregational Chapel.
Luton: Revs. T. R. Stevenson, J. Stevens, J. H. Hitchens, and T. Hands: Birmingham, (Francis-road Chapel, Edgbaston); Revs. G. B. Johnson, J.

Salkinson, Dr. Ginsburg, J. P. Cohen, and Mr. Keep: Deputation, Mr. Ducat:—Bow Independent Chapel, Woolwich Rectory-place, Winchmore Hill, Luton.
Deputation, Mr. Sternberg: Chelmsford.
Deputation, Rev. J. Wiplich:—Mile End, (Brunswick-Chapel), Forest Gate, Romney-terrace Wesleyan Chapel, Westminster, Greenwich (Maize Hill), Shadwell (Ebenezer Chapel), Woolwich (Union Chapel), Walsworth (Sutherland Chapel).
Deputation, Mr. Matthews:—Warrington, Horbury Chapel, Notting Hill, Cheshunt.

Notices.

TO FRIENDS IN LONDON.

THE Rev. Dr. WEIR is at present specially exerting himself with a view to direct the attention of the most wealthy and liberal Christian people residing in the Metropolitan district to the claims of the above Society. In many churches and chapels it is difficult to obtain Sunday Collections, and the week-night service does not bring the Deputation into contact with those who are best able to contribute. Dr. Weir has, therefore, undertaken to seek their enlarged aid, by personal calls as well as by correspondence; and the Committee respectfully bespeak on his behalf a kindly response.

The Monthly Meeting, for prayer and conference, will be held at 98, Great Russell Street, on Wednesday evening, Dec. 18, at half-past 7 o'clock, in the front room on the first floor.

SUBSCRIPTIONS and DONATIONS received at the office, by the Rev. John Gill, Secretary; Post Office Orders to be made payable at the Office, High Holborn, or at Great Russell Street.

The Jewish Herald;

A Record of Christian Effort for the Salvation of Israel,

PUBLISHED BY

The British Society

For the Propagation of the Gospel among the Jews.

No. 1.]

JANUARY 1, 1868.

[Price 1d.]

Map of the Society's Stations.



London. Messrs. Lazarus, Ducat,
Sternberg, Rev. L. Zucker,
and Mr. Matthews.
Birmingham. Mr. Cohen.
Manchester. „ Naphtali.
Paris. „ J. Brunner.
Cannstatt Rev. P. E. Gottheil.
Heidelberg. Mr. W. Brunner.
Nuremberg Rev. P. Jaffé.
Stettin. „ A. Fürst.
Bromberg, „ Dr. Koppel.

Königsberg. Rev. B. F. Jacobi.
Breslau. Mr. G. F. Schwartz.
Vienna. Prof. Davidson.
Pressburg. Rev. I. Salkinson.
Galatz. „ A. Gellert.
Philipopolis Mr. Neumann.
Adrianople Rev. L. Rosenberg.
„ Dr. Zuckercandl.
Leghorn Rev. Dr. Philip.
Algiers. Rev. J. Lowitz.
Oran. Rev. A. Ben Oliel.

Dr. Cassell, of Berlin, is partially supported by the Society, and delivers *Evangelistic Lectures* in the chief towns of Prussia.

NEW SERIES.—VOL. I.]

B

The Prayer Meeting for Israel.

THE next Monthly Meeting for Prayer, and for the hearing of the Reports of the Missionaries labouring in London, will be held in the Front Room, on the First Floor of the Society's House, at half-past Seven o'clock, on Wednesday Evening, the 15th inst. As we are now able to accommodate a much larger number than heretofore, we earnestly invite all who can, to come and join us in supplication that God would be pleased to accompany the work of the Mission with the mighty power of the Holy Spirit. This is what we want above all things, and this we are specially encouraged to seek. Let us remember Matt. vii. 11, and plead the gracious promise.

Mission Work of the past Month.

ADRIANOPLE.—Mr. Rosenberg continues his active and useful work. Some idea of the impression made upon those around him may be gathered from the following statement in his report, dated Nov. 7:—

“Although I have forbidden those Jews to enter my house who could not sit down in a quiet manner and spirit, to study God's Word, yet, my Saturday Meetings have always taken up the whole day; and on other days, when I thought perhaps no Jew would come, and I went out, the result was that on returning home I was told that either two or three Jews had called to see me. During the recent feasts many Jewish families in vain expected me at their houses, for though I had promised to go to them, I could not leave my own doors, because of the people of all classes coming to me.” Mr. Rosenberg speaks of the desirableness of establishing a School, and purposes to commence by having the children in his own house, and teaching them himself, until he sees the way clear to obtaining a room and engaging a teacher.

Dr. ZUCKERCANDL has returned to his station under very trying circumstances. A medical consultation on Mr. Zuckercandl's case having been held at Pesth, it was decided that she could not go back to Adrianople without the most serious risk.

"After this," he says in his last letter, "My dear wife and myself, having consulted together with earnest prayer, came to the conclusion that, under these circumstances, it was our sacred duty to prolong the separation, to which, in the providence of our precious Redeemer, we have been subjected, until a way should be opened up for us to labour at a place where both of us would be able to serve the Lord who redeemed us from everlasting death, in the cause to which we have devoted our lives.

"The moment of our separation will be a very hard one, but thinking whose servant I am, thinking of my responsibility, thinking that we have a gracious and merciful Father on whose right hand our blessed Mediator is sitting—our hearts are full of joy, and my dear wife says: 'Do not be anxious, my life is in the hands of our precious Saviour; return to your place of labour, our heavenly Father will be with you there, and with me here; and I have faith in Him that in due time He will surely do the best for us.'

We are glad to add, that, although in a very feeble state of health, Mrs. Zuckercandl has had many interesting conversations with Jewish women whom she has gathered about her, and who eagerly listen to her teaching. One woman to whom she has explained the Gospel has promised to send her children to the Mission School supported in Pesth by another Society; whilst the Dr. himself has been greatly encouraged by the interviews he has had, during his short visit there, with an esteemed Jewish teacher.

On his way to Adrianople, he proclaimed the Gospel to more than 500 persons, most of whom were Jews; and he distributed a large number of Hebrew and German Tracts, as well as Hebrew and Spanish New Testaments.

BRESLAU.—A few weeks ago Mr. Schwartz fell in with two Israelites, who, after being exiled to Siberia as a punishment for the part they took in the last Polish Revolution, obtained permission to return home. It appears that, in the third year of their captivity, they were marched with other prisoners to the town of Witebok, to endure some fresh form of hardship and suffering; being let out to labour as slaves. Here, however, they attracted the notice of a kind Christian man who was of the same race with themselves. "Though he could do nothing," Mr. Schwartz says, "towards their release, or even to ameliorate their wretched condition, *he did not withhold* from them what was still more *important, for he preached to them Christ crucified, as the*

only name given under heaven whereby we must be saved." "This individual," Mr. Schwartz continues, "owes his knowledge of the Saviour to another converted Jew of the name of Berling, whom I knew personally, and who went to Russia some twenty years ago to preach Christ, and there to die in want, and under persecution from the so-called Christians. I have found many traces of this same servant of God in Silesia; and who can tell the number of souls that have been saved by his single instrumentality? His teaching still lived in his disciple, who seems to have been fired with his master's enthusiasm. For six months this godly man taught his two Jewish brethren, and urged them to put their trust in Jesus as their Saviour. The work of grace in their hearts was retarded by the influence of an infidel German companion, which cost them a fearful struggle. But when this was overcome, they gave themselves up to the teachings of the Lord, and made signal progress in the truth." Such was the state of their minds when the hour of release arrived, and with inexpressible joy, though destitute of everything necessary for such a journey, they commenced the long, long pilgrimage homeward. It was with weary feet and almost broken spirits that they at last entered their native town, expecting to be received with open arms, by their parents and friends. But the cholera had passed through those familiar streets before them, and swept thousands away. Instead of bright faces and glad hearts, they only found a row of long narrow graves with their mute story of desolation. It was this heart-breaking disappointment that led them to turn their steps once more from their fatherland, and they came to Breslau in the hope of finding friends who might help them on their way to America. There they were introduced to Mr. Schwartz. He says that, during the time of his intercourse with them, it was his chief object to build upon the good foundation which had been laid in their souls; and he has reason to believe that they will not swerve from the truth as it is in Jesus. He also obtained assistance for them, and gave them an introduction to a friend in *America*; "fully relying," he adds, "that faith in Jesus as *their Redeemer* will be their guide and security in a world

full of temptation and wickedness, and that they will remain steadfast to the end of their days."

KONIGSBERG.—"*Longing Baptism.*" A curious item among the many errors of Rome, was referred to by a young Russian Jew who called on Rev. B. Jacobi, a short time ago, on his way from Berlin to St. Petersburg. The decided manner in which the young man expressed his conviction of the truth of the Gospel, induced Mr. Jacobi to ask him how it was, if he really believed in Christ, that he did not openly avow his faith. After stating, in reply to this challenge, that he was waiting for the death of a relative who would disinherit him if he made a profession of Christianity, he spoke of what the Roman Catholics called "*Longing Baptism,*" by which they mean a baptism longed for inwardly though not performed outwardly, and as efficacious before God as if it had actually taken place. He said he felt comforted by knowing that if a Jew believes in the Messiah and cordially longs for being baptized, he thus becomes a member of the Christian Church; and if he is prevented by circumstances from satisfying his heart's desire; God will in the life to come look upon him as one that, by baptism, has become a branch of the true Vine. Of course, Mr. Jacobi took care to try and put him right as to what true faith in Christ is, and as to the futility either of "*longing,*" or of baptism itself, apart from that genuine trust in Christ which leads the believer to count all things but loss for Him. But when we find the Roman Church innoculating the minds of Jews with such subterfuges as this, it is high time that those who hold the truth in its purity should seek with greater earnestness to disseminate it, lest the enquiring Jew should be ensnared and ruined.

LEGHORN.—Dr. Philip writes:—

"During the last month my labours have been of a mixed nature; not neglecting the many opportunities for spreading the Gospel among the Jews, I have been much occupied in feeding the hungry and visiting the widows and the fatherless in our city, where thousands sadly feel the consequences of the late epidemic, as well as of the revolutionary movements. But first, I shall refer to my spiritual labours among the Jews. The truth of Christianity, I have every reason to believe, has made an inroad on Judaism, by means of conversations, by the circulation of the Scriptures.

and by example. A Rabbi of late told me of the favourable impression which Christianity had made upon his mind, and upon the minds of several of his acquaintances; 'as there are many in Rome,' he observed, 'and in other parts of Italy, who would gladly be free from the yoke of Popery, so there are many Jews who would gladly break away from the superstitions of Judaism; as the former are kept under a yoke by the force of Government, so the latter are enthralled by the force of Rabbiniism.' One Jew with whom I have often conversed, and who constantly reads the New Testament, told me a short time ago that he believed that Christ was the Messiah, and he said he would be glad to make a public profession, and join the Christian Church, but that he could not do so whilst he was with his relations, and he had no means to leave them. He asked me to help him to quit the country; but I told him that I could not do so, and recommended him to seek advice from Christ by prayer. Several similar instances have of late come before me, and I could point out many an Israelite here, of whom it may be said, he is not far from the Kingdom of God. Almost every day I am occupied for several hours in conversation with them; several have applied for New Testaments, which I have given them, and three I sold to young Jews; besides which, I have distributed among them many Gospels, both in Italian and in Hebrew. Cholera and misery, among many of them, have of late brought me more than ever into contact with them.

"A fortnight ago I visited the Jews in Florence, where I found that my former visits have not been fruitless; I found several young men studiously reading the New Testament, and endeavouring to convince others that the Christianity of the New Testament is a sublime religion, and that Christ must have been the Messiah. There is evidently progress in the work of God among His people.

"In my last letter I spoke about the great mass of poor in this city. The Cholera has left many widows and orphans; there is very little commerce, and multitudes of the labouring classes are without work, and consequently without bread. There are at present no less than two thousand persons in Leghorn, who rise in the morning not knowing whether they will have anything to eat during the day.

"By the time the Cholera left us, I had given away £12 of the £20 so kindly sent me through your hands, by E. N., but the temporal relief thus given was but of little service, as the same claims were renewed from day to day. It therefore became necessary to do something more beneficial and more substantial. I resolved to open a soup kitchen, and had scarcely resolved when I set to work. I spoke to several friends, who cheerfully entered into my views, and had the same opinion as myself. I then put the £8 left from the £20 at the head of a subscription list, and began. I took premises, ordered all things necessary, engaged cooks, and on the 28th of October, I opened the soup kitchen for the poor, both Jews and Gentiles, giving to each every day a large bowl-full of good soup, and four ounces of bread. I was soon joined by our excellent friends, Rev. Dr. Stewart, of *Callie, of the Scotch*, Rev. M. Huntington, of the English, Dr. Detroit, of

the Swiss Church, and by many other friends, especially ladies, several of whom are present every day from 12 to 1 when the provisions are given out, and take an active share in the distribution. Many have most liberally responded, both in monthly subscriptions and donations; and thus the Lord has enabled us to provide up to to-day for 1600 poor individuals, and of this number the fifth part are poor Jews. The Chief Rabbi, Sig. J. Costa, co-operates with us in the most friendly manner, and gathers subscriptions among the better classes of the Jews, many of whom, both ladies and gentlemen, take a great interest in the work and are often present. For the poor Jews I have made good provision, engaged a Jewish cook for them, taken the meat from their own butchers, and had their soup prepared in a separate caldron.

LONDON.—Mr. Lazarus, after speaking of the social assemblies which Jews are accustomed to hold, and which afford the Missionary a good opportunity of preaching the Gospel, in dining rooms, in lodging houses, and in private dwellings, proceeds: "In one of these houses I met, among others, a Russian Jewish merchant, son of a Rabbi, who entered very freely into conversation with me about the different doctrines of Christianity, and several times replied to objections raised by other Jews present. He exhibited, all through, great knowledge of Old and New Testament Scriptures, and to my surprise, he had also read the Apocrypha. When some harsh remarks were made about the Jewish Missions and Missionaries, he frankly stated that he thought they had done and were still doing a great deal of good, and that it was foolish of any Jew not to give the Missionary a hearing. He also paid me a visit, and promised to repeat it whenever he comes to England."

In another house, where Mr. Lazarus had to contend with Rationalists and Materialists, who tried to maintain that earth is man's final rest, after endeavouring to shew the fallaciousness of their ideas even on philosophical grounds, he read to them the words of the prophet Micah, ii, 10. "Arise ye, and depart; for this is not your rest; because it is polluted; it shall destroy you, even with a sore destruction." "This portion of the Word of God," he says, "had such an influence upon them for the time, that they silently allowed me to enlarge upon the blessedness of those who hope for immortality, and for an eternal glorious rest through faith in Christ Jesus."

NORTH AFRICA.—Rev. A. Ben Oliel having accomplished the purpose of his visit to Algiers, and not only witnessed the baptism of his brother Moses, but succeeded in inducing the brother's wife to discontinue her opposition to her husband's course, and to resume her domestic duties in peace, thus describes his own deliverance from great peril :—"Having no further object in a prolonged stay at Algiers, I took my passage by the steamer direct to Oran on the 2nd Nov. I had been thinking of coming by land, and making a short stay in the various towns on the road, but gave up the intention in order to save expense. The steamer left Algiers at midnight. The weather was fine, and early next morning we touched at Cherrchell, and in the afternoon at Tenes. Here we had to stay six hours, and I landed with several passengers; but scarcely were we on shore, when the wind freshened, and the open roadstead became impracticable by surging foaming waves, breaking furiously on the strand. The flag, indicating danger, and forbidding communication with the anchorage, was hoisted. We called on the captain of the port, but he could give us no assistance. We trod the shore for hours, impatiently longing to see the sea calm down with the sinking sun, but it only became more boisterous. Again we appealed to the captain of the port, and all he consented to do was to give us permission to reembark, if we could find any boatmen that would venture to take us on board. There were two ladies and four gentlemen besides myself. The latter succeeded in engaging a boat by the liberal offer of a dollar to each man. We were put into the boat while it was on the sand, and some twenty daring sailors tried to float it, in the intervals between the breaking waves, but they proved too rapid and too strong. The boat was nearly swamped and upset, and the cry was uttered, 'save who can!' It was a moment of extreme peril, for we had seen more than one barge laden with cargo from the steamer sink helplessly before us. We jumped into the water, and by God's mercy escaped on shore with only an unpleasant sea bath. We were in a pitiful plight, wet through, no change of clothing at hand, and condemned to see the *steamer depart*. There was no help for us but to come by *land, and happily I had enough cash in my pocket to cover the extra cost.*"

"After many days." It will be remembered by those who have watched the labours and successes of our Missionaries, that one of them waited more than twenty years for the desire of his heart—the conversion of his father to Christ, and that he at length realized the fruit of his unwearying efforts, in seeing his beloved parent a happy and earnest believer. Mr. Abraham Ben Oriel, also, who went forth "sowing in tears," is now "reaping in joy." He has had good reason to believe that all his family, one after another, have received the saving knowledge of Christ, through his own ministry; and now after many years of hope deferred, but of patient and prayerful endeavour, he sees the last of the numerous household—the aged father—walking in the light of the Lord. "Let us not be weary in well-doing, for in due season we shall reap if we faint not."

AUSTRIA.—The following extract from the journal of Rev. B. Davidson, is very significant: who can tell how many young and intelligent minds in the great seat of learning to which he refers, may be brought under his guidance, in the study he describes, and may become qualified by the teaching of the Holy Spirit for future usefulness in the Kingdom of Christ?—

"My acquaintance with the University students continues to increase, but chiefly with the Jewish students at law. There is one point in the case of the latter which is as curious as it is likely to turn out, under God's blessing, for the furtherance of the Gospel. They are compelled to make themselves acquainted with the Canon Law. They complain of the irksomeness of having to study a subject professedly based upon the New Testament, to which they are strangers; and yet they cannot be admitted to an examination without fulfilling the requirement. I have recommended, in every case that has come under my notice, the study of the New Testament, supplying the copies of these scriptures myself. One of these students is entirely under my instructions. I need hardly expatiate on the importance of this fact, and the good results to which it may lead, if the grace of God steps in to cause the light of His truth to shine into the hearts of the readers."

The great schools of Germany, France, and Britain have given to the world many mighty preachers of the Gospel who found Christ in the college cloister; and let us hope that Austria will yet hold out the light which she has *failed to extinguish*. May not her Jewish sons be the first to bear it forth?

Communication.

THE LATE DR. JAMES HAMILTON.

AN event, not unexpected for months past, but not the less deeply lamented, is the decease of this much loved minister of Jesus Christ. He seems never to have been robust, his figure was tall, but not stalwart, and ever and anon he gave signs, during his public career, that the intellect in its intense exercise, was somewhat like a caged eagle, impatient of the obstructing bars that fettered it to earth. We consider that James Hamilton, from early years, and onward, was physically and mentally overtaxed. He was so, as a boy at school; as a student at college; as a preacher proclaiming the glad tidings; as a pastor feeding the flock; as a son of consolation weeping with bereaved and suffering ones; as a platform speaker; as a man of wise counsel, whose advice was often sought. In all these relations, James Hamilton's labours were exhausting. He was a diligent and constant student, a brilliant writer, a zealous promoter of the cause of Christian Missions both to Jews and Gentiles, and among the foremost of the band of holy men who formed and afterwards cherished and fostered the Evangelical Alliance. He was taken from us in his fifty-third year. And yet, into that comparatively brief life, what an amount of usefulness was concentrated! and how little of it, with all his natural delicacy of constitution, was free from active services! He went to Glasgow University as early as his eleventh year. His undergraduate course extended over several sessions, during which he had as fellow students Archibald Tait, the present Bishop of London, and Halley, "The Successful Student," whose memoir was written by Dr. Norman McLeod. Then came the Divinity and Church History Classes in successive years. Next, his recognition as a Licentiate of the Church of Scotland, a pastoral charge for some time in the country, two or three years more as the Minister of Roxborough Church, Edinburgh, and then his translation to the National Scotch Church, Regent Square, London, where he exercised his ministry for twenty-five years. Thus, with pauses caused by illness and occasional summer sojourns out of town at the seaside, or on the continent, considerably more than a quarter of a century was spent in the active service of His Lord, and in diffusing far and wide the savour of Messiah's name.

In social and brotherly intercourse with his friends; in the reception and welcome given by him to strangers from afar, including American Christians who had loved him for his writings and learned at first sight to honour him for his own sake; as the host at his own table, or the guest at the board of a friend; at the meeting of Presbytery or Synod, gentle and courteous amid diversities of opinion and warm debates; among the savans of the metropolis, for he was prominent among the geologists and botanists, and a Fellow of the Linnean Society; in all these spheres he showed the virtues which endear, and that gladsome, chaste, and radiant wit, which was free from all bitterness. He was preeminently "A Good Man," and a true Christian Gentleman.

And in his own family circle, what a husband and a father was there! How did his children see in him the reflected image of the "Gentile Jesus," and how beautiful was the Religion of the Cross thus made in their eyes! We mourn, and thousands are mourning also with that bereaved circle; no more will they hear his cheerful tones as he comes back from public toil, or kneel with him as "the saint, the father and the husband," at the family altar. May the God of all consolation, comfort their hearts! May they dwell continually beneath the shadowing wings of the Almighty!

James Hamilton was the first London Minister, who, when waited on by our excellent and now veteran missionary, Mr. Naphtali, endorsed the idea of establishing an unsectarian evangelical mission to the Jews, in which true Christians of every denomination might co-operate, and which they might aid by their contributions and their prayers. He then opened his vestry for the representative gathering of eminent and godly men, including Robert McCheyne, who in faith and love laid the foundations of "The British Society for the Propagation of the Gospel among the Jews." Amid his multiplied pastoral and public engagements, Dr. Hamilton devoted much time to this Society, and delivered many powerful addresses on its behalf, thus nourishing and strengthening it in its career of usefulness. He was one of the Honorary Secretaries from the beginning, and rendered noble service towards the enlargement of its funds and resources. It was from his pulpit, also, that a memorable series of lectures* was delivered by Doctors Cox, Archer, Bennett, Henderson, Burder, Morison, Harris, and the Revs. J. C. Burns, and J. S. Stamp, the minister of the Church opening the course with his own beautiful address. We have been looking over that stirring appeal with deep interest, and are tempted to give many choice extracts, but the concluding passage must suffice:—

"I do not forget," he said, "that the Church's finest models and most stimulating examples are men who answered to the name of Jew. And just as from the indevation of a prayer-restraining and irreverent age, I look back to the son of Jesse praising seven times a day, and soliciting the lyre familiar with his extacies, to a strain more seraphic yet, till the labouring lyre could do no more, and his own awe-struck hand trembled into silence; so from the stunted devotion and phlegmatic praises of our Gentile churches I look forward in hope to the day, when other Davids shall lead the choir, and sweet singers of Israel sound the key-note of the Church's gratitude; and if without the temple pomp, at least with Hebrew fervour, we shall answer one another—Praise ye the Lord, for His mercy endureth for ever.

"And just as from the selfishness and caution, and wary worldly wisdom of modern preaching, I look back with amazement at that meteor of mercy, that burning and shining light, who self-forgetful and self-spending, flamed

* Lectures on the Conversion of the Jews, by Ministers of different denominations. Aylott; Nisbet & Co.; and the British Society.

round the benighted earth, knowing and making nothing known but Christ, then exhausted, shot back into that sun which had fired him at the first; so looking round on our glow-worm regiment, to the leeward side of the hedge, and then looking out on dark Britain, and a darker world, I am ready to exclaim;—‘The Lord send us another Jew like Paul!’ And then, when I look round on the Church of Christ comminuted into a thousand fragments, and every day shattering more and more the stone which ought to fill the earth—when I think how fallen out by the way are the pilgrims, the brethren journeying to the same land of peace and love, I look back with wistfulness to the Daniels and Johns of better days—who exerted such healing and harmonizing influence on all their coevals, and when I think of it as one most likely source of Christian union, I pray the Lord to hasten in his time the day when Ephraim shall no longer envy Judah, but from Ephraim and Judah, converted and restored, shall come forth a company, **THE MODELS OF THE CHURCH, THE MISSIONARIES OF THE WORLD.**”

There are some now living who heard him utter these words. They can recall the figure and face of the speaker, all instinct with emotion, as amid breathless and wrapt attention, and tears of hallowed feeling flowing fast, he pourtrayed the grand future in connexion with Israel’s recovery. But alas! the greater number are gone. Of the ten lecturers only two remain. The gentle and devoted George Yonge, who took so active a part in the preliminary arrangements, and who by the might of his meekness, by his noble self-consecration, and above all, by the power of believing prayer, so largely contributed to the present cheering condition of the Society, has been removed; and now another of the truest friends of Israel has followed him to the rest which remaineth for the people of God. The Society’s present Secretary, and several members of its committee were amongst the large assembly that attended the solemn funeral service on the 30th of November last. On the northern slope of that God’s acre at Highgate, where so many of the good and holy have been laid, we saw the wreathed coffin containing James Hamilton’s precious remains let gently down into a deep grave beneath a noble cedar tree. The sun shone brightly, still and clear were the heavens, and that cedar tree, not leafless but verdant and full of life, was an emblem of the life perennial to which our beloved friend and brother has gone.

J. WEIR.

The Young People's Page.

A JEWISH GIRL'S LOVE TO JESUS.

SOME time ago, a young Jewess about sixteen years of age, called at the house of a Missionary, and told him that she desired to join a Christian Church. As she was a perfect stranger to him, he said that he must know more of her before he could advise her on such a serious matter, and that he would be glad if she would attend a Bible-class, which he conducted especially for the benefit of enquirers. This she readily consented to do, and then explained her reasons for the request she had made.

It seems that she had been bereaved of her mother and forsaken by her father, and had lived with a Christian family, while she supported herself by working at a handicraft to which she had been trained. There she had met with the New Testament, and had not only read it, but seen its divine truths carried out in daily life. Her heart had thus been drawn to the Saviour, and she stated that as the month of May was near, and the feast of Pentecost, when thousands were added to the Lord, was coming round again, she thought she would like that to be the time of her public union to the disciples of Christ. When the Bible-class assembled she was there, and after she had continued her attendance for several weeks, the Missionary became so fully assured of her sincerity as a believer in Christ, that he introduced her to a pastor in the town, and the day was fixed for her baptism. No sooner, however, was this known, than her father, who had cared nothing about her before, came and threatened her with severe punishment, if she dared to take such a disgraceful step.

After that, her brother wrote her a most affecting letter, appealing to all the love she had felt for a mother now no more, not to bring reproach on herself and her relatives. She came one day to the Missionary, bringing in her hand this letter, and another from a lady of large wealth, who promised, if she would only give up the idea of becoming a Christian, to adopt her as a daughter, and to make her the heiress to all her property.

Though this proposal had little effect on her mind, her brother's affectionate and sorrowful entreaty brought floods of tears from her eyes, and she was weeping and trembling when she came to ask the Missionary's counsel. All that he could do was to recommend her to spread the whole matter before God in prayer, and to seek for comfort and guidance in the Divine Word. But it was not long before she came again, and this time her tears were dried, and her face was quite calm and happy.

"Well," the Missionary said, "what have you determined to do?"

"Oh, sir," she replied, "*I cannot give up Jesus.*" This was all; but this was enough to show the reality of her faith; and she was true to her resolve. Though her life was endangered by the violence of some of her enemies, she stood before a large congregation, in which there were many Jewesses whose eyes filled with tears as they witnessed her firmness, and she publicly took upon herself the reproach of Christ.

Many young Jews and Jewish maidens have done this, and others are looking forward to the same step. Will you not pray for them, and seek to follow their example in becoming the true disciples of Jesus?

We wish our young readers to consider this page all their own; and if they will ask us any questions about the Jews, we will do our best to answer them.

Our Note Book.

JESUS AND THE TALMUD.

IN the Library of the Vatican there is a copy of the Talmud which contains a *Life of Jesus*, and is now exciting much enquiry. Similar copies appear to be very rare, but there is significance in the fact that students of the Talmud have sometimes noticed a hiatus in the copy they were using, and knew not how to account for it. The explanation apparently is that this *Life of Jesus* has been suppressed. The attention now awakened towards the subject will doubtless be the means of bringing the lost composition to light, and, for aught we know, it may present to the eye of the world a fresh testimony to the facts recorded in the Gospels themselves.

Another remarkable circumstance, in relation to the same subject, is the endeavour just now being made by a Jewish writer, to trace the most important moral teachings of Christ to the Old Testament and the Talmud; pointing out the correspondence in a large number of passages. If our Saviour had uttered anything contrary to the great moral principles laid down in the Old Testament Scriptures, and thence incorporated into the Talmud, this would have been a fair objection for a Jew to raise. But every point of harmony between the original revelation, or those parts of the Talmud which form its echos, and the sayings of Jesus, only goes to confirm His claim as having come from God. Indeed, the Christian believer can hardly pursue a more edifying course, in studying the New Testament, than to trace out the perfect congruity of all that Christ said and did with what the whole line of prophets, from Moses onwards, had ever taught.

RUSSIA AND THE JEWS.

WHILE Hungary is preparing to emancipate its Jewish inhabitants from all political disabilities dependent on religious opinion, the

Allgemeine Zeitung des Judenthums and the *Jewish Chronicle* complain of the injustice now being practised upon the Jews by the government of Russia; and we heartily join in the protest.

It appears that Russia is following the bad example of Prussia, and suddenly announcing to the Jews that they can no longer present themselves as candidates for public offices, unless they have previously professed the national religion by baptism. If it is expected that Christianity, even in the debased form in which it has been established in Russia, can be served by such antiquated and oppressive measures as this, a fatal mistake will be made. It is at least to be hoped that our Jewish brethren will look from the acts of degenerate bodies calling themselves Christian, to the pure originals of Christianity itself, and will observe that oppression upon human consciences has no recognition there, except to be utterly condemned.

THE JEWS IN VIENNA.

THE number of births at Vienna in 1866 was 25,571, and that of deaths 23,861. The Jewish proportion of the former was 958, and of the latter 721. By comparing these numbers it will be seen, that while every twenty-sixth birth was that of a Jew, only one out of 33 deaths occurred in the Jewish community. The result, says the "A. Z. d I.," is the same as that shown to exist in Prussia, viz., that the average length of life among the Jews at Vienna is greater than that of the general population. Among the latter the births exceed the deaths by 6 $\frac{3}{4}$ per cent., while among the former it is 25 per cent. Apart, therefore, from immigration, the increase of the Jewish population from within is very considerable.—*Jewish Chronicle*.

EXPLORATION IN JERU- SALEM.

THE courses of the three ancient

city walls, so minutely described by Josephus, are now being gradually traced. The exact sites of the most hallowed spots on earth—the Holy Sepulchre and the Jewish Temple—are in a fair way of being determined. The colossal foundations of the Temple wall, in which are “stones of ten cubits and stones of eight cubits,” laid by Solomon or his successors on the throne, are now being laid bare at the enormous depth of 90ft. and more beneath the present surface. The bridge that once spanned the ravine between the Palace on Zion and the Temple on Moriah is now proved to have been upwards of 150ft. high. If this be, as it seems, the “ascent” to the house of the Lord which Solomon showed to the Queen of Sheba, we cannot wonder that on seeing it “there was no more spirit in her.”

The “pinnacle of the Temple, on which the tempter placed the Saviour, has just been uncovered to its base, and is found still to have an elevation of 133ft. The statement of Josephus is therefore no exaggeration:—“If anyone looked from the battlements into the valley he would be giddy, while his sight could not reach to such an immense depth.” Sections of the ancient wall of Ophel have been exhumed, showing that, as Josephus says, it was joined to the south-east angle of the Temple. Aqueducts, cisterns, and rock-hewn channels and passages have also been discovered within and around the Haram, throwing new light on the buildings, the arrangements, and the services of the Temple. The great work of a complete exploration of ancient Jerusalem is thus fairly and aus-

piciously commenced. — Rev. Dr. Porter's Letter to the *Times*, Nov. 19.

AN AUSTRIAN CONFERENCE.

AN assembly of Schoolmasters has taken place in Vienna, to protest against the clauses in the Austrian Concordat which place education under the control of the priest. A Manchester school, in the heart of Romish orthodoxy, declaring that religion must not be considered as a part of education! The fact is noteworthy. The instinct of liberty, everywhere waking and flinging off the trammels of hierarchical domination, cries for knowledge. This instinct, however, left to itself, casts away not only the substitute for religious guidance, but religion itself. Now, therefore, is the time for every friend of true freedom to be alert, and to meet these cravings of the soul with the truth of God. The Jews of Austria must not be given as a prey to infidelity, like those in other parts of Germany, who snapped the reins of rabbinism thirty years ago, and rushed to the other extreme of blank unbelief. In some parts of the Austrian territories they are well disposed towards Christian Schools, and in one place several Jewish families have unitedly engaged a Christian teacher for their children. There can be no doubt that among the poorer class, who cannot afford to do this, as well as among others who would contribute a portion of the expense, a supply of intelligent, earnest instructors, able to impart sound secular knowledge, and to give frequent simple expositions of the Word of God, would be of inestimable service.

Review.

A JOURNEY THROUGH ABYSSINIA.—By Henry Dufton, Chapman and Hall.—Those who desire to gain some general information about the country to which all eyes in Great Britain and in India are now anxiously turned, will find it in this very readable volume. Mr. Dufton is evidently an honest writer, and gives an unvarnished account of what he observed while traversing this land, and also during several months which he spent at the Court of King Theodore. We have been the more gratified in perusing his narrative, because he plainly shows that the Missionaries now in captivity have had nothing whatever to do with the proceedings which

have brought them into trouble. Not a shadow of blame rests upon any of them, and they have every right to our deepest sympathy. The same view is also fully confirmed by Dr. Blanc's Diary, published in the *Morning Star* Newspaper, on the 7th of December. Some time must elapse before the English forces can reach their destiny. Let that interval therefore be employed in importunate prayer to God, that the sufferers may be restored to freedom, and that the despot who has so cruelly treated them, may learn a better way before the clash of arms commences.

CONTRIBUTIONS IN AID OF THE SOCIETY, From November 15th to December 14th, 1867.

SUBSCRIPTIONS & DONATIONS.											
Cuff, Mr. R. P.	1	0	0	Dudley	0	2	6	Peterboro', Coll.	10	15	9
Mrs. Dr. Dill, Stewartstown	0	10	0	Ely	1	15	0	" Coll. by Mrs.	1	6	0
E. S. Y.	0	10	0	Evesham, Coll.	1	15	0	" J. Lound	1	6	0
Edmonds, Mrs.	1	0	0	" Miss Burlingham	0	10	0	" Coll. by Miss	2	0	6
Fox, Miss, Collected by Gladstone, J. H., Esq., by Dr. Weir	1	8	0	Grantham, Coll.	6	1	2	" Smith	2	0	6
"Justa in uno"	0	2	6	" Coll. by Miss Wardle	0	3	6	Ramsey, (I. of Man)	5	0	6
Mr. Mitchell	0	12	0	Greenwich	3	19	0	Reigate	9	5	0
Rutherford, Mrs.	0	10	6	Grimsby, Coll.	10	8	0	Rotherham, Coll.	4	0	7
Snook, Mr.	0	2	6	Holbeach, Coll.	0	8	7	" Subs.	17	16	6
Thank-offering from an old Missionary	50	0	0	" Mr. Thomas	0	5	0	Rothwell, Coll.	1	4	9
Tomlinson, Miss, Jamaica	2	0	0	" Coll. by Miss Keal	0	12	0	Sleaford, Coll.	4	7	6
Tyerman, Mrs.	0	10	0	Horncastle	20	3	7	Spalding, Coll.	3	7	6
ASSOCIATIONS & COLLECTIONS.			Kettering, Coll.	2	5	0	Spilsby, Coll.	1	16	0	
[In giving the amount of collections in this List, the nett sum is stated, local expenses being deducted.]			" Subs.	12	15	6	Stockwell Ind. Chapel, Mr. Watts	0	10	0	
Alford, Coll.	1	11	1	" Do., collected by Mr. Ducat	1	6	0	Stroud	18	1	2
Barrow-on-Humber, Coll.	1	13	7	Lacey, Coll.	4	2	3	Swansea, Coll.	7	0	6
Barton-on-Humber	22	11	6	" Subs.	3	16	0	Tetney, Coll.	3	10	0
Boston, Colls.	10	12	7	Leamington, Coll.	5	0	0	Wainfleet, Coll.	2	2	0
" Subs.	1	16	8	" Subs.	4	0	0	" Subs.	1	6	8
Brigg, Coll.	2	5	0	Louth, Coll.	5	12	0	Walworth, Arthur St. Chapel	0	14	8
Ch. Subs.	8	17	4	Lutterworth, Coll.	2	8	0	Warwick, Coll.	4	7	6
Cheshunt, Coll.	1	0	0	Manningtree	3	10	8	Wolverhampton, Coll.	7	0	0
Chorley	6	8	6	Market Harboro', Coll.	12	16	0	York Road Chapel	1	2	6
Clapham Cong. Church:—				" Do., Subs. per Mrs. T. Goward	1	12	0	SUNDAY SCHOOLS.			
Mrs. Bristow	1	1	0	" Do., Don. per Mr. Ducat	3	10	0	North Shields, Howard St., (Wes.)	0	7	6
Mrs. G. Bristow	1	1	0	Newcastle-on-Tyne	8	19	2	SPECIAL DONATIONS.			
Mrs. Coombs	1	1	0	New Tabernacle	0	13	1	Per Rev. I. Salkinson:—			
Mrs. Sclanders	1	1	0	Norwood (Lower) Cong. Church:—				W. Crossfield, Esq.	5	0	0
Mr. W. M. Smith	1	1	0	Mr. Hiffer	2	2	0	J. L. Hansburg, Esq.	5	0	0
" Do. Donation	1	1	0	Mrs. Hiffer	6	5	0	Rev. T. Leicester	1	0	0
Cork, by Mrs. Weekes	0	15	0	Mr. T. W. H. George	1	1	0	J. Cropper, Esq.	5	0	0
Craven Chapel, Coll.	4	8	3	Mr. T. R. Scott	1	0	0	J. Anderson, Esq.	2	2	0
Craven Hill Chapel, Coll.	18	0	0	Mr. Barker	0	5	0	J. R. Jeffery, Esq.	2	0	0
Creighton, Col.	1	0	0	Oaklands Chapel:—Coll.	10	17	0	R. A. Macfie, Esq.	3	0	0
Doncaster	1	13	0	Miss Buck's Bible Class	2	15	2	R. Beall, Esq.	10	10	0
				Master O. Graham's Card	1	8	6	W. R. Jeffery, Esq.	2	2	0
				Miss Hutchings's Card	0	9	6	G. J. Jeffery, Esq.	1	0	0
				Pershore, Coll.	6	0	0	W. Crossfield, Jun., Esq.	3	0	0
				" Subs.	5	5	0	Miss Hansburg	1	0	0
								W. H. Avery, Esq.	5	0	0
								Messrs. Dent, Allcroft, & Co.	5	0	0

Special Donations have been Collected by Rev. Dr. Weir, amounting to £70 9s., particulars of which will be published in February HERALD.

SERMONS AND ADDRESSES on behalf of the Society from Nov. 15th, to Dec. 15th, 1867; those friends, in addition to the Deputation, taking part in the several services, whose names are inserted after each place respectively.

Deputation, Rev. L. Zucker:—Bourn: Revs. W. Orton, D. Horscraft, W. Keeling, and Mr. Smith. Spalding: Revs. J. C. Jones, and P. Strutt. Holbeach: Mr. Ingamells. Sleaford: Capt. Middleton, Revs. W. Swallow and R. G. Bettis. Horncastle: Mr. Longstaff, Revs. J. Bramwell, G. Whitehead, and D. Jones. Wainfleet: Mr. Symson. Rotherham: J. Yates, Esq. Revs. W. J. Gates and J. E. Coulson. Brigg: T. Freer, Esq., Mr. Ball, and Rev. E. Hall, Shepherd's Bush.	Barrow-on-Humber. Barton-on-Humber: Rev. M. Jubb. Grantham: Rev. J. Officer.
Deputation, Rev. J. Wiplich:—Boston: R. Hubbert, Esq., J.P., Rev. Mr. Fisher.	Deputation, Mr. H. Ducat:—Craton: Rev. T. E. Noyes, B.A. Kettering: Rev. T. Toller. Rothwell: Rev. J. Hoyle. Market Harboro': Lutterworth: Rev. J. Hopwood. Warwick: Rev. F. Overbury. Leamington: Rev.—Blakie. Wolverhampton. Everham. Pershore. Craven Ch. Southwark, Wes. Ch.
Alford: Rev. T. Cocking. Spilsby: Rev. W.	Deputation, Rev. J. Gill:—Peterboro': Westminster Ch. Craven Ch. Rev. R. D. Wilson. Deputation, Mr. Sternberg:—Craven Chapel. Dep: Rev. J. Wilkinson:—Craven Hill Ch. Deputation, Mr. Matthews:—Shepherd's Bush.

Mission Work of the past Month.

GERMANY.—One of the Missionaries writes :—

“A few weeks ago, a lady in deep mourning called on me at a late hour in the evening, and I at once recognised her as the widow of an acquaintance of mine, a Jew who had died very suddenly. A short time before his death, I had sold him a Bible and a New Testament, and had some very serious talk with him. After many apologies for coming at such an unseasonable hour, she stated that, in looking over her late husband's books, she found amongst them a New Testament, probably the one I sold him ; and, whether out of curiosity, or for pastime, or to seek comfort in her sorrow, she began reading the precious volume, and by and by she became so captivated by its contents that she forgot her grief, and applied herself heart and soul to the study of it. She had now come to me to ask for explanation about some doctrines which she could not understand. ‘Don't mistake me,’ she said ; ‘I am far from becoming a Christian.’ But the intense interest with which she listened to me for upwards of two hours plainly proved that it was a deep concern for the welfare of her soul which had brought her to seek instruction. I hope to see her again ere long ; and I am sure her case will commend itself to the fervent prayer of many who long for the salvation of Israel.”

The same correspondent adds, that when he was on a tour in Franconian Switzerland, a few years ago, two Jews, who had heard him address a large number of their brethren on the Sabbath-day, came to him the same evening, and spent five hours with him, while he fully explained the message of Divine mercy. “One of them,” he says, “came again and again, at a considerable expense of money and time, for spiritual conversation, purchased a Bible and Testament, which he constantly studied, and at length found his labour rewarded with a peace and happiness which only those can experience who have laid hold upon Christ as their Saviour. He proves an ornament to the truths he has embraced, and continues a steady and constant believer. The other, though impressed for a time, fell back into his old apathy,

and became callous even to the appeals and warnings of his friend, and for three years I saw nothing more of him, though I did not forget him, or omit to mention him at the throne of grace. What was my surprise and delight, when little more than a fortnight ago, he unexpectedly called on me, and after expressing his delight at our meeting again, told me that his heart had at last yielded to the power of conviction. A painful dispensation of Divine Providence, which had taken from him, within a short interval, two lovely children, was the means of rousing him from his false security, and bringing him to the Word of God for solace, when a terrible struggle resulted in his full acceptance of Christ. He said that he now saw the wisdom and goodness of God in sending him these domestic trials, for had they been withheld, he might, humanly speaking, have remained in his unbelief to this day."

A young man, who had been regularly visiting this Missionary, and was earnestly studying the New Testament and other Christian books, suddenly ceased to come, and the Missionary, on venturing to enquire for him at his home, was rudely repulsed. A few days afterwards, however, a letter came from him, explaining that, his parents having discovered his state of mind, he suddenly found himself on the way to a distant city, under the guardianship of his father. The letter concludes by saying that his teacher need not fear for him, for though he has been violently banished from his home, and removed from the influence of the Missionary, no earthly power will remove him from the influence of Divine truth.

WALLACHIA.—Mr. Gellert gives an account of a Jewish teacher, who, has not yet publicly declared his faith, but has evidently become a disciple of Christ, and is doing all he can to lead the children under his care in the same path. He has also introduced his assistant to Mr. Gellert with the same view, and many instructive conversations have been held. He mentions another intelligent and scholarly Jew who, though at first manifesting the utmost prejudice against Christian truth, has for a long time regularly visited him twice a week, and Mr. Gellert says

"he is daily growing more favourable to Christianity, and utters the name of our Saviour with deep regard."

HEIDELBERG.—Mr. W. Brunner has made a good entrance among the Jewish communities here and at Mannheim, and the number of his Jewish acquaintances, with whom he has frequent and earnest conversations on the all-important matter of the soul's salvation, daily increases. A Jewish lady, to whom he was introduced a little while ago, told him that four of her family, living in Munich, had embraced the Christian faith, and that she had no prejudice against it. Rationalism is the prevailing element that Mr. Brunner encounters, and this he is well qualified to deal with. He writes very cheerfully, and is working in hope.

PARIS.—Mr. J. Brunner was warmly received on re-appearing among Jewish friends after his illness. One is waiting for the time to make public confession. Pastor Abric is much interested in him. One at least who was met with at the Exhibition, "justifies hope." Many have been visited. Mr. Brunner dwells on the importance of the living teacher to read the Scriptures with, and expound them to the Jew, as Philip did to the Eunuch. Two respectable Jewish merchants from Galicia, shy at first, having never seen a Missionary before, soon became cordial and unconstrained, and one of them most warmly responded to views unfolded by Mr. Brunner.

KONIGSBERG.—The Rev. B. Jacobi speaks of some of the Jewish converts whom he has received into Church fellowship with very great satisfaction. He says, "they are shining patterns of Christian conversation." He also mentions that one of the principal professors in the university, who abandoned Judaism for Christ, is exerting a most happy influence by his exemplary life, and that he is "in the foremost ranks among the contributors to Church objects." A Christian pastor has recently established a school for poor children in a small town in the north-east of Prussia. When it was opened the Jews came forward in a most generous way to assist him, some of them presenting Bibles, Catechisms, Maps, and other useful means of instruction.

THE FRENCH EXHIBITION.—Mr. Lowitz having returned to Algiers, sends us the following resumé of his occupations at the Kiosque in the Paris Exhibition :—

“I was stationed in the Kiosque of The Bible Stand, which was situated at the principal entrance in the park. I was especially entrusted with the gratuitous distribution of Gospels amongst Jews, Arabs, Turks, and other Orientals, in their respective languages. I was also charged to speak to them of the truth and holiness of the Christian religion which was contained in these precious little volumes. The place I occupied was a large open window, at which Jews, and other Oriental people, often stopped, so that that spot often presented a curious sight, and attracted the attention of numerous visitors. Many persons, when tired of sight-seeing, came there to rest and to watch the proceedings. A Roman Catholic gentleman, who witnessed my movements day after day for more than a fortnight, asked me if he might contribute something towards the work. I presented to him the box we had for that purpose, and after putting in twenty francs he then told me that this was to him the most interesting thing in the whole of the Exhibition, and that if anything could induce him to become a Protestant, this would. It was joyous to see the vast numbers of Jews and Mahomedans that came and asked for Gospels, many of them willingly paying for New Testaments, and to hear them freely conversing upon the Christian religion. There were Jews from almost all parts of the globe. Many of them who reside either in Catholic or Mahomedan countries, had never before seen a Hebrew New Testament, nor had they formed any correct idea of Christianity, and now they were highly pleased to get a Gospel and to buy Testaments, to take with them as presents to their learned friends and Rabbies. An Austrian Jew, for instance, bought three Hebrew Testaments; one for himself, one for his father, and the third for the Rabbi of his native place. He said he was convinced that it was a good book, and deserved to be studied by every man who cares for the future. A Hungarian Jew bought six New Testaments, and took from me two dozen Hebrew Gospels, in the hope, as he said to effect some good through them in his native town. ‘I shall have much to say,’ he added, ‘about Christianity, when I go back to my country.’ I have always made it a rule to tell the Jews the nature and design of the Gospel I offered them, in reply to which some would say, ‘We wish to read the book, but we don’t desire to be converted.’ I remember some one coming again after having read the Gospels, to get the whole of the New Testament, saying that there were many good things in it. One remarked to me that he had no doubt that the Ten Commandments of Moses, and the Sermon on the Mount, were alike inspired by God. I have had Jewesses asking for Hebrew books to take home for their husbands to read. Some sick and crippled Jews, who could not themselves come, sent their friends to get books for them. Even Gentile Christians, who happened to listen to my conversations with Jews, would

often request me to give them Gospels in order to remit them to their Jewish friends or neighbours. One day a Jewess came with her son to ask for a book, and she made the boy read it, saying that as he could translate it to her one was enough for them both. Another Jewess once asked me whether this Kiosque was the place of conversion. I gave her a Gospel, telling her to read it, and to pray for the Holy Spirit, who alone can renew and sanctify fallen humanity, and effect her conversion to Christ. A Jewish family came for books. After I had given them a few words of explanation, they all said, 'We are like you, and believe Jesus to be the Saviour. We are not baptised, still we hope to be saved.' A Jewish gentleman and his sister, on my giving them books, told me that they and the rest of the family were Christians, but the young lady said, 'I am sorry that my mother is still a Jewess.' She bought a handsomely bound German New Testament for her, in the hope that, as it came from the Exposition, she would read and profit by it. An old Jewish lady, to whom I had previously given a Gospel, came again, saying, 'I have read it, but don't exactly understand its meaning.' I asked her whether she expected a Deliverer called the Messiah. She answered in the affirmative, adding, 'I have often spoken about Him to my son-in-law, Mr. Monk, but he always avoided the subject. Can you tell me what you have done to be a Christian?' I replied that I believed that 'God so loved the world,' &c., and this was the only means of eternal salvation. This aged daughter of Abraham, when she left me, appeared to be much impressed, and very glad of what she had heard. One day two men dressed in blouses came up, one saying to the other, 'This is the place where my wife got good books, and was kindly spoken to on the Protestant religion.' He then told me that his wife was of the Jewish persuasion, he himself a Catholic, and his friend a Jew; that the books I had given her some days ago had done her much good, and he brought his friend to get some for him. I gladly acceded to his wish, and sent to his wife a New Testament in French. I was often encouraged to think that the books given, and the words spoken, were duly appreciated, inasmuch as many of the recipients returned to ask for explanations, and brought with them friends, relations, and fellow-countrymen, to receive a similar gift, and to have the truth spoken to them, some of them purchasing the whole New Testament, and persuading others to do so. A Jew who was charged with the cloak-room in the Exhibition, came once with a letter, addressed to him by a Jew from Bavaria, with a commission to send him a few Gospels in Hebrew by post. I readily gave them to him to be forwarded. In my note-book I find that about 250 Hebrew New Testaments were issued by me from the Kiosque, most of which were paid for by Jews in the way of contribution towards the work I was engaged in. I only gave a Testament gratis to poor Jews who were very anxious to possess it. Once a poor man came to me, saying, 'I can hardly afford to pay one franc to visit the Exhibition, but in the expectation of getting a Hebrew book I came to see it.' I made him a present of a Hebrew Testament, for which he thanked me. But I am happy to say

that some hundreds of New Testaments, and copies of the whole Scriptures in different languages, were disposed of to the Jews by the various Bible stalls in the Exhibition. I once accompanied a learned Jew to the British and Foreign Bible Society's depôt, who laid out forty francs in Old and New Testaments. I must not omit to say that Mr. Edwards, the worthy manager of that depôt, was ever ready to give New Testaments to Arabs who could not afford to pay for them; and the Rev. Mr. Schlochow, of the London Jews Society's depôt, willingly supplied any poor Jew with a Hebrew Bible at my recommendation. I have issued from the Bible Stand Hebrew Gospels and Epistles, 8,620; Arabic Gospels, 3,843; Turkish Gospels, 1,187, without reckoning the great number of Gospels I gave to Jews in their native languages who were ignorant of the Hebrew, together with the French and German translation which frequently accompanied the Hebrew Gospels. I think that the whole would amount to no less than 20,000 New Testaments distributed by me amongst the Jews during the time of my engagement in the Exhibition. It is to be hoped that this holy and incorruptible seed, which was thus carried almost into every part of the world, will not remain unfruitful."

TURKEY.—Mr. Rosenberg states that some of his Jewish visitors, who were formerly so violent in their opposition that he was obliged to send them out of his house, have become cordial and docile. One especially who was his bitterest enemy, now comes to him with another inquirer early in the morning for instruction and united prayer. Mr. Rosenberg has also formed a young men's class, which promises well; and he concludes his Report with a fact which reminds us of St. Paul's declaration, (Rom. i. 16,) "To the Jew first, and also to the Greek."

"A Greek brother in Christ," he writes, "made the following statement to me yesterday afternoon. 'I know many Jews in this town who believe in the Saviour, but for fear of their co-religionists they keep the truth very much to themselves. It was through their instrumentality, however, that I was led to the study of God's Word, and they pointed out to me that true Christianity is practised by the Protestants. On joining the Protestant community, the Greeks refused to give me work, but these Jews helped me, and some of them gave me goods on credit, believing me because I am a Protestant.'"

LEGHORN.—Dr. Philip's exertions for the relief of the poor and suffering have done good in every way. The

Roman Catholics acknowledge that he and his associates have performed those duties which the priests neglect ; and the Jews begin to feel and to own that the religion of Christ is based upon disinterested love. Dr. Philip has visited them from house to house, and from floor to floor, in Leghorn, and has conversed with great numbers in Modena, Reggio, and Parma. In Modena they form a very influential community, and pay great attention to synagogue worship. Many of the Bible Society's Bibles and Testaments are in circulation among them, and thus the way is paved for the preacher.

PRESSBURG.—Mr. Salkinson has gathered his first fruits in the union of a highly respectable Hungarian Jew to the Church of Christ.

BRESLAU.—Mr. Schwartz has been instrumental in bringing back one, who having some time ago given evidence of faith in Christ, had lapsed, through worldly prosperity, into a state of indifference. This individual, who has now been brought to deep repentance, experiences peace and joy in believing, and has been admitted to Christian fellowship. The first step towards his conversion was through the influence of a poor Christian neighbour belonging to the Society of the Wesleyans, whose humble and consistent character, and earnest private appeals, awakened him from his slumber, and led him to seek salvation. The good man who thus began the work has gone hence, and it may be said of him, "Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

PHILIPOLIS.—*An Auction in a Synagogue.*—Mr. Neumann, in the course of a tour through the plain which skirts this ancient city, came to a town containing a hundred Jewish families who had never seen a Missionary. On visiting the synagogue, where, he says, the worshippers looked like so many ghosts, being covered from head to foot with their long white talith, he witnessed a strange ceremony. During the prayers a pause took place, and before the public reading of the Scriptures, the sexton, walking round the seats, and speaking in a loud voice, offered to the highest

bidder the privilege of having a few verses of the Bible read to him by the Chazin, or Reader. This is considered a very meritorious work, and the Prophets always fetch the highest price. Is there not something to be learnt from this? Do those of us, who consider such an observance unsuitable, put a just value upon the inestimable blessing that we possess in having the Word of God in our hands? Mr. Neumann was afterwards received by one of the families in their booth, it being the Feast of Tabernacles, and sitting down there proclaimed the Gospel to an assembly from the neighbouring tents. He also went to see the Jewish school where the scholars are all boys, the girls receiving no education at all, and he having some little books suited to young people, distributed them, very much to their satisfaction.

LONDON.—Mr. Lazarus has been much occupied with Jewish refugees from Russia, suddenly driven to our shores by an ukase of the Russian government ordering a military conscription, the first effect of which was felt by the Jews. Three young men, among others, who have been well brought up and accustomed to a comfortable home, evinced great eagerness for instruction, both religious and secular. A whole Jewish family, in good circumstances, have decided on regularly attending a Christian place of worship, and they are seriously searching the Scriptures. It may shame some Christians, as we hope it will stimulate others, to know that this family last year contributed ten guineas to their synagogue.

Mr. Zucker, while met by the usual difficulties and discouragements incident to all Christian work, especially in a time when poverty and distress prevail, has to record the baptism of another Jewish convert, to whom he has been a spiritual guide, and speaks of one of his inquirers as daily approaching the point of decision.

Mr. Matthews has been encouraged by the reception given him in many families, and by the visits of Jews to him at his house. He speaks, however, of the destitute state in which he finds many of his brethren, and the absolute necessity of some provision being in the hands of

the Missionary to meet their cases. Though the relief of temporary need is not our Society's object, and we would wish to guard most carefully against making any little charity that a Missionary may be called to bestow a temptation to insincerity, yet there are cases of so pitiable a nature that we cannot encounter them without an effort to help them, and for this purpose are very glad to receive such contributions as the friends of the poor may wish to send us.

MR. STERNBERG'S TOUR.

THE country called Russian Poland which Mr. Sternberg has recently visited, has a population of 600,000 Jews, apart from Russia itself, which is estimated to contain two millions of Jews. After calling on a number of the 70,000 Jews residing in Warsaw, and distributing tracts among them, he left the town for the provinces, accompanied by a colporteur, who has been labouring there for more than two years with great success both amongst Jews and Poles, and who, being himself a Christian Israelite, has succeeded in leading some of his brethren to the Saviour. The first place they stayed at was about forty English miles from Warsaw, with a considerable Jewish population. Having extricated themselves from the mass of Jewish inkeepers, cabmen, carriers, &c., who desired to take possession of them and their luggage, they at length found a resting place for the night. On the following morning they took some tracts and portions of Scripture and distributed them to the people they met in the streets on their way to the synagogue, a red brick building situated near the market place. Here they found a number of Jews dressed in their praying robes and phylacteries, the walls being furnished with shelves, on which hundreds of folio volumes of the Talmud and other commentaries were deposited. The ark containing the sacred scroll of the law was in the eastern part of the synagogue, and in the centre was the reading desk, mounted by a few steps. One of the Jews was engaged in the study of the Talmud, a folio of which lay on the desk. The others were below, some repeating by heart the psalms for the day, and others studying the Mishna. "As soon as we entered," Mr. Sternberg says, "they rose and came forward, stretching out their hands and saluting us in the words, 'Shalem alechem,' (Peace be with you). We returned the salutation by reversing the order of the words, Alechem Shalem, (To you be peace). Immediately one of the brethren stepped forward in his praying robe and phylacteries, and asked in the Jewish dialect, 'Are you a Jew; if so, where is your beard? Are you a Goy (a Gentile); if so, what business have you in the synagogue?' I told him that I was a Jew. 'Where is your beard?' he replied. I said one of the greatest Rabies told us— 'What's his name?' some one interrupted. 'Rabbi Paul was his name,' I answered, 'who said that he is not a Jew which is one outwardly, but he is a Jew

which is one inwardly; and my object in coming here is to tell you that the Messiah has already come.' 'You are an Engländer,' shouted out one, and the others joined, 'Yes, yes, these are Engländers,' (meaning Missionaries). We asked them to bring the Prophet Isaiah, and opening the 53rd chapter, I requested the man who sat by the reading desk with his folio to read it. After he had finished the first few verses I asked him to stop. All in the synagogue listened with profound attention while I preached Christ from those words. At the close we distributed tracts and portions of the New Testament. The first who took the gift from our hands at once tore it to pieces, but all the other Jews promised to read the books and make good use of them. We parted after spending about two hours with them, and the remainder of the day was devoted to visiting the Jews from house to house, and circulating the Epistles to the Romans among the Poles in their own language. The evening we spent happily in prayer and thanksgiving, and commending each other to Him who is the Shepherd of Israel, we retired to rest, little expecting the event that awaited us. Early in the morning I was awoke by a band of men marching in military order, with their swords and bayonets, towards my room. The door being reached, a very tall man, a Russian officer, entered without knocking, and taking a book from his pocket, said, 'Do you distribute these books here?' I replied in the affirmative. 'Who sent you here with these books?' 'The Lord Jesus Christ,' I replied, 'for this is the Gospel, and Christ commanded us to go into all the world, and preach the Gospel to every creature, and if you are a Christian it is your duty to do the same.' 'Such books may cause an insurrection!' 'Oh no,' I said. 'Do you mean to say that Jesus Christ would cause an insurrection, and set the people against the government? Read in the 13th chapter of Romans, and you will find there the command, *Let every soul be subject unto the higher powers*. This does not look like an insurrection.' The soldiers in the mean time entered the room, waiting for the signal when my companion and myself should be taken to prison. The officer continued, 'Have you any more books with you?' We brought out a large bag with some hundreds of tracts and books. He examined them, and ordered the soldiers to examine my clothes; this they did in an instant; every piece of paper in writing was criticised, every letter searched, but they could find nothing to justify imprisonment. At last the officer exclaimed, 'People do not come all the way from England for nothing.' 'I quite agree with you,' I replied; 'but is it not worth while to come all the way from England to preach the Gospel that souls may be saved?' 'Oh I see,' he said; 'you are apostles.' 'We are endeavouring to do the same work as the apostles did,' I replied, 'that is preaching the Gospel.' In short, this officer, who was a very important personage, at last, actually helped our work. The soldiers came and begged for books, one promising to pray for us to the Virgin Mary, and we were at liberty to go about in this town and proclaim the Gospel publicly. We had other very interesting work in the synagogues, streets, and railway carriages."

Communications.

A LETTER FROM A JEWISH PHYSICIAN IN THE AMERICAN ARMY TO HIS SISTER.

A German Magazine publishes the subjoined letter, the author of which, it states, is a native of Lemberg, in Galicia. Having become a Christian, he was appealed to by his sister for advice on the question whether she ought to be baptized, and replied as follows:—

“MY DEAR SISTER,—Nearly nine years have elapsed since I was enabled to believe that Jesus Christ, God blessed for ever, is the promised Messiah, my Saviour and Redeemer, and that His precious blood, which He shed on Calvary, has cleansed me from all my sins, so that when my temporal life ends, and I exchange time for eternity, He, the Good Shepherd of Israel, will receive me as His child, bought with a price, into His kingdom. I rejoice in hearing that the minister with whom you spoke is a Protestant, not a Roman Catholic, otherwise I should be at a loss what to advise you to do. The best thing I can wish you is that you may become a true, living, faithful Christian. My confidence in Christ I would not sell for all the treasures in the world. But, my dear sister, baptism alone cannot make you a good Christian; nothing but true living faith, justifying faith, will do; and such a faith you cannot get with your own power, it must be given you from above. You must understand, by way of experience, that you are a lost sinner; that your good works, however good they may be, cannot save you from everlasting destruction. You must feel in your inmost heart that in your present natural condition you cannot be justified before God, that is to say, that you need a Saviour and Redeemer. I am afraid you will not understand what I say, and I am sorry that I cannot explain the matter to you more fully at present. But let me advise you to shut the door of your chamber, kneel down before God, the God of Abraham, Isaac, and Jacob; ask Him to enlighten your understanding, to explain to you His word given by inspiration through His Holy Ghost, at least as far as it is necessary for the salvation of your soul, and to lead you to the knowledge of His whole saving truth. And if, in connexion with such prayer, you will diligently search the Scriptures, especially the New Testament, you will soon find yourself to be a lost sinner that cannot obtain mercy but in Messiah.”

EARLY JEWISH HISTORY IN POLAND.

THE JEWISH HERALD for December, 1867, contained an estimate by the Rev. Dr. Pressel of the proportion between the numbers of the Jews and men of other nations in various countries, and we then proposed to suggest at a future time some of the historical reasons which may account for the great variety of proportion that presented itself. It will have been observed that, next to Jerusalem itself, Warsaw stood highest on the list for hospitality to the Hebrew race, there being about one Jew in that city to every three other inhabitants. If the extent to which the Jews have

adopted any country as their home depends, on the treatment they have found, the Poland of the past strikingly illustrates the rule.

Poland, from the nature of the ground, as well as from its geographical position, has always been an agricultural country. Its early inhabitants, who were of Slavonic descent, loved solitude and quiet; they had a great aversion to any intercourse with foreigners, either in business or in war. When they did go to war, it was more in the way of self-defence than otherwise; and as no country can exist and prosper without interchanging her commodities, the coming of the Jews to Poland was most advantageous to her interests. The Jews, being experienced and skilful in commerce, soon created a large export and import trade, and became necessary to the country. The chief influx of the Jews to Poland was in the last decades of the ninth century. At that time Germany was in constant war, and the Jews were fearfully persecuted, and when they could no longer remain on German soil, they sought refuge among the Poles, who, although heathens, were known to be hospitable. In the year 893 the Jews sent a deputation, consisting of Rabbi Hiskia Sefardi, Rabbi Akiba Estremaduri, Rabbi Emanuel Ascaloni, Rabbi Levi Baccari, and Rabbi Nathan Barcellona, to Gniezn, where the Diet, with the king at its head, was sitting. Rabbi Levi pleaded in Latin that Jews might be allowed to come to Poland, and asked for a place where they might dwell. King Leshek, who was greatly impressed by the Rabbi's speech, asked the deputation a number of questions, to which he received answers as follows:—

Q. What religion have the Jews? A. They believe in an Invisible, Eternal, Almighty Being, who created all things, and upholds them.

Q. What do they think about the soul? A. That it is undying.

Q. When one causes mischief to another, do the Jews feel responsible before God? A. Without doubt; any little offence will be punished.

Q. If any differ in thought from this, is he counted as a man? A. Every being that thinks and speaks is man, and as man ought to be counted.

Q. And if such a man will not acknowledge your dogmas and customs? A. Things belonging to man, man can judge, and the rest is left to God: He will judge.

Q. How have you behaved towards foreigners when they desired to live among you? A. As God and men desired.

Q. What do you say—God? Is there anything mild in your book? A. It is full of such things, and if it is your pleasure we will show you a few. Exodus xxii. 20; xxiii. 9; Leviticus xix. 33, 34; Deuteronomy x. 18, 19; xxiv. 19; xxvi. 11.

All these replies pleased the king, and he promised to give them an answer to their application in three days. The appointed time having arrived, they presented themselves again before his majesty, and he told them he was happy to have them in his land, though he did not wish them to occupy a separate place, but to spread over the whole of Poland, having their own judges, laws, and religion, no one being allowed to molest them. The deputies were of course highly delighted, and soon spread the

good news. In the following year, 894, a great many Jews reached Poland, and enjoying the freedom which in other lands had been denied them, they worked hard, and amassed great wealth. It was not long before envious persons began to malign them, but the Polish kings, to their honour be it said, always fulfilled towards the Jews the promises which their predecessors had given them. For instance, in 1264, King Boleslav published a series of laws, some of which are very curious, in their favor. These laws the Jews carefully preserved, and always presented them for confirmation to the new kings at their coronation, the kings complying, either out of respect for their predecessors, or from motives of policy. The Polish kings looked upon the Jews as hens laying golden eggs, and therefore judged it better to preserve them than to pluck their feathers or to kill them. So, when there arose any outcry against the Jews, the kings took care to suppress it, and to punish the offenders severely. Among other causes which helped in the permanent establishment of the Jews in Poland, we may mention the influence of remarkable personages who took up their cause. There was a Jewess named Esther, who became a great favorite with King Kazmier the Great, and obtained additional privileges for her nation. The Jew Saul, who was elected king for one night, in 1572, also powerfully advanced the interests of his compatriots. The history of his election runs thus:—A great Prince, Radziwill, was travelling through Poland, in 1564, and his money being exhausted he was in great difficulties. Hearing, however, of a rich and benevolent Jew in the neighbourhood, in a town called Padwa, he went to him and put before him his critical position. Saul at once helped him out of all his embarrassments, requiring no other security than his promise that he would embrace any opportunity he might find to speak well of his people, the Jews. Prince Radziwill, on returning home, remembered this benevolent man, invited him to his residence, and having made him his personal friend, became greatly attached to him for the purity of his character. In 1572, King Zygmunt August having died without heir, all the princes and lords of the realm met together, to elect a king, but they wanted a trustworthy man to take immediate possession of the king's property and the crown acts, and they could not agree to one amongst themselves. At the recommendation of Prince Radziwill, the Jew Saul was entrusted with these acts, and was called "Provisorischer König," (Provisional King), and Saul made the most of his time to secure increased privileges for the Jews. Don Joseph Nasi, a great minister at the Turkish court, had also done much for the Jews in Poland during the life of King Zygmunt August, with whom he was in constant communication about financial affairs, and he never forgot to put in a kind word for his people. Thus, though unfriendly feelings now and then broke out against the Jews in Poland, good influences always counteracted them before they had time to take root in the hearts of the Poles. Until the last fifteen years, English missionaries had free access to this country, and now the Jews and Poles alike are thirsting for the water of life.

The Young People's Page.

A WALK IN THE GAY CITY.

A YOUNG lady residing in Paris, far from her own home, having learnt that great numbers of Parisians usually proceeded to Montmartre on a certain Romish fete to visit the tombs of their departed relatives, went there, accompanied by a female friend, with a good stock of tracts, which she quickly distributed. She had disposed of about 4,000 when the police put a stop to her work, and walked her off to the police station. Finding the gendarme who had the charge of her a civil person she made use of the opportunity on the way to speak to him about the salvation of his soul, and he accepted some tracts at her hands. At the *bureau* she was accused of misdemeanour before three formidable looking officers, and had to speak in her defence. "Though very pale," she says in a letter, "I felt very happy to be permitted even to suffer this little shame and fear for our Lord Jesus." She declared that she had never been in that place before; that she had done the same thing in England, and that, consequently, it could not be with a view to make Protestants. The chief of the officers dared her to appear there again, and was about to dismiss her. Before leaving, however, she told them that they had better accept some tracts for themselves to see what they contained. "They looked greatly surprised," she continues, "either at my audacity, or my bad French, and shook their heads; one man, however of the crowd put his hand out and took one. May God bless it to him."

This little anecdote is specially interesting to us, because its heroine is the daughter of a Christian Jew.

Oh, that many a young disciple of Jesus may be stirred up to follow her example, and to take every opportunity of leading others to Jesus!

THE NUMBER SEVEN.

THIS number is frequently used in the writings of the Bible:—On the 7th day God ended his work.—In the 7th month Noah's ark touched the ground.—In 7 days a dove was sent out.—Abraham pleaded 7 times for Sodom.—Jacob served 7 years for Rachel.—And yet another 7 more.—Jacob mourned 7 days for Joseph.—Jacob was pursued a 7 days' journey by Laban.—A plenty of 7 years and a famine of 7 years were foretold in Pharaoh's dream by 7 fat and 7 lean beasts, and 7 ears of full and 7 ears of blasted corn.—On the 7th day of the 7th month the children of Israel fasted 7 days, and remained 7 days in tents.—Every 7 years the land rested.—Every 7th year all the bondsmen were set free.—Every 7th year the law was read to the people.—In the destruction of Jericho, 7 priests bore 7 trumpets 7 days; on the 7th day they surrounded the walls 7 times; and at the end of the 7th round the walls fell.—Solomon was 7 years building the temple, and feasted 7 days at its dedication.—In the tabernacle were 7 lamps.—The golden candlesticks had 7 branches.—Naaman washed 7 times in Jordan.—Job's friends sat with him 7 days and 7 nights, and offered 7 bullocks and 7 rams as an atonement.—*Jewish Chronicle.*

JEWISH MOVEMENTS.

THE Jews are contemplating the establishment of a General Jewish Synod, for the better regulation of all matters pertaining to the spiritual interests of their nation; a Jewish Congregational Union for London; a fund for the support of aged religious teachers, and their widows and orphans after them; and the issue of a cheap Bible. These stirrings of religious life are good signs, and like the ministry of John the Baptist, will prepare the way of the Lord. The greatest hindrance the Gospel has to encounter is indifference.

Our Note Book.

A JEWISH PEER.

PRUSSIA, for the first time, has just conferred the peerage on a Jew of the house of Rothschild, who has taken his seat in the Upper House of the Prussian Parliament, and Jewish disabilities have almost entirely disappeared in that country. The Rothschild family is now represented in three of the leading legislatures of Europe, namely, Great Britain, Prussia, and Austria. In Austria, hereditary nobility has been assigned to a Jewish lady, and the Austrian and Hungarian Parliaments have both passed bills relieving the Jews from special taxation, setting them free in reference to marriage, residence, and professions, and in fact, placing them in a position of perfect equality before the law with persons of other creeds; while across the Atlantic, the electors of Baltimore have chosen by an immense majority a Jew as judge in their supreme court.

These examples of justice ought to shame the mayors of Roumania, one of whom has forbidden Christians to employ Jews; another will not permit them to build tabernacles; and a third threatens them with punishment if they even slay beasts in accordance with their own law. They might indeed learn a lesson from the new Turkish Governor of Jerusalem, who, soon after his arrival there, visited the chief Rabbi to enquire into the condition of the Jews, and to express his interest in their welfare.

JESUS AND THE TALMUD.

THE following is the statement of an eminent Hebrew scholar in this country, who possesses a copy of the Talmud containing the suppressed passages in reference to Jesus:—"The passages in the Talmud concerning Jesus, which were suppressed by the agents of the papacy, though written in a spirit hostile to His claims, and with a view to disprove everything supernatural in His history, afford striking con-

firmation of the Gospel narratives.

1. They state that Jesus was born before Mary was married to Joseph.
2. They describe Him in the school at Jerusalem, when very young, questioning the Rabbies, and even represent that He was expelled therefrom for daring to contradict a student of more advanced rank.
3. They admit that He worked miracles, though they ascribe them to satanic influence."

ABYSSINIA.

MR. HALEVI, who accompanies the English Expedition, is commissioned by the Universal Israelitish Alliance, to inquire into the condition of the Falashas, or Abyssinian Jews. According to the information given to Mr. Halevi, by some Jesuit priests, who were obliged to employ Jewish masons in the erection of their church seven years ago, because neither Mahomedans nor Christians were competent, the Jews there are marked by a deep religious feeling. As they speak among themselves a language used by the natives before the immigration of the present ruling race, it is supposed that they must have colonized Abyssinia at a very early period. Their sacred books being written in the Semitic dialect imported by the Arabs, when they assemble for worship they first sing the psalms in this language and then translate them into the popular tongue. The following prayer was repeated to Mr. Halevi as occurring in their morning service:

"Hear, O Eternal, my prayer! Listen, O Eternal, to the voice of my weeping! With Thy great power, O Eternal, Thou didst lead us out of Egypt, and Thou didst drown the host of Pharaoh. Thou didst feed us in the desert. Thou didst lead us in the day by a pillar of cloud, and at night by a pillar of fire. Who is like unto Thee, who art worshipped in the assembly of the angels? What God is like unto our God, who endureth for ever and ever, and Thy days have no end? O Eternal, remember Thy covenant with Moses, which Thou didst command on Horeb. Praise God to all eternity. Amen. Amen."

CONTRIBUTIONS IN AID OF THE SOCIETY,

From 14th Dec., 1867, to 15th Jan., 1868.

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Miss C. L. Robertson 0 2 6		Wigham 2 0	
Clapham, Park Crescent		Wyaston Leys, Coll. 3 0	
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Peacock, Miss B. 2 0 0	Academy 0 11 6	Henry Spicer, Esq. 5 0	
Sidney 0 2 6	Newport, Mon., Colls. ... 12 1 0	Charles Tyler, Esq. 1 1	
Smedley, Mrs., (from her	Pembroke 5 12 6	T. J. Croggon, Esq. 2 2	
grandchildren) 0 2 0	Pembroke Dock 3 2 6	Henry Thompson, Esq. 5 5	
"Wallenstein" 0 1 6	Do., Mr. Dawkins 1 0 0	C. T. Ware, Esq. 1 1	
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lections in this List, the nett		E. Rawlings, Esq. 1 1	
sum is stated, local expenses		Mrs. Dallas 0 10	
being deducted.]		W. H. Spicer, Esq. 5 0	
Abney Chapel 1 17 3	Do., Coll. by Mrs. Gray	E. N. 10 0	
Do. 0 5 0	Ross 0 2 0	Miss Walker, Helens-	
Alawick 2 9 10	Ross Coll. 2 10 6	burgh 1 0	
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Berry 0 6 0	Southwark Wes. Chapel,	A. McOstrich, Esq. 1 0	
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Colls. 19 15 11	Sudbury 2 10 3	W. Ferguson, Esq. 1 0	
Boston 4 7 6	Sunderland 5 8 5	E. Barbour, Esq. 2 0	
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Master Mycock 0 10 0	Tredgar 2 8 0	W. Watson, Esq. 1 1	
Bridgend, Coll. 1 14 0	Tullamore, Coll. 2 2 0	Mrs. Rawnley & Mrs.	
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Cardiff, Coll. 3 10 0	Chapel 1 11 10	Messrs. Morgan & Chase	
Carmarthen, Coll. 3 4 8	Wandsworth, Miss Cronch	Pool. 1	
Chorley 3 13 0	and a few friends 1 1 0	RECEIVED FOR THE JEWISH	
Clapham Cong. Church:—	Wicklow, Coll. 0 19 2	Miss E. Joyce 0 10	
Mrs. E. Bristolow 0 10 0			

TO OUR READERS.—We offer very grateful thanks to many friends who have most kindly exerted themselves to promote the sale of the *Jewish Herald*.

A Gentleman having most generously invited the Rev. JOHN WILKINSON to accompany him on a visit to Palestine, the Committee felt that they could not do otherwise than cordially assent to the proposal, and Mr. WILKINSON will leave England on the 1st of February, for an absence of 70 days. He begs that his friends will remember him in prayer.

Collectors and Subscribers will confer a great favour by sending in their remittances as early as possible, so as to expedite the preparation of the Annual Report. Accounts finally close on the 31st of March.

THE MONTHLY MEETING FOR PRAYER and for hearing statement from the London Missionaries, will be held in the Front Room, First Floor, of the Society's House, at half-past 7 p.m., on Wednesday, the 19th instant.

BRITISH SOCIETY

For the Propagation of the Gospel among the Jews.

Office—96, Great Russell Street, Bloomsbury, W.C.

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SECRETARY: REV. JOHN GILL.

Deputation Agents: REV. J. WILKINSON, and REV. DR. WEIR.

THIS Society, whose Committee combines Ministers and Gentlemen of various religious denominations, invites the co-operation of all Evangelical Christians. Its sole object is the spiritual and eternal welfare of the ancient people of God in this country and in their world-wide dispersion. This it seeks in prayerful dependence on the influences of the Holy Spirit, by the circulation of the Word of God and scriptural publications, and by the ministrations of pious and well-instructed Missionaries, whose present stations are as follows:—

<i>London.</i>	Messrs. Lazarus, and Sternberg, Rev. L. Zucker, and Mr. Matthews.	<i>Königsberg.</i>	Rev. B. F. Jacobi.
		<i>Breslau.</i>	Mr. G. F. Schwartz.
		<i>Austria.</i>	Prof. Davidson.
<i>Birmingham</i>		"	Rev. I. Salkinson.
<i>and Bristol.</i>	Mr. Cohen.	<i>Galatz.</i>	" A. Gellert.
<i>Manchester.</i>	" Naphtali.	<i>Philippopolis.</i>	Mr. Neumann.
<i>Paris.</i>	" J. Brunner.	<i>Adrianople.</i>	Rev. L. Rosenberg.
<i>Canstatt.</i>	Rev. P. E. Gottheil.	"	Dr. Zuckercandl.
<i>Heidelberg.</i>	Mr. W. Brunner.	<i>Leghorn.</i>	Rev. Dr. Philip.
<i>Nürnberg.</i>	Rev. P. Jaffe.	<i>Algiers.</i>	" J. Lowitz.
<i>Stettin.</i>	" A. Fürst.	<i>Oran.</i>	" A. Ben Oliel.
<i>Bromberg.</i>	" Dr. Koppel.		

Several of the Missionaries regularly itinerate, whilst others make occasional visits to places where large populations of Jews are found, but where the way is not open for permanent residence; and one of the objects kept in view is to establish Christian schools for Jewish children wherever this is practicable and as far as means permit.

Contributions received by the Society's Deputations, and at the Office, 96, Great Russell Street, Bloomsbury, W.C., by Rev. JOHN GILL, Secretary; to whom it is requested that all Orders may be made payable. Post Office Orders at the District Office, High Holborn, or at the Post Office, Great Russell Street.

Mission Work of the past Month.

LONDON.—At our last Monthly Prayer Meeting, Mr. Matthews mentioned the following incident.

“ About 14 years ago a young Polish Jew, on visiting this country, became acquainted with a Christian Israelite, who spoke to him about the Saviour. This offended him, and he started off again to his own country; but though he married and settled there, he never could get rid of the impressions made upon his mind in England respecting Jesus of Nazareth. Eighteen months ago he returned, and at Hull met with a Jew, who, in the course of conversation, showed him a small card (which he had received from a Gentile Christian in Newark), with the Jewish salutation on the top in Hebrew characters. On seeing this card, our friend was so struck at the fact that a Gentile should write the *Jewish* salutation for the express purpose of giving it to Jews, that he at once resolved—follow what might—to give himself up to the study of Christianity. A few weeks ago this Jew found me out, and now visits me daily. He has also introduced me both to his wife and to his brother-in-law, who are diligently reading the New Testament.”

BIRMINGHAM.—Mr. Cohen reports the baptism of another Jew, by the Rev. G. B. Johnson, at Frances-road Congregational Church, Edgbaston, on Wednesday, January 29th, when a very interesting and solemn service was held.

MANCHESTER.—Mr. Naphthali has found that the losses sustained by the rich, and the consequent misery among the poor, through the depression of trade, in Manchester, have been overruled for good. Many have listened to his message about the salvation of the soul simply because they had nothing else to do; others, because it was a relief to them to have their minds diverted from present troubles; and others, again, because they seemed instinctively to feel that the only hope for them was in that future and better world, to which the Gospel shows the way. It is, however, our duty, as Christians, not only to try and guide the soul to Christ, but to do as Christ did, and to relieve bodily need and suffering also. Every Christian should carry blessings

in both hands, and for both worlds. Our Missionaries exercise this double form of Christian love to the utmost of their means, and beyond their means; and it is a good service to replenish their scanty resources.

GERMANY.—A Missionary writes as follows:—

“The Jewish lady to whom I referred last month as having called on me, has persevered in the study of Divine Truth. Though she has had to battle with fierce opposition from one of her relatives, she has not been deterred from seeking rest in the knowledge of Christ. She entreats my prayers on her behalf, as she little knows what struggles and trials she may yet have to pass through. But her trust is in God, who has been her stay and strength till now. I am sure if any one needs our fervent and believing prayers, she does.”

The young man also, mentioned in the *Jewish Herald* of February 1st, as having been sent away to be out of the Missionary's reach, is making spiritual progress, and has formed the acquaintance of several Christian families, who exert a good influence upon him. He hopes soon to declare his faith, and says that though, at the time, he looked upon his removal to Frankfort as a great calamity, he can see the wisdom and goodness of God in it, as he now has far greater liberty in his search after truth than he could possibly have enjoyed at home.

STETTIN.—Mr. Fürst, after describing his growing acquaintance with the Jewish families in this town, and the touching interviews that he has had with the inmates of the prison, among whom he has found two Jews and two Jewesses, goes on to say:—“All minds here are engrossed with the dire destitution of thousands who are without food. Everything is extremely dear, and no work to be had. Yesterday the papers brought the cheering news that Dr. Straussberg, a rich railway contractor in Berlin, has promised to pay for 1,200 dinners a day to the starving population in the East of Prussia. This is to be continued as long as the distress lasts, and the good Doctor has deposited money in a bank for the purpose. This benevolent man is a *Converted Jew*.”

NUREMBERG.—One of the converts recently united to the Christian Church, through the instrumentality of Mr. Jaffé, writes from Kronheim, stating that his wife and family have of late given unmistakeable proof of their willingness to become one in faith and hope with himself. "This," he adds, "is a triumph of faith ! for although appearances were always against it, I firmly believed that God would one day answer the many prayers I have offered up on their behalf." As this good news calls forth praise, another communication, which has just reached Mr. Jaffé, while it cannot but awaken intense and painful sympathy, urges us to renewed and fervent pleading with God. One of those who not long ago publicly avowed himself a Christian, is almost distracted with grief. The moment that his wife's friends knew of the decisive step he had taken, they used every possible means to persuade her to leave him ; and though her attachment to her husband and children frustrated their object for a time, they have at last succeeded in drawing her away. His hope is, that her heart may yet relent, and that the love she has shewn him through years past may yet prove true. But, meantime, he begs for the prayers of God's people, that he may be able to bear the bitter trial until it shall please God to give him joy again.

KÖNIGSBERG.—The Rev. B. F. Jacobi states that a Christian lady living at Crottingen, a place near the frontiers between Poland and Prussia, conducts a private school, at which a large number of Jewish children attend. By way of a lesson in English spelling, she dictated to them one day the whole of the Sermon on the Mount, and the children took it home and read it to their parents. The next thing was, that several of the parents sent and asked for copies of the book from which this beautiful lesson had been taken. The lady had only one New Testament in her possession, and this she self-denyingly gave up. But repeated applications kept coming, and she at length had resort to the Protestant Minister of the place, who made the matter known to Mr. Jacobi. It so happened that for the last ten years Mr. Jacobi had been in the habit of receiving supplies of Hebrew New Testaments and German Tracts from the

Rev. Mr. Lawrence, of Danzig, who held the stock which the English Missionaries left behind them when the outbreak of war obliged them to flee from Poland and Russia. By these most kind and welcome gifts, Mr. Jacobi not only has met the longings of the Jewish families in Crottingen after the truth, but he has sent parcels to several ministers of the province, who testify that the Scriptures and other publications, distributed in this way, have proved to be eloquent preachers of the Gospel in many a Jewish household.

ADRIANOPLE.—The Rev. L. Rosenberg writes thus:—

"The number of my Young Men's French Class has increased; sometimes there are from ten to fifteen, and at others more or less. The study of French takes us from half-past six till half-past seven o'clock in the evening; then we study the Scripture, especially the Gospel according to St. Matthew, in connection with portions of the Old Testament, till nine o'clock; and before separating, we offer up prayer to God to enlighten our understanding and to bless His own Word to the saving of our souls. These young men come three nights in the week only. I have another class of young men in the day time, and on the evenings when those above mentioned do not attend. If business allows, my room is full of them, and if not, there are generally from three to six in attendance. These come to study only the Truth; and as my room is open to any one, I am glad to find them coming, even before I rise in the morning, and continue coming and going till ten o'clock at night; all studying God's Word, which they find prepared for them on the table. To a third class (of four men), who also meet every day, I give religious instruction apart from the others, and to all appearance, all of this little band have found in Jesus their long-expected Messiah, and the Divine grace seems to work upon their hearts. Of their own accord they proposed to have prayer daily in my house; and every morning and afternoon we pray together in the name and through the merits of our blessed Lord. During the past month especially, I may say that my house has

been indeed a 'house of prayer,' not only once or twice, but on some occasions four and five times in the day, because all those who come know more or less of the truth as it is in Jesus; and this I do that God may give them His Holy Spirit, and a heart to receive and to confess the truth openly.

"I am happy to report that the tailor, whom I mentioned in my former reports, has been leaving off his evil ways, and comes daily for religious instruction. He, too, requested to be prayed with daily."

PHILIPOLIS.—Mr. Neumann has been gratified by a letter from Jerusalem, bringing tidings of a family, some members of which were converted to God three years ago, through his teaching when at Tultscha. (See *Jewish Herald*, December, 1865, and March, 1866.) The eldest son is his correspondent, and gives the following particulars about himself:—

"My dear father is master shoemaker in the Operative Institution, and my sisters enjoy a good education in the school, while I am busy, and progressing in my trade as turner. My apprenticeship will come to its close in seven months. I would like to tell you something of my doings, not to praise myself, but to show the ways of our gracious Lord and Father in heaven; how He cares for His children—for their spiritual and temporal welfare. I owe you, dear sir, many, many thanks for what you taught me in former years, for it proves of the greatest advantage to me for this and the future world. You have sown the precious seed of the Gospel in mine and my parents' hearts; and by the blessing of God, and by the working of the Holy Ghost, that seed was not sown in vain: we rejoice in the faith of our Saviour and Redeemer. In drawing and calligraphy I have also made considerable progress, so much so that Mr. Shappira, of the Book Store, induced me to ornament the book-boards of olive-wood with garlands and appropriate Bible verses, by which means the sale of the books to travellers has been greatly increased. Many of them also wish to have their names on the books, which I do in Gothic characters. I receive a share in the profits, with which I have bought a harmonium, so that I enjoy the pleasure of playing on my own instrument. The Lord is working among Israel here. Oh, that the time may soon come when the prophecy of Zechariah (xii. 10,) shall be fulfilled!"

NORTH AFRICA.—Disease and famine have been making dreadful havoc in this country. Probably a hundred thousand have died of the pestilence during the summer months,

and the Rev. A. Ben Oliel says it is heart-rending to see the crowds of starving Arabs that flock to the towns, and to hear their cries for food. He strongly appeals for assistance, that he may be able to show pity to these poor dying men, women and children, and that he may have the better chance of gaining attention to his message of spiritual consolation. In spite of the poverty, and although only a small proportion of the people can read, Mr. Ben Oliel has been the means of putting into circulation 10,000 Scriptures and religious books in less than seven years; and although his own energies are chiefly devoted to the higher work of direct preaching, 1044 copies of the Scriptures have been disseminated during the last year, 730 of which were sold for £18 7s. 7d.; while 152 religious books have found a return of £3 1s. 4d., and 117 have been given away. About half the Scriptures were disposed of during his visit to Tangiers and Morocco last spring. Grateful thanks are due to the British and Foreign Bible Society and the Religious Tract Society, for the assistance they have rendered in this valuable work. The good accomplished by the distribution of the Word of God is beyond human calculation. Mr. Ben Oliel observes:—

“Who can tell how much prejudice and superstition is removed, and what clearer and higher views of man's duties and spiritual interests are imparted? Facts frequently come to my knowledge highly encouraging and stimulating to perseverance. I may mention one instance. There lived here an intelligent young Jew from Tangiers, belonging to a family of Cohanites or priests. His trade of barber did not allow him leisure to visit the Missionary; and having a large young family, he could not afford to buy the sacred volume. On my calling at his shop one day he begged earnestly for copies of both the Old and New Testaments, and these were sent to him, with some tracts. He became a sincere student of the oracles of truth, and eventually his shop used to be crowded with controversialists, he taking his stand on God's Word as conclusive authority on all questions of doctrine and practice. While on my last trip to Morocco he died of consumption, and several young men, who became favourable to Christianity through his preaching, have related to me with what fervour he spoke, during his last illness, on religious subjects, entreating them not to rest satisfied till they had ascertained the truth for themselves, and assuring them he had no fear of death, for he felt at peace with God through faith in the Messiah. In fact, some bigoted Jews seriously debated whether *they ought to bury him in their cemetery; as if a Jew*

by believing in the Prince of Israel and Saviour of the world, ceased to be a Jew, and to belong to the faith of the patriarchs and saints of our highly honoured though now despised and persecuted nation!"

Mr. Ben Oliel also speaks with great hope of a native youth who has been receiving spiritual instruction from him for some time past, and he shows the importance of some provision being made by which the Missionary may be able to give temporary aid and employment to those whose friends stand out against them, and cast them off, on their seeking Christian guidance in the affairs of the soul.

WALLACHIA.—The Rev. A. Gellert writes:—

"'Cast thy bread upon the waters, for thou shalt find it after many days.' Upwards of nine years have now elapsed since I, under the Divine blessing, began my missionary labours in this place. In the very first days following my arrival, I met with two young men—one, a very respectable and clever man, a teacher, whom I had known previously in London, where I preached the Gospel to him for a considerable time; the other, a Russian Jew brought up in the Rabbinical schools. I found them in a very pleasant and interesting state of mind. They lived together; and while engaged during the day in the pursuit of their respective professions, spent the evening in the study of the Divine teachings of the Saviour and His apostles, habitually preceded by the utterance of the Lord's Prayer. As they had no one with whom to converse on these all-important matters, though they were anxious to know as much as possible about them, the unexpected appearance of a labourer of the Cross was to them a most welcome boon, and they visited me for some length of time for religious instruction and conversation. The teacher regularly attended the public services held in my house on the Lord's Day, and finally requested me to administer to him the holy sacrament of baptism. Though I had no reason to doubt of the sincerity of his confession, he was at times, I am sorry to say, betrayed by passion into sinful conduct unbecoming any Christian. I therefore thought it advisable to defer the holy act for some time, and prayerfully wait until a thorough change in all his habits had been effected by the Holy Spirit. Dissatisfied, however, with my determination, he left the place somewhat impatiently, proceeding further to the east in order to carry out somewhere else his earnest desire. The information I received from various persons concerning his baptism was not of a nature to be relied upon. As to the student from Russia, he continued his visits, daily progressing in the knowledge of the doctrine of our blessed Saviour, intelligently arguing with his co-religionists on the themes in dispute, and plainly professing to them his own opinions as the result of his long and earnest searchings into the Divine oracles. However, though Jesus was evidently very precious to him, and he fully believed that there was

no other name under heaven given by which we may be saved, yet he was not ready to give up everything for his Master, trembling at the idea of becoming alienated, by a public confession of his faith, from his countrymen, among whom, indeed, owing to his language and other peculiarities, he had his sole living. In this state of mind my friend left Ibraila, nor did I hear anything of or from him for many years, until of late, when he arrived here, intending to stay for a few weeks. I am thankful to state that, in spite of the many difficulties and untoward circumstances he has laboured under during this long period—the opportunities he had of conversing about the truth having been but few and far between, when occasionally meeting with a colporteur—he has not been shaken in his love for the truth, which is deeply rooted both in his heart and mind.

“In a letter lately received from the Rev. Mr. Kleinhenn, requesting me to give him some information about a converted Jew and his wife who lately left for Bucharest, in whom I took great interest, he gave me some details concerning a Lithuanian lad who lived in my house for a considerable time, and whom I taught reading and writing, in order to prepare him for instruction in the Scriptures. Mr. Kleinhenn informs me that this youth attends Divine service and induces other Jews to do so too. Mr. Kleinhenn also informs me about another of my converts, Mr. Berger, whom I baptised several years ago. Two of the brethren connected with the mission at Bucharest, who, in the course of last summer came in contact with him at the place where he now resides, gave a most cheering and interesting account of the spiritual state of this respectable Christian family, fully corroborating the statement made about them by the Protestant Pastor of that place to a friend of mine. They are very precious members of his church, bringing up their family in Christian piety and humility.

The Rev. DR. CASSELL, having accepted an engagement in Berlin, under the auspices of the London Society for Promoting Christianity among the Jews, has resigned the aid which he was accustomed to receive from the British Society. The Committee cordially and affectionately commend him to the care and help of Israel's God, and pray that a plentiful blessing may accompany all his labours.

Mr. DUCAT retires, after a faithful discharge of his duties during the whole of the seven years since he was appointed. He intends, however, still to carry on evangelistic work among his brethren, as far as his opportunities may permit. The Committee tender to him, as one of the Society's most esteemed agents, their hearty good wishes for *his welfare* and success.

Communications.

FROM A YOUNG JEWISH CONVERT.

ABOUT six months ago I made the acquaintance of a young Jew, who also called upon a Missionary of the British Society, residing in this town, stating his earnest desire to know something about God and eternity. Our friend immediately introduced the Old Testament to him, which, however, to him as to almost every Jew, was a sealed and lifeless book. At the first interview I had with him, he freely expressed to me his opinion in regard to Christianity, as also his desire to search the Scriptures for himself; which of course greatly rejoiced me. He continued visiting the Missionary and myself whenever opportunity was afforded, and more especially every Saturday, spent several hours in the reading of the Divine Word of Truth.

His employer, who is a jeweller, and one of the most strict and superstitious Jews in the place, having heard that he attended the services conducted by the Missionary, as well as his private religious instructions, called him into his office, asking him the reason of his absence from the synagogue on the Sabbath-day, and on being fearlessly told how it was, appeared very kind, and said that he was perfectly at liberty to please himself. The following day he again called him into his office, and gave him an invitation to supper that evening, which he accepted. Although heartily welcomed, he could not conceal his surprise at finding himself surrounded by several gentlemen of great influence, also belonging to the most superstitious class of the Jewish persuasion. Immediately after the customary salutations, they overloaded the young man with all kinds of contradictory and insignificant questions about the Christian religion, and seeing that he was not prepared to withstand such a made up game, they now tried the power of temptation. They advised him to leave his lodging (because he lived in the same house with me), and to seek another, and said they would meet the expenses. His master proposed to increase his wages, and to present him with a complete suit of clothes, if he would give up the instructions which he had been attending, and entirely abandon his feelings in favour of Christianity. Another asked him whether he owed anything to the Missionary, and promised to pay it for him, whatever amount it might be; and all this not being sufficient, another invited him for tea on Fridays and Sundays, knowing that these were the evenings devoted to the meetings in question.

I shall never forget his pale face and exhausted look when he returned home, telling me all that had passed, and from the bottom of his heart begging me to advise him what to do. I still felt, at that moment, that I could do nothing but ask God to show him the way wherein he should walk, and we knelt down before the Throne of grace, earnestly praying that the Lord would open his eyes, strengthen his faith, and show him the right path. Before retiring we again prayed together, and entreated that *if the Lord spared him that night, the next morning might bring him*

some clear directions ; and blessed be God, our prayers were heard. The morning brought the desired blessing with it ; he felt the power of God working in his heart, he experienced that the gospel of Jesus Christ is the power of God unto salvation to every one that believeth, and determined to decline all the proposals that had been made to him, and to hold fast on God. That morning he went as usual to his work ; but his master, finding that he had not provided other lodgings, dismissed him for that day, to enable him to do so. As, however, he respectfully refused to do this, on the following evening (Sunday,) three gentlemen (two of them being officers of the synagogue,) called at his house while he was at Divine service, and watched outside for his return. As soon as he arrived, they took him to one of their houses, where a sumptuous supper awaited him, and plied him with the same tempting offer as before till late at night, when, finding their efforts vain, they requested him to call again the next morning, though they did not leave him till they had once more tried to choke the heavenly seed, and, if possible, to break the tender plant. But as he followed my advice, and did not go the next day, he was thrown out of employment for about four weeks, which time was devoted by the Missionary and himself to his spiritual benefit. Since then, the Lord has been pleased to open the heart of a kind Christian, also a manufacturer of jewellery, who took him into his employ, and to whom he hitherto has proved very faithful.

It is now about four months since I introduced him to our chapel, and to the Young Men's Bible Class connected therewith ; and his daily motto, as he rejoices in his Saviour, is, "Bless the Lord O my soul, and all that is within me bless His holy name."

OLD COHEN.

(From Rev. A. Fürst).

AMONG a few Jewish converts whom I have visited at Stettin is "*Old Cohen, the Clothier*," as he is called. Some of my Christian friends, to whom he has been well known for some years, told me so much about this old man, that I became really anxious to see him. Accordingly one day I went, and found him sitting on the sofa, reading. The black velvet cap and spectacles gave him the appearance of a Rabbi rather than that of a mere clothier. As soon as he heard I was a Missionary and a son of Abraham, his face brightened up with joy, and pressing my hand warmly, he bade me sit down close by his side. He then spontaneously related to me a few facts connected with his Christian career, which I think may interest you and other friends of Israel. At the age of twenty-two he left his native place, Mecklenburg-Strelitz, as a journeyman tailor, and betook himself to travel, as the Germans so generally do. He had hardly left the parental roof when he entirely threw off his belief in the Rabbinical traditions, and lived without professing any religious creed. At this time a pious Christian came in his

way, and spoke to him of our dear Redeemer, and also urged him to wend his steps to Düsseldorf on the Rhine, where there was an Institution for Jewish enquirers, and where he could hear more about Jesus. Accordingly he prosecuted his journey thither, and was received as an inmate of that Institution, and was ultimately baptised. Some time after his public confession of Christ, he longed to return home to see his widowed mother; she was grieved to hear he had embraced Christianity, but yet she allowed him to stay at her house. Whilst he was thus with her, a learned Polish Jew happened to visit the town, and hearing of an apostate being in the place, he challenged him to a discussion respecting the merits of his new creed. The news of this challenge to the convert by such a learned Rabbi soon spread in the town, and, on the day appointed, several young Jews, with the Rabbi, met at the house of Cohen's mother. Cohen insisted, at the very outset of the discussion, that the Rabbi should keep strictly to the Word of God alone, and not advocate the oral traditions, or the opinions of the Rabbis on this or that passage of Scripture. To this the Rabbi rather hesitatingly agreed. The Rabbi opened the discussion, and the convert finished it; but it was with great difficulty that the Rabbi was induced to stay to the end, and then he left the house in a great fury. The young men who were present decided that the convert had completely refuted all the Rabbi's arguments, and established the truth of Christ's Messiahship upon Moses and the Prophets; and the result was, that in course of time *six of these young men publicly embraced Christianity*. The mother, who was present at the discussion, embraced her son, with the remark that she would never again rebuke him for professing Christianity, and that he would be ever dear to her heart.

Another incident in the life of this aged man deserves to be recorded. A few years ago he was living in a neighbouring town, not far from Stettin. One day he had to visit a village schoolmaster, who was a pious Christian, and a dear friend of his. He met this schoolmaster at a house just at a time when he was engaged in a religious debate with a Jew, who was a painter and decorator. The schoolmaster, on seeing Mr. Cohen, was greatly rejoiced, and said to him, "Here, Brother Cohen, is one of your Jewish brethren, with whom I have been arguing; but you will be able to argue with him out of your own Jewish Scriptures better than I can." Cohen now engaged the young man in a very spirited discussion, lasting for several hours, and here again the result was most cheering. The message of salvation so completely touched the heart of the Jew, that he could not sleep the whole night, but spent it in reading the Bible. The very next day he put himself under the instruction of the nearest Protestant Minister, by whom he was afterwards baptised.

Mr. Cohen is now sixty-five years of age, and still maintains himself by buying and selling old clothes. He still speaks of Christ to Jews with whom he meets, but he mourns to see infidelity so prevalent among them. He has had many bitter trials in his life, but bears up against them bravely, not murmuring against the allwise Providence of God, but looking forward to that day when he shall be received into the heavenly mansions.

The Young People's Page.

JEWISH CHILDREN'S CONCERT.

Two years ago a Christian School-
r, on his way from Constanti-
called on some Jews in a
town in Turkey, and finding
had no school there, asked
whether they would send their
en to learn of him and his
if he would teach them for
ag. They agreed to do so, but
told them he should read the
Testament as well as the Old
the scholars every day, they
nined always to take them
as soon as they were nine
old, for fear of their becoming
tians. As, however, the master
not afford to go and live there
is own means, he asked the
ittee of the British Society
e Propagation of the Gospel
g the Jews if they would help
and as they readily consented,
ent and settled there, and he
is wife soon gathered a school
bout forty Jewish children,
y girls.

Evening the master called
together, to talk to them about
people in far-off lands, who bow
to idols and do not know the
God; and about Christian mis-
to the heathen, and what the
en in Great Britain have done
lp them. He described the
onary Ships, bought with the
y the little folks had collected,
ing Bibles and Missionaries
s the oceans, to tell poor igno-
people about the love of Jesus.
n he had finished speaking, two
ree of the scholars lingered be-
and at last a little black-eyed
blucked up courage, and said :
ou please, sir, could we have a
vith a hole in the top of it, like
children in England have ?"
d what do you want it for, my
!" said the master. "Why
e thought we could put some
y in it for the ship." And so,
he had talked to the little
ss, and found that her heart was
ed with love, and she wanted

to do something for those who have
never heard of a Saviour, he pro-
mised to make a box for her and her
companions. Two or three weeks
afterwards the box was ready, and
notice was given that it would be
placed on the table next day. And
what do you think ? Why, I'll tell
you. Every child in the school came
with a copper coin and with a glad
face and loving will dropped it into
the box. Though the Jews in that
place are some of the poorest in the
world, this first collection ever made
there for a Missionary Society
amounted to three shillings in Eng-
lish money. But this did not satisfy
the little givers. They soon began
asking for another meeting to be
held, and so the master gave them
a second address, with some more
information about the Gospel in
foreign countries, and they made
another collection, which came to
more than the first. Nor was this
enough ; they then resolved to have
a similar meeting every month, and
to give it a name. And what do
you suppose they called it ? Well
they gave it a very pretty name
indeed ; they called it their "*Month-
ly Missionary Concert*," and they
kept it up regularly till they had
contributed between one and two
pounds, which they sent to England
to be paid to the Moravian Missio-
nary Society, because that Society
seeks to do good to the Greenlanders
and Laplanders in the Frozen Seas.
And this was not all. During a few
weeks of the autumn so many of
these dear children were taken away
from the school by their parents at
the time of the Jewish feast days,
that the school had to be shut up ;
and when they came back, and met
again, they agreed to have two col-
lections a month instead of one, till
they had made up for the time they
were away. This was not by the
master's or mistress's persuasion.
Their little Missionary Society was
their own from the beginning ; they
first thought of it, and now they
were determined to take care of it.

Notes of Jewish Life and Antiquities.

AMERICA.

THE Jews of Maryland, after a battle of forty years, have obtained in the new constitution entire abolition of the "test oath." In its first form it obliged them to swear "on the true faith of a Christian;" it was subsequently altered to a confession of belief in future rewards and punishments; and now it is altogether annulled.

JEWISH LITERATURE.

AMONG other intended literary undertakings, it is proposed to publish in Russia a universal Cyclopædia of the sciences in Hebrew.

CHEERING TO PALESTINE TOURISTS.

THE Ottoman Government has sent a military expedition into the province west of the Jordan, (where Moses placed the tribes of Reuben, Gad, and half of Manasseh,) in order to clear it of brigands and to increase the security both of inhabitants and of travellers.

JEWISH TOMBS IN OLD ROME.

NOT far from the gate Capena, on the Appian way, is an ancient burial place, containing a number of tombs not inscribed like the resting places of the Christian dead, with the cross, the anchor, the fish, or the ship; but with a candlestick bearing seven branches, and sometimes also with the book of the Law, and other emblems carrying the thoughts of the visitor back to the days of Moses and the Tabernacle. These are the silent witnesses that the sleepers underneath worshipped the God of Israel, and believed in the Holy Scriptures. But it is remarkable that only seven of the names which appear with these inscriptions are Hebrew, while twelve are Greek, and twenty-four Latin; most of the epitaphs accompanying them being Greek. One epitaph only is in Hebrew, and

twelve are in Latin. One is as follows:*

MANACIUS
SORORI CRYSIDI
DULCISIME
PROSELYTI

which means: "*Manacius (erected this tomb) to his dearest sister, Chrysis, a proselyte.*"

Another is a mixture of Latin and Greek, thus:

BENE ROSA
ANRON XVII.
EKOUMARI TOUS
MESIS XV.

ANRON is a contraction for *Annonum*; EKOUMARI probably stands for ΕΥΧΕ (had); and MARITOUS for *Maritum*: meaning,—

"*Venerosa, aged 17, married 15 months.*"

The following asks the reader's intercession:

ENTHADE KEITAI
JOSES TO NERION
EDUN ET BEE PRO
KORIS O PATER KRIS
PINA DE MET PROS
EUCHOIO EN EIRHNE
TEN KUMESSIN AUTOU

"*Here lies Joses, a sweet infant of two years and eight months. His father was Procoris, and his mother Crispina. Pray that he may rest in peace.*"

A JEWISH CENTENARY.

ON the 29th of last December, the Jews of Potsdam held a special service in celebration of the founding of their synagogue. In the year 1767, Frederick the Great bought a house which he devoted to the use of twenty Jewish families as their place of worship; and an old German news paper states that the Crown Prince, afterwards Frederick William II., with a large number of princes and princesses of the blood, attended the centenary of inauguration, December 29th of that year. At the recent ceremony the congregation sang the same Hebrew hymn as was sung at the first service a hundred years ago.

* The original characters are Greek, but they are here translated into Roman.

JEWISH PRESERVATION.

Hildesheim, in the province of Hannover, where the cholera has raged for five weeks, and 185 cases of 295 have proved fatal, notwithstanding it has been attacked, though a considerable number reside there. It is remarked by a German Jewish paper, that if this had happened in the middle ages, the Jews would have been accused of poisoning the water, and a persecution would have been sure to follow.

BEATING A NOSE CAN DO.

Glogau in Prussia, the drummer suddenly beaten for a general order of the military, in the rush of the rendezvous a gentleman was knocked down by a detachment

of cavalry, and laid senseless and bleeding on the ground. An officer observing him immediately sent for the surgeon, who, at once pronounced him to be a Jew, and ordered him to be conveyed to the Jewish hospital, whither he was borne on the shoulders of four men and was treated with all possible care and kindness. On coming to himself he asked where he was? "In the Jewish hospital." "But how came I here?" On being told of what had happened, he smiled and shook his head, and as soon as he was able to express himself clearly, assured his friends that he was not a Jew at all. It seems that the kind and skilful attentions he had been enjoying were due to a remarkably prominent nose.

Literary Notices.

Morning Precepts and Evening Exercises. By Rev. P. H. JENNINGS, Rector of Longfield, Kent.—J. B. Lippincott & Co., and Elliott Stock, London.—This is a very welcome book. The passages for morning and evening meditation are carefully chosen, and the comments are brief, simple, thoroughly biblical, and adapted to help the reader as well as the advanced Christian. A specimen or two will show their general character. The text "Awake, thou that sleepest," Mr. Jennings says, "There is much that is deeply bitter in our life which is obliged to confess 'I have sinned against the Lord;' there is much that is deeply bitter in our life which is compelled to seek some hidden corner, and there to weep; but it is far better than a soul asleep, a soul-sleep never overtake you." In his words, "He shall sustain thee," he remarks: "Small burdens harass much, often more than heavy ones; but God makes a distinction: be they light, or be they heavy, they are to be cast upon Him." And in another portion we have this healthy morning thought to start with: "Whatever

God gives you to do, that you CAN do, because He is always ready to help you in it."

Some in the Hundred; or, a few of the Changes of the last Fifty or One Hundred Years, and a New Thing in the World—Christendom in union and doing good! By WILLIAM FLASHMAN.—The author of this pamphlet, after a pithy and original sketch of the changes during the past century, proceeds to advocate the restoration of the Jews to Palestine as the next great event to be desired. The chief points in his arguments are:—That the Jews are a great nation, but expatriate till the Christian nations take them back; Judea belongs to the Jews by every right but present possession; The Jews are Divinely preserved to be restored, to believe in Jesus Christ, and to evangelise the world; The Holy Land is Divinely kept desolate till Israel returns. Mr. Flashman then examines the theories of Colonisation, Recovery by War, or by Purchase; and concludes that the restoration can only be accomplished by the voluntary and united effort of all Christendom.

CONTRIBUTIONS IN AID OF THE SOCIETY,

From 15th Jan. to 15th Feb., 1868.

SUBSCRIPTIONS & DONATIONS.								
Abbs, Miss	2	0	Chorley, Coll.	10	1	St. Agnes, Coll.	2	5
A Friend to the Jews	1	0	Clapham Cong. Church,			Subs.	4	4
A Friend in a distant			A Friend	0	10	St. Ansell, Coll.	0	11
Land, per Miss Haldane	5	0	Clapton Chapel	30	15	Subs.	2	18
An old Sunday Scholar,			Claverton St. Chapel	1	7	St. Columb, Coll. & Subs.	4	13
per Miss Haldane	5	0	Cork	9	10	St. Day, Coll.	0	14
"Amor vincit omnia"	0	1	Devonport, Coll.	4	4	St. German's, Coll.	1	4
Balls, Mr.	2	0	Douglas, Coll.	5	13	St. Ives, Cornwall, Coll.	6	15
"Ben Lomond"	0	1	Dunstable	27	13	Subs.	5	3
C. H. M.	10	0	Falmouth, Coll.	8	1	St. Just, Coll.	4	0
Carthew, P., Esq.	5	0	Subs.	16	1	Subs.	4	19
Clemans, Mrs.	1	0	Forest Hill Ind. Chapel	1	4	St. Tudy, Coll.	3	0
Crouch, Miss, and a few			Glandwr	0	19	Subs.	4	10
Friends	1	1	Greenwich, &c.	12	11	Stockwell Ind. Chapel—		
Corn, Mr.	0	5	Halstead, North Street,			Mrs. Gill's Family Box	1	10
De Boo, Mrs., Coll. by	0	15	Meeting	1	15	Mr. Cliff	1	0
Dyson, Mrs.	0	5	Hammersmith	27	18	Mrs. Higgins	0	5
Gray, Miss J., Poplar	0	5	Hayle, Coll.	1	2	Stourport	0	17
Harris, Mrs., Chapel			Subs.	4	1	Sunderland	5	8
Allerton	1	10	Helston, Coll.	4	13	Surrey Chapel	0	5
Herschell, Mrs., (Bible			Subs.	2	18	Sydney, N. S. Wales	8	10
Class)	2	17	R. Rowe's Bag	0	18	Tavistock	7	14
Hinchliff, Mr. J.	1	0	Henham	2	9	Teignmouth, Coll.	3	11
Jelley, Mrs.	0	5	Henlan	1	0	Tiverton, Coll.	3	3
Lefevre, Mdlle. (the late			Hertford	4	11	Subs.	0	10
Orleans	2	0	Holloway Cong. Church	11	17	Tregony, Coll.	1	0
Lockyer, Rev. A.	0	5	Holywell	10	5	Rev. J. Thompson	1	0
Loutit, Rev. J.	1	1	Hull	22	10	Truro, Colls.	14	12
"Make known the truth"	1	0	Kingsbridge, Coll.	3	15	Subs.	13	4
Martin, M., Esq.	2	2	Lambeth Wes. Chapel	3	5	Wadebridge, Coll.	2	5
Mirrieles, A., Esq.	1	1	Launceston, Coll.	12	12	Subs.	2	3
R., Miss, a Thankoffering	0	5	Subs.	21	0	Westminster Chapel, Coll.	6	13
Rademacher, Mr.	1	1	Liskeard, Coll.	3	2	Windsor	3	0
S., Mrs.	10	0	Subs.	18	6	Wood Green Bap. Chapel	0	7
Saooks, Mrs.	0	2	Llanboidy	1	0	Wrexham, Coll.	7	4
T. T.	1	1	Lostwithiel, Coll.	1	1	Zoar	1	17
"Villehardouin"	0	3	Subs.	6	19			
Wengierski, Count	2	0	Marazion, Coll.	0	11	SPECIAL DONATIONS.		
ASSOCIATIONS & COLLECTIONS.								
[In giving the amount of collections in this List, the nett sum is stated, local expenses being deducted.]								
Aberdeen	2	0	Metropolitan Tabernacle	2	12	Per Rev. Dr. Weir —		
Antioch	0	10	Mossley, Coll.	2	9	F. L. Wollaston, Esq.	100	0
Bethel	1	2	Newbury	10	4	John Crossley & Sons	10	0
Beverley	7	12	Ottery St. Mary	1	1	G. Grant, Esq.	5	5
Billericay	2	7	Padiham Coll.	2	8	Joshua Wilson, Esq.	5	0
Birkenhead, Colls.	12	10	Padstow, Coll.	1	9	T. Spalding, Esq.	5	0
Subs.	9	10	Subs.	2	1	Messrs. Kelsall & Kemp	5	0
Birmingham	1	10	Peel, Coll.	1	3	M. Martin, Esq.	2	0
Blackburn, Coll.	2	10	by Miss J. Kinvig	0	6	F. W. Cobb, Esq.	2	0
Proceeds of Sew-			by Miss C. Corren	0	6	R. M. Somervell, Esq.	2	0
ing Meetings	10	0	Penketh, Coll.	1	5	Mr. Balls	1	0
Subscriptions	7	15	Penryn, Coll.	4	6	A. C. Weir, Esq.	1	0
Bodmin, Coll.	4	0	Penygroes	1	0	J. Alexander, Esq.	1	0
Subs.	2	12	Penzance, Coll.	3	6	A. Wark, Esq.	1	0
Brixton, Loughboro' Pk.			Subs.	13	10	R. N. Fowler, Esq.	1	0
Chapel, Colls.	12	0	Miss Dingley's			Kendall, Esq.	1	0
Burnley	0	15	Box	0	3	Mr. B. P. Wright	0	10
Callington, Coll.	2	6	Plymouth, Coll.	13	13	Mrs. Ternau	0	5
Subs.	2	13	Lieut. Gayer	1	0	W. H. Miller, Esq.	1	1
Camberwell, Denmark			Portstewart	1	6	Messrs. Finlay, Bros.	2	0
Place Chapel	4	2	Ramsey, I. of Man, Coll.	1	11	John Getty, Esq.	1	0
Camelford, Coll.	1	12	Redruth, Coll.	1	8	H. H. Boyd, Esq.	0	10
Castletown, Coll.	0	16	Subs.	8	7	J. Morrison, Esq.	1	0
per Miss Kenwig	0	5	Rochdale, Coll.	5	1	SUNDAY SCHOOLS.		
			Subs.	14	19	Trinity Chapel, Brixton	0	5
			Ross	3	4	Newcastle-on-Tyne, John		
			Rotherham	0	2	Knox S. S.	0	7
			Royston	2	0	TEMPORAL RELIEF FUND.		
			Saddleworth, Coll.	0	6	Rev. W. C. Yonge	10	0
						"Fide"	6	2

Error in January Herald; T. R. Scott, Esq., £1, should be £1 1s.

Omission in February Herald; Dublin, Independent Chapel, Offerings, £2 8s. 0d. Centenary Wesleyan Chapel, Offerings, £3 1s. 0d., Subscriptions and Donations, £3 0s. 0d.

Mission Work of the past Month.

LONDON.—From Mr. Lazarus :—

“Among those visiting my house is an intelligent young man, a native of Russia, who left his home on account of the military conscription. He never before had read the New Testament, but during the last three months he has acquired a fair knowledge of it, and, for the first time in his life, last Sunday he entered a Christian place of worship.

“Another, a native of Russian Poland, left his home for the same reason as the above, and was recommended to me by Mr. Jacob Brunner. I am very happy to say that Dr. Schwartz has taken him into his ‘Home.’ He had been above five years with a lawyer in his country, and is sincerely desirous of embracing Jesus as his Saviour.”

Some of the Missionaries, usually at work in the metropolis, have been occupied away from home during the past few weeks in advocating the Society at public meetings. Their journeys into the country on these errands have not been lost to the immediate object of the mission, as they have generally met with Jews, and they have seized every opportunity of speaking to them about salvation and Christ. At one large gathering of the Society’s friends, held in a provincial town last month, no less than fourteen Jews and Jewesses were present, every one of whom paid for admission, and at the close of the proceedings a Jew rose, and although expressing no tendencies towards Christianity, most cordially proposed a vote of thanks to the deputation for his address. May we not hope that He who inclined all these sons and daughters of Abraham to come and mingle with a Christian assembly has a gracious intent towards them, and that impressions have been made in their hearts, which will at least lead them to seek for further knowledge of the truth.

Mr. Gill has again been received most kindly by the students of the Colleges at St. John’s Wood, Hackney, and Regent’s Park, and notices with great thankfulness the warm interest in the welfare of the Jew manifested by these beloved young brethren generally.

GERMANY.—We have to praise God that the Jewish widow, for whom prayer was asked in our last number, has come to a full decision for Christ, and as her relatives continue to oppose her, she has resolved on removing to a distant city where she may enjoy the fellowship of the Church of Christ in peace.

The young man who was sent from his home to Frankfort, has been unexpectedly visited by his father, who has taken away his New Testament and other Christian books and given him a severe reprimand; but he writes very cheerfully, and observes, what an unspeakable blessing it is — that we live in a time when the Word of God can be purchased at such a reasonable price, so that he can easily replace it.

ADRIANOPLE.—The Rev. L. Rosenberg writes:—

“We have five, among other inquirers, who make progress in the truth of the Gospel, and we have reason to think that they are not far from the Kingdom of Heaven. Though they have not as yet joined the Church, they openly avow their belief in our blessed Saviour. These are fathers of families. They desire that their children should be educated in a Christian School.

“Last Wednesday evening, as I sat down to write my report, an inquirer came in, who first heard the Gospel fifteen years ago from the lips of the Rev. Dr. Thomson at Constantinople, and after my arrival here he came and listened to the same truth from me. On this occasion he had returned from an absence of six months on business; and on my asking him some questions, he replied: ‘I believe in the Lord Jesus; I have my Bible with me wherever I go, I read the New Testament daily and offer my prayer to God in the name of Jesus the Saviour; and before I went to see my friends in town I came to see you as a friend in Christ.’ We then spent our time from six till eleven p.m. profitably in reading, and referring from one portion of God’s Word to another. He is decidedly advanced in Scripture knowledge, which may God sanctify to the saving of his soul, and to the glory of our Lord.

“Another inquirer whose wife had left him, as mentioned

in my last, but has now happily returned, comes daily to me for further instruction and prayer, and affords me and the rest of our Protestant brethren much pleasure as a sincere inquirer, and I may say, believer in the Lord. He was invited the other day to the house of a fellow-inquirer, who urged him to be faithful and not to feel discouraged as if he were the only believer among the Jews in the Messiah; *I am one*, said his friend, *and I hope soon to declare myself so*. When he came to me afterwards and told me that, my heart was overjoyed that our work in the Lord had not been in vain with these sons of Abraham.

"Another, a Polish Jew, and the father of a family, who has been studying with me and with brothers Zuckercandl and Neumann the Word of God for a long time, caused us much vexation; but of late God visited him with severe sickness, when he sent his eldest boy for me to come to see him, and I went and found him very ill and very poor. He is recovered, and I hope the impressions which seem to have been made upon him will be abiding. He has been a bitter enemy; but I trust a change is coming to pass.

"Last sabbath evening I had most of our Protestant congregation at my house, consisting of Armenians, Bulgarians, and Greeks, about sixty people, who came to spend the evening in singing and prayer, and to hear the exposition of God's Word. Among these, there were of the house of Israel about ten who I think love the Lord Jesus, though none of them have as yet had the courage to separate themselves from their Jewish brethren. All of them felt very much edified with the meeting, as they requested me to invite our Protestant brethren again, and I hope next sabbath evening to have another gathering. Among the ten Jews, there was present an old man with his two sons; he listened the whole time with reverence, and I may say with faith, to the exposition of a portion of the first chapter of the Epistle to the Ephesians, and to our singing, and to the prayers offered by myself and the brethren; the whole service lasted for two hours, when every one else left, but not he. We spent till eleven p.m.,

studying God's Word. Two nights ago he came again with his sons and son-in-law to be instructed in the truth. The eldest of his three sons I have reason to think already believes in the Lord Jesus, but he needs instruction. As I write this, three inquirers have just sent from another room, where they are studying by themselves the New Testament, for me to go and pray with them before they leave my house."

ALGIERS.—Mr. Lowitz speaks, as follows, of a young Rabbi from Jerusalem, who is at Algiers on a visit, and with whom he has had several conversations on religion:—

"As he is entirely dependent here upon the Jews, he comes to see me at night. When he was last with me, he expressed a great desire to study seriously the Prophets, to see if we are right in believing Jesus to be the true Messiah promised to the fathers. I provided him with three Hebrew books, viz., the 'New Testament,' 'Pilgrim's Progress,' and the 'Plan of Salvation.' He is very anxious to read the Bible with a Christian translation, and as he knows only Hebrew, Arabic, and Judeo-Spanish, I promised to try and procure from London a Bible in Hebrew with the Judeo-Spanish translation.

"Many of the Arabs," Mr. Lowitz continues "are dying of famine daily. Large numbers of them, men, women, and children are picked up in the country almost starved and naked, and being thus brought into town, they are put into an asylum, where they are very scantily fed for several days. Some of them die of exhaustion, others survive and are sent back to their respective tribes. Many of the orphans have been handed over by the Government to the Catholic Archbishop here, who has them put into the orphan asylum. I have obtained a few weeks ago the permission from the General in Command to visit the depots where these miserable creatures are sheltered, and I find that they are glad to see me and to listen to the charitable words I speak to them. I have hardly met one who can read, so I have sometimes read to them a portion of the Gospel in Arabic, which seems to comfort them a little."

The account given by Mr. Lowitz of the distress in Algiers is fully confirmed by similarly sad statements from Rev. A. Ben Oriel in his last report just received, and it is with extreme pleasure that we have transmitted to the latter the sum of £10 contributed by his brother the Rev. Maxwell Ben Oriel, from the alms box at St. Paul's Church, Addiscombe, towards the relief of the sufferers in that stricken land.

BRAILA.—Mr. Gellert is deeply impressed with the striking change that has come over the minds of Jews generally around him. He often speaks to groups of eight or ten, and sometimes even to fifty, amongst whom, he says, there are many earnest men of the orthodox class well versed in the Bible, and listening with fixed attention, sometimes for three hours at a spell, while he preaches Christ. He mentions one very interesting case, in which a young man who had from some insufficient motives given an outward adherence to the Gospel, but knew nothing of its power, has been brought under his teaching, and is now seeking the Lord in right earnest. Mr. Gellert says, "if ever I met a Jew with ears willing to hear and a heart prepared to receive the word of life, it surely was this individual. Happily I was able to furnish him with a New Testament, and some tracts in the Roumanian tongue, and he received them with eager joy and sincere gratitude."

BRESLAU.—From Mr. Schwartz :—

"Now and then it pleases our Heavenly Master, doubtless for our encouragement and the strengthening of our faith, to bring before our view the results of labours almost forgotten and obliterated from our memory—demonstrating, as it were, before our very eyes, the verity that His word should not return unto Him void. This experience it has often been my great privilege to make, during my long career of toil and labour, and the case I shall now mention will merely add one more to the list of illustrations of the Lord's blessing upon our works of faith and labours of love, if we faint not.

"In the earlier part of my mission to this province I made the acquaintance of a number of young men resident in this place, as well as at some distance from here, who took some interest in the truth, and manifested a desire to be instructed in it. Of these, one was a sculptor, who came to me regularly for instruction. The others, who lived at some distance from town, came but seldom, but did all they could to improve their minds, and paid the utmost attention to the great truths of the Gospel. For some time there was harmony and peace between them, and it seemed as if they were all of one mind, having one object in view, to learn the way of salvation; but yet it was not so. There were two of them whose souls were not upright, and when they saw themselves frustrated in their evil designs, they endeavoured to injure the whole work, by betraying the rest to their parents and other relations. A long chain of the most unpleasant results followed, with bad consequences both to myself and to them. I was grossly abused and insulted in various ways; the two most hopeful inquirers were estranged from me ;

and the two original evil-doers, not satisfied even with this, were resolved if possible to destroy every vestige of truth in the hearts of their associates. The sculptor, who was the most zealous of them all in favor of Christianity, induced his brother-in-law, a young native of Poland, to accompany him to my house and to take part in the instructions. This young man, from the very beginning, entered into the questions at issue with great interest and serious thought. When he made his appearance there was generally a complete change in the aspect of my little assembly. The two of whom I have spoken as hopeful, profited much by his presence, and they used to look with pleasure for the time of his arrival. Against him, therefore, all the schemes of the others were directed, and for a time they succeeded too well. He came here originally as a refugee, and escaped from the military conscriptions of Russia, but, as long as it was not known, he was safe enough. By some means or other this secret was divulged to his enemies, and they immediately made use of it. To escape the immediate surrender to Russia, he was obliged to take rapid steps for quitting the country, and his generous brother-in-law resolved to share his troubles. Never shall I forget the affectionate leave they took of me, and how ardently and devoutly they joined with me in prayer; and when they at last left me I felt persuaded that a loving faith had taken root in their hearts, and that it would bring forth abundant ripe fruit in the Lord's own good time. Years rolled on, and the events now described had almost faded from my memory, when, a little time ago, two gentlemen called upon me whom I had some difficulty in recognising. To my great surprise and joy, I found that one of them was no other than the refugee who had been so cruelly driven away from us; and he told me that both he and his brother-in-law, and afterwards also his wife, had joined the Christian church, and had been baptised in the name of the Lord, while the three other young men who partook of the instructions with him likewise embraced the faith in Jesus, and are now living happily in Kentucky. His sister and brother-in-law were no more among the living, but they died happily in Jesus, having kept the faith. Thus the Lord guided and directed everything to a good purpose."

BROMBERG.—Dr. Koppel in his last letter, received March 2nd, writes:—

"It has pleased our gracious God to bring three sisters, Jewesses, to the knowledge of the truth in Jesus, and it has been my great privilege to present them for public reception to the fellowship of the Church of Christ. They were baptised on the 19th of February, by the Consistorial Rath of this place. The evidence which these three sisters have given of their love and devotedness to the Lord Jesus, as their Redeemer, excite my happiest anticipations respecting *them* as living members of Christ's body. I have three

other candidates for baptism under my care; who, I hope by the grace of God, will soon be prepared to make a public confession of their faith in Jesus."

CANNSTATT.—Mr. Gottheil has been encouraged by hearing good tidings of an educated Jew, with whom he had many long and anxious interviews several years ago. Pride, love of the world, and eagerness for the favour of men stood in the strongest opposition to what his understanding could not but admit as truth; and when he left Bavaria and went far away into the interior of America, all efforts seemed to have been so much labour lost. But, Mr. Gottheil says:—"Now, after a long while, I am thankful to hear that God has stood to His word, that he has heard believing prayer, and that He is gathering in this soul among the number of the redeemed."

"A good book," Mr. Gottheil observes, "written in the spirit of the Bible, finds many careful readers among the Jews. Many are the instances I could relate, where I have found an intelligent Jew or Jewess, in making a selection for reading, give the preference to works in which something was to be found not only for the intellect but for the heart and soul. What is wanted is that such inquiring minds should be rightly guided. Oh, there is many a Jewish heart craving for better things, without knowing exactly how to find them. I see this in many cases even where there is some shyness in disclosing this feeling to others."

Mr. Gottheil speaks with satisfaction of one of his Jewish inquirers, whose sister also is advancing in the knowledge and love of Jesus.

LEGHORN.—During the three months—December, 1867, to February, 1868, inclusive—Dr. Philip distributed 4670 portions of good soup and bread among the poor Jews of this city, besides 14,000 to the needy of various Christian denominations. He writes:—

"The rabbi, the teacher, the banker, the beggar, the sick and the healthy alike, have been of late the subjects of my occupation, while I used both theory and practice to set before them Christ and Him crucified."

One Rabbi, of whom he has hope, received his first New Testament from Mr. Wingall, of the Free Scotch Church

Mission, resident there, for a short time, many years ago. The poor man still possesses it, and sets a high value on it. It has greatly changed his views about Christ. Dr. Philip adds:—

"I have had much intercourse of late with another Rabbi, and also with one of his sons, a very intelligent young man, and a good biblical scholar. Both of them are earnest in religious inquiry. My visits to the dwellings of the poor Jews have been very frequent, and as it is scarcely possible to enter one of their abodes without being immediately surrounded by a good number of others, I have many and good opportunities of proving to them out of the prophets that Jesus is the Christ, and that they wait in vain for another."

NUREMBURG.—Mr. Jaffé wrote, on the 15th February:—

"I am happy to tell you I have had another most satisfactory visit from the inquirer in Franconian Switzerland, mentioned in the January *Herald*. He has unreservedly given himself to the Lord, and enjoys such happiness within as he never could experience before. He feels anxious for his baptism, but I have advised him to defer that sacred step a little longer. I have also received highly gratifying news from our dear brother at Kronheim. His wife and family are beginning to show signs of spiritual life, and such an eagerness for Divine knowledge that it is joyful to see it."

Writing again on the 1st of March, Mr. Jaffé tells us of the fulfilment of his best hopes about this happy household:—

"I have just returned from a visit to our friends at Kronheim, and words fail me to express the hearty reception that awaited me. I went, I must own, with some misgivings, and my heart was throbbing hard as I neared the place, for I have not yet forgotten what the Jews did to me when last there—how their furious hatred was called into play against me, and how at last they even effected my arrest on the charge of my being a perverter of the faith and a destroyer of their religious order. All these things came vividly to my mind, and filled me with dark forebodings. But how was my want of faith put to shame! and my faint confidence in Him who hath said, 'Lo, I am with you always,' rebuked! Our friends gave me a welcome such as I could not have anticipated, and I was almost moved to tears at the joy they manifested. All that love could do, was done, to make me feel happy in their midst, and I felt unspeakably grateful to God, who permitted me to witness such a blessed scene. All that our brother has written me about his family felt short of the reality that met my eye. Not only did I find Mrs. N. and family favourably inclined to Christianity, but they are already rejoicing in the hope of the Gospel, and extolling that grace which to them has been so free and so glorious. I was amazed to find the progress they had made in Divine things within so short a time, and the striking familiarity with *which they quoted passage after passage out of the book which, only a few*

months since, was to them a sealed volume. They gave most satisfactory evidence of a complete change of heart, and their sincere desire and hope is to love, serve, and follow the Saviour, who has, as they testified, exercised so much forbearance and long-suffering towards them. Surely this is the Lord's doing, and it is marvellous in our eyes. I stayed with our friends three days, and during that time employed myself most delightfully in expounding to them the Word of God, and the offering up of prayer to our Father in heaven."

THE RHINE.—Mr. W. Brunner is carrying on a good work in Mannheim and Heidelberg, and his circle of influence daily enlarges. He closes a very interesting account of several hopeful cases of attention to the truth in these significant words:—

"Amidst the rationalism by which almost all minds are affected here, there is among the Jews a sort of smouldering faith, lying like embers under the ashes of their unbelief, inclining them to religious conversation and making them susceptible of good impressions."

The Rev. B. Jacobi communicates the following instances in which the Jew and the Christian have exchanged acts of kindness:—

"The chaplain of the jails here one day gave me notice that a young Polish Jewess was detained as a prisoner, and at the same time remarked that she refused to take any prisoners' food because it was not made according to the Jewish rite. I went to see her, and after pointing out to her the evil of the theft she had committed, I spoke of the salvation that is in Christ. Then I requested some Jewish acquaintances of mine to send her some 'kosher' (*i. e.* pure) food every day until she should be dismissed from the prison. Meanwhile I wrote to the wardens of the Jewish congregation, begging them to take care of her after her release, and though in their reply they expressed their cordial thanks for what I had done, they said they had no funds for her relief. In spite of this refusal, I had the joy of receiving a visit from two of them, one of whom is an inspector of an evangelical institution of charity—a proof of the high esteem that he enjoys, even amongst the Christian inhabitants of this city. These two gentlemen joined me in assisting the young Jewess from their private means, when she was set free, and we sent her back to her fatherland. On reaching her home she wrote me a letter full of warm gratitude; the impression of Christian charity had penetrated her heart. (Matt. xxv., 36—39).

"Mr. Samuel Simon, a Jewish merchant, and a well-known person here (whom I had formerly met pretty often, especially in walks, when we met by chance, and conversed about religious truths), one day paid me a visit, requesting me to point out six Christian children, and as many Jewish

children, being pupils of the school of my church—which school is frequented not only by Christian children, but also by Jewish ones, who are paid for by the Jewish congregation. Mr. Simon had a mind to present twelve poor children with clothing. I joyfully complied with his request, and so twelve children were clad from top to toe, to the joy of their destitute parents. The benevolent man has since then been removed by death, and has signalled his love to Christian institutions by bequeathing 1000 thalers to the charity-hospital in this city, which was founded by pure Christian love. The following advertisement appeared in the newspapers: ‘*Mr. Simon, late councilman of this city, has bequeathed to our institution the considerable sum of 1000 thalers. We make this known with feelings of inmost thankfulness to the deceased benefactor, trusting that that saying shall be fulfilled in him, He that soweth bountifully shall reap also bountifully.*—Königsberg, 11th Jan., 1868.—*The Wardens of the Charity-Hospital.*’ The funeral procession was a striking scene. A multitude of all ranks, Christians as well as Jews, mingling together in token of their deep respect and sympathy.”

Funds.

THERE are three objects for which we are constrained to ask the special and kind consideration of our many faithful friends:—

I. *The Society's regular income requires enlargement.* It is quite unequal to the extended work, in all countries, which the very blessing that has come in answer to prayer throws upon our hands. We must therefore beg all our supporters to think what they can do, by increasing their own contributions or by exerting themselves to gain others as subscribers, so that an agency which God has so signally blessed may not be crippled and contracted, and good men offering themselves for the Mission may not be debarred from the work they long to engage in, for want of some of the silver and the gold which have been so abundantly entrusted to many Christian hands. We pray and hope that this appeal will meet a speedy and generous reply.

II. *Temporal relief is urgently needed.* Our readers will have noticed that, in several of the more recent communications from the Missionaries, stress has been laid upon the absolute necessity of some resources from which the evangelist may be able to help the needy and suffering in their times of distress. Now and then a kind friend has responded to these representations, but the time has come when a more general and serious consideration of the case is of the utmost importance. There is no danger of charity in this direction being abused, as any sums entrusted to our care will only be employed for the assistance of those who are known to our esteemed Missionaries, or to ourselves, as fit objects of charity. In referring to this subject, we cannot sufficiently express the gratitude of many hearts that have been made glad by participating in a most bountiful gift of ready-made garments presented to the Society, for poor Jewish converts, by a benevolent friend in Ireland,

who will not allow us to publish his name. Most of the Society's Missionaries in England have shared the pleasure of administering this gift in the late cold season of the year, and a parcel has also been sent to the Rev. Dr. Schwartz, for use in his Home. In illustration of the good that often flows from a little timely aid given in Christian love to the poor of Israel, we may mention the following case from the last letter of Mr. Naphthali, in Manchester. He says: "A few months since, a young man, a native of my country, the province of Courland, of a very respectable family, sought me out, and came to me in great distress. I gave him all my old clothes that I could possibly spare, and then recommended him to another countryman of mine, who about ten years ago came to me in a similar state of poverty. This latter I helped at that time, and Abraham's God helped him too, so that he is now a rich man. Between his efforts and mine, we succeeded in getting the young man above-named into a small business for himself, so that he goes into the country for two or three weeks, and on coming back to town regularly visits me for instruction. He is likely before long to be received into a Christian Church, and when I last parted with him he took from my hands a number of tracts to distribute among his brethren." We quote this case of double usefulness to show that in very many instances the only way in which a Missionary can prosecute his work with good results is to be ready to show mercy, and to help his brethren in their struggles, temporal as well as spiritual.

III. *The school movement is progressing.* We offer renewed thanks to many who have cheerfully provided the means for a beginning. Through their liberal gifts we have been enabled to commence a school in a vast population in Turkey; and if Dr. Weir's efforts for this fund continue to be successful, the Committee hope to see their way, in a very short time, to the establishment of a second, on a larger scale, in a great continental centre, where the attendance of Jewish and other children is likely to be very numerous, and all will be duly instructed in the great truths of the Gospel. May the Lord incline His people to stretch out a helping hand, warmly and lovingly, towards all these endeavours for the good of Israel and the glory of Israel's Saviour!

Half-a-dozen Cases of Giving on System.

GIVING is greatly on the increase. Calls for giving immensely increase on behalf of all kinds of benevolent and religious objects. Giving is one of the grand moral questions of the age, and by the induction of facts, the testing of plans, and the examination of principles, is attaining the position of a practical science.

Recently, an anonymous pamphlet, "Giving made Easy and Pleasant," elicited from some the smile of doubt, and from others the leer of contempt. But "facts are stubborn things," and the following, from among scores of well-known facts in different grades of society, evince that by scriptural system, "Giving" may become both "Easy and pleasant."

These true cases are based, first, on the intelligent admission that God claims gifts of all men who are able to give, for His own service and glory, and for the relief and benefit of needy men. And, again, on the practice of instantly setting apart for such uses, a suitable measure of all received funds.

A shepherd places, in a separate purse, 1s. 6d. of his 12s. weekly wages. This little fund has greatly raised his contributions to sacred worship, besides enabling him to help other urgent demands, both spiritual and temporal, to his own deepened sense of obligation and privilege.

A mechanic, who earned 30s. per week, heard an address on systematic giving. He instantly raised his givings of about 3s. per quarter to 3s. per week. From his sacred purse he continually assists objects which before he passed by, to his far higher consistency and satisfaction.

A clerk has laid aside a tenth of all his receipts. His unsolicited gifts to local and foreign funds long excited wonder. A £5 note which he brought for an urgent purpose increased surprise. The casual disclosure of his secret by an intimate friend explained the mystery, and also indicated to far richer Christians their own inferior doings.

A merchant underwent, in a short time, such a remarkable change from parsimony to bountifulness, and from moroseness to cheerfulness, as to excite general local notice and pleasure. In early manhood he had a strong conviction of heart, that as the Scriptures reveal that man is a steward who is to render an account to God, they must also contain some guidance as to a proper proportion in giving. During twenty years of increased worldly prosperity, this conviction often revived in his heart, sometimes with alarming self-condemning force. He, however, persisted in stifling all remonstrances, chiefly by persuading himself that there can be no definite rule in this matter, or it would have been made public ages ago. Casually he read the confession and changed habit of a tradesman in a magazine. He was convinced and humbled. He instantly placed apart a high rate of his profits every Saturday evening; and every old object, and many new ones, were soon enriched by the change, while his own heart, and the hearts of friends and neighbours rejoiced in the double benefit.

A lady was induced, some years ago, by reading "Gold and the Gospel," to lay aside part of her income for religious and benevolent uses. This practice has helped to cheer her lonely widowhood for several years, by enabling her to glorify her Saviour; meanwhile assisting many in their need, and having the joy of seeing her only son follow in her steps. At the close of 1867 she distributed the balance which remained in hand, among several urgent objects, with heartfelt pleasure.

In 1865 a warehouseman, in the spirit of candid trial, laid up a determined part of his estimated weekly profits for the work of God and mankind. A new scale of success in business quickly enlarged his givings to former objects, and constrained him also to look abroad for others requiring help; meanwhile opening up to his heart new sources of interest and delight.

J. R.

The Young People's Page.

THE CHILDREN IN TULTSCHA.

Following is a copy of a letter from the Secretary of the London Mission, to the little Jews and girls who originated the Tultscha Missionary Concert in 1884:

Dear friends, I am writing to you, dear children of the stock of Abraham, to acknowledge and thank you for your contributions towards the Tultscha Mission. How pleased the Jewish children will be to hear of this! They will ask their parents who these kind friends are, and each of them so kindly; and each of them will tell them they are Jewish children, belonging to the stock of Abraham, of Moses, of David, of the prophets, and above all, of Jesus Christ, according to the flesh. Will it interest the little fur-clad Jews, and they will further encourage these kind young friends of theirs know and love the Lord. Their teachers will tell them that a servant of the Lord has written to these Jewish children the words of the Gospel, and told them of the love of God in Christ Jesus our Lord, and that these dear friends wish to help others to do these good things.

How delighted the Esquimaux children will be to hear this! How will they encourage them! how it will lead them to pray for those who are dear to them! Your kind gift will be fully employed for the benefit of the Esquimaux school-children, and I am requested to say to you the cordial thanks and good wishes of the Committee. The Lord richly bless you and lead you in the paths of righteousness for His name's sake; may those dear servants of His labour for your benefit, see

their efforts crowned by your progress towards a blessed eternity.

"Believe me, your affectionate friend and well-wisher in the Lord,
"T. L. BADHAM, *Joint Sec.*"

KING PTOLEMY'S ELEPHANTS.

Two hundred and seventeen years before Christ was born, a very daring king, called Ptolemy Philopator, was reigning over Egypt, and having added Palestine to his kingdom, he went to Jerusalem, and wickedly demanded admission to the Holy of Holies, in the Temple, where no one but the High Priest was ever allowed to enter. The people would probably have prevented him by violence, for they assembled about the building in large numbers, uttering very angry threats; but the Jewish ministers persuaded them to do nothing but pray to God that their sacred place might be saved from the rude intrusion of a heathen and a stranger.

Ptolemy did not care for this, and was pushing forward to the inner court of the Temple, when he suddenly fell upon his face on the floor, speechless and senseless; and his servants carried him, as helpless as a log of wood, away from the scene. But when he recovered, he was so enraged with the Jews that he ordered all of them that lived in Egypt to be seized, and brought in chains to Alexandria, and shut up in the circus, where public games and shows used to take place, till he should fix a day for them to be trampled to death by elephants made mad with wine and the smoke of incense. So the poor Jews again prayed to God, and God heard their cry; for when the king came with all the grandees of the empire, and the soldiers, and great crowds of people, to see the Jews die a miserable death, and the furious elephants were let loose upon them, instead of touching a single Jew, they broke through the railings, and rushing upon the throng of spectators, killed them by hundreds.

Our Note Book.

JESUS, PAUL, AND JOHN.

M. RODRIGUES, a writer in the *Archives Israélites*, has been trying to make out that the teachings of Jesus vitally differ from those of the Apostle Paul and the Evangelist John. By contrasting the passages in which Jesus expresses His reverence for the law with those in which St. Paul represents it as abolished, and putting what Jesus says about the unity of God side by side with what St. John says of the divinity of Jesus, he thinks he discovers a series of contradictions fatal to the authority of the New Testament.

We are glad to find M. Rodrigues admitting the perfect harmony of the doctrines of Jesus with the eternal principles inculcated in the older divine revelation; and we believe that on a closer study, both of His words and those of the inspired men who carried on the development of Christian truth, he will find a similar perfect oneness.

The solution of the first apparent discrepancy is found in two considerations:—1. The abolition of the ceremonial law did not take place till the death of Jesus, which naturally brought to a close all the observances that had been typical of His sacrifice. 2. St. Paul, while declaring the law to be holy, just, and good, and attributing all the evil effects which it had brought out in man to the deep depravity of man's heart, declares that the spirit of Christ removes the legal yoke, and leads to a loving obedience like that of a child to a beloved parent, and not like that of a mere subject held under the rule of law. The second difficulty vanishes when it is remembered that our Saviour Himself constantly referred to His divine as well as to His human nature, and that the doctrine of His divinity does not in the least infringe on the sacred truth of the divine unity.

On the other hand, another Jewish

author, quoted in the same journal, (Rabbi Benamozegh, of Leghorn,) takes up the words of Jesus, Matt. v. 21, "*Ye have heard that it was said by them of old time, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment; but I say unto you,*" &c., and regards them as highly inconsistent with the protest which the same lips had just before uttered, ver. 17: "*Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil.*" It is strange to find our Saviour charged with inconsistency, and even with arrogance, for utterances in which His whole object manifestly was to bring out that spiritual character of the law which the Rabbis had failed to perceive. It is obvious that He was referring to the externalism and superficiality which marked the Jews of His day, and that, so far from altering one iota of the unchangeable law of God, He considered it as His mission to fulfil it—to carry it out in all its depth and fullness of meaning. Instead, therefore, of superseding any of its principles, He expounded its real spiritual nature, and pointed out the necessity of a spiritual obedience. Where the law had been misunderstood or misapplied, where instructions referring to public justice (e.g., Exod. xxi. 24, "An eye for an eye, and a tooth for a tooth;" and Deut. xxiii. 6, "Thou shalt not seek their peace," &c.) had been resorted to as excuses for private revenge, He is careful to expose the error. And more than this. He who had in the olden time Himself taught Moses and the prophets, now, as a Jew speaking to Jews about the things that formed the substance of their faith, wished to help them to a far higher apprehension of these very things than ever Moses and his successors could give them. Repeating, therefore, the sayings of His own servants, and throwing

them the perfect light of His mind, He brought to view all inmost significance. He was in of Righteousness unfolding powers of divine truth, which had roots deep in the old revelation, which had never bloomed before.

Of all who sit at the feet of the Heavenly Teacher now, surely His brethren, bone of His bone, and flesh of His flesh, should form the nearest circle around Him. They of all men have most reason to love Him and listen to Him.

Literary Notices.

Christ and the Scriptures. By Rev. ADOLPH SAPHIR, B.A.—Farran and Chase.—We need saying about the interest of this in relation to Christian minds, for a Christian cannot read it out both enjoyment and profit. We desire to say of it specially at it is the very book to put the hands of intelligent Jews, reverence their own Bible.

We will see in this pleasing and ample volume how completely the most Scriptures are woven into the Gospels, the Acts, and the Epistles, how the two great branches of Christian support and explain each other. It is all the better for this use, because it is not addressed to any one class. Our Jewish friends will see in this argument or exposition directed aimed at themselves, but to be among them a well-written, and book like this, pointing out intimate union between Christ and the whole stream of sacred Scripture, can hardly fail to be accepted and useful.

The Dawn of Light: a Story of Zenana Mission. By MARY E. POWELL, F.L.S.—John Snow & Co.—A very good missionary tale, designed to instruct the young in the education and spiritual welfare of women and

girls in India. Many young eyes will read it with delight. We wish, however, that the authoress had not pictured incidents which the Introduction tells us did not occur, unless the entire thing were put forth as fiction. The mixture of the real and the imaginary is better avoided in a missionary book; and surely such an apt and tasteful writer as Miss Leslie could find plenty of material in the simple facts with which this beautiful Mission abounds, to make a charming narrative, without any recourse to what is merely probable.

Savage Island. By the Rev. T. POWELL, F.L.S., Twenty-three years Missionary of the London Missionary Society to the South Seas.—John Snow & Co.—A Sketch of a wonderful transformation in an island people, who seemed, only a few years ago, utterly inaccessible even to civilisation; but are now flocking in thousands to the ministry of the Gospel. Such records of the kingdom of Christ do one's heart good, and cannot fail to quicken the missionary spirit. We want many small books of the kind, and they should be written especially for the young. What suits them generally suits everybody.

NS and ADDRESSES on behalf of the Society from Dec. 15th, 1867, to March 15th, 1868.

Swansea: Mr. S. W. Jones, Revs. T. C. Gattton, W. Jones, E. Griffiths. Carmarthen: Revs. J. W. Morgan, and T. Lewis. Tenby: Ezra Esq., Rev. D. Anthony, B.A. Haver- t: Rev. T. Davies. Pembroke Dock: alder, Esq., Revs. V. Evans, H. J. Mor- d D. Williams, Mr. Harding, and Mr. Pembroke, Revs. D. Salmon, M. Hol- r. Powell, & Mr. Trewent. Llanelli: rks, Rev. D. M. Evans, and Rev. Neath: Mr. Hayman. Bridgend: righouse, Griffiths, and T. Cole. n. Rev. J. Wilkinson. Sligo: the Revs. N. Sheppard, and — Jackson. Rev. A. T. Crawford, M.A. Dublin. Revs. Banks and McKay. Kings-

town: Rev. J. B. Wylie. Tullamore: Revs. Burrows, B.A., and Bassett. Roscrea: Revs. Heany, Pearson, and Boyd. Cork: Rev. Mr. Fox, and J. Nicholson, Esq. Athlone: Rev. T. Berry. Dublin. Torquay: Rev. Dr. Edersheim. Kingsbridge: Revs. Fenn, Davies, and Walker. Plymouth: A. Booker, Esq. Revs. Wilson, Dr. Rule, Prof. Charlton, M.A., Page, Whitley, and Wood. Callington: Rev. — Parsonson and Mr. Dingle. Devonport. Deputation, Mr. A. Sternberg:—Hereford. Ross: Revs. Howes, Charles, Dr. Davies, and Beard. Tredegar: Rev. J. Thomas. Monmouth: Revs. Campbell, M. Young, W. Smith, and Blake. Newport: F. W. Graham, Esq., C. Louis, Esq., H. Philips, Esq., Revs. W. F. Darnton, J. E. Blanch. Merthyr Tydvil: Revs. C. White, J.

Thomas. Cardiff: Rev. J. Waite. Clapham, Park Crescent Chapel. Falmouth; Revs. G. R. Moses, C. Beadle, and A. Freeman. Penryn; the Mayor, J. Mead, Esq., W. Jenkins, Esq., Holston, Marazion, Hayle, Penzance; Revs. E. Nye and J. Wiltshire, C. Champion, Esq., and J. J. Lanyon, Esq., St. Just. Redruth, St. Day, St. Ives; Rev. Mr. Hooley. St. Agnes. Tregony; Rev. J. Roughton. Lostwithiel; Rev. J. Pike and Mr. Santo. St. German's; Rev. E. Davy. Launceston; J. Ching, Esq., Rev. Mr. Edwards. Teignmouth; R. Dayrell, Esq. Clapham Cong. Church. Tolmer Square Cong. Church. Hitchin. Hammersmith. Kentish Town Cong. Church. Trinity Church, Brixton; Rev. S. Eldridge, Rev. Dr. Macfarlane, &c.

Deputation, Mr. A. Matthews:—Bocking & Braintree; Revs. Goodrich and Ryley. Colchester. Liskeard; Rev. Mr. Andrews, and Mr. Sanders. St. Austell; Revs. Sampson and Beeby. Bodmin; Tomkins, Esq., and Rev. Mr. Hobs. Wadebridge; Rev. S. Thompson. Camelford. St. Tudy; Mr. Stephens. Padstow. Truro; Mr. Job, Revs. Antony and Page. St. Columb; Rev. Mr. Horsey. Tiverton. Wood Green. Burnley; J. Lomas, Esq. Colne. Lancaster; Revs. Jones, Close, Dohie, and Bickerdike. Preston; Rev. J. Gutteridge. Accrington; Rev. — Peel. Bacup; J. Maden, Esq. Rawtenstall; Rev. A. Nichols. Haslingden; G. A. Smith, Esq. Bury; J. C. Kay, Esq., Rev. W. R. Thorburn, M.A. Southport; J. F. Stead, Esq., Revs. Stalker, Goodall, and Rowe. Heywood; Revs. J. Fletcher, T. Hacking, and J. Yonge. Trinity Chapel, Brixton. Camberwell Green Chapel.

Deputation, Rev. L. Zucker:—Chorley; Rev. B. Buck, A. Somerville, C. Chandler, and E. Cairns. Aldington. Padiham; Revs. F. Ryder and J. P. Sumner. Saddleworth; Rev. W. Barrows, B.A. Staleybridge; Revs. J. H. Gwyther and E. Evans. Mossley; Rev. E. Minton. Penketh, Rochdale; Revs. J. Townsend and H. Oldfield, and W. Shaw, Esq. Blackburn; Rev. J. Robinson, E. Cameron, and J. B. Lister. Bolton; Alderman Ferguson and Rev. — Eardley. Farnworth; M. Crossley and Rev. — Hewgill. Buckingham. Newport Pagnell, Aylesbury.

Deputation, H. Liebshtein, Esq.:—Forest Hill Cong. Church. Loughboro' Park Chapel, Brixton. Adelphi Chapel, Hackney Road.

Deputation, Rev. J. Gill:—Westminster Chapel. Rev. S. Martin. New College. Hackney College. Regent's Park College. Loughboro' Park Chapel. Brixton. Peckham Rye Cong. Church. Rangoate; Revs. Etheridge and Little. Uxbridge. Revs. E. Jukes and Orr. Kentish Town Cong. Church. Trinity Chapel, Brixton. Sydenham Cong. Church. Lower Clapton Cong. Church. Rev. F. Soden. Northampton; Revs. Hill, P. Brown, and Arnold. St. Ives, Hunts; Rev. Lloyd and Mr. Ulph.

Deputation, Mr. Ducat:—Dunstable. Huntingdon. Rev. J. H. Millard, B.A., Mr. Freshfield. De St. Neot's. Westminster Chapel. Lambeth. Chs. Hammersmith. Kentish Town Cong.

Deputation, Revs. L. H. Wiseman and J. Rogers, B.A.:—Stockwell Independent Chapel.

Deputation, Rev. J. D. Brocklehurst:—Peckham Rye Cong. Church. Uxbridge.

CONTRIBUTIONS IN AID OF THE SOCIETY,

From 15th Feb. to 16th March, 1868.

SUBSCRIPTIONS & DONATIONS.			Colne, Coll.			Mr. Parker Gray					
	£	s. d.									
Allen, Mr. R. C.	1	0	0	Craven Chapel	8	15	6	Mr. Mayer	0	10	6
Beard, Rev. S.	0	5	0	Croydon	9	8	3	Mr. Robinson	0	10	0
BurnMurdoch,Rev.A.H.	1	0	0	Dalston Cong. Church	3	18	6	Mr. Spokes	0	5	0
Collins and Thompson,				Devizes	10	5	0	Norwich and Norfolk	3	15	8
Misses	0	10	6	Douglas, I. of Man	15	2	2	Odiham	5	11	6
R. D. D.	1	1	0	Dumfries	3	0	0	Penketh	1	0	0
For the Propagation of				Gateshead	13	11	0	Preston, Coll.	4	4	8½
the Gospel among the				Glasgow	29	13	6	Ramsgate, Coll.	2	4	9
Jews	0	10	0	Halifax	41	15	0	Rawtenstall, Coll.	0	18	1
For the Mission to the				Halstead, New Cong. Ch.	1	10	8	Richmond, Yorkshire	1	14	0
Jews	0	5	0	Harrogate	21	5	6	St. Agnes	0	4	0
Lord, Rev. T.	0	10	0	Haslingden, Coll. & Subs.	15	0	0	St. Ives, Cornwall	1	15	0
McCarthy, Miss	2	0	0	Hastings	5	13	0	Saltlake	3	10	0
Martin, Mrs. W.	2	0	0	Hayley Road Chapel	11	6	6	Shrewsbury	5	1	6
Morrison, Col. R.	5	0	0	Heywood, Coll.	4	2	0	Sloane Terrace Chapel	2	11	0
Raynar, Rev. J.	1	1	0	„ by Miss Mason	1	8	0	Southport, Coll	10	3	6
Raynar, Miss	0	10	6	Hitchin, Coll.	3	17	0	Thirsk	5	19	0
Roulston, B. W., Esq.	4	0	0	„ Subs.	10	0	6	Tolmer's Square Cong.			
„St. Eloy	0	2	0	Horbury Chapel	13	4	10	Church	5	5	0
				Huntingdon, Colls.	7	7	0	Trowbridge	10	1	0
				Kentish Town Cong. Ch.				Tunstall	4	3	6
				Coll.	3	9	1½	Uxbridge	20	1	2½
				Lynn	0	7	4	Wareham	5	16	7
				Mansfield	3	2	0	Warminster	4	10	8
				Matlock Bath	0	5	6	Wem	2	17	6
				Melbourne, Derby	1	7	6	Wisbeach	17	5	6
				Narberth	1	18	7	Wolverhampton	8	15	0
				Newark	25	13	0	Woodford	0	10	0
				„ S. J. P., per Mr.							
				Harvey	1	0	0				
				„ by Mr. Weight-							
				man	0	5	0				
				Newcastle-on-Tyne	10	0	0				
				Northallerton	5	1	0				
				Northampton:—Coll.	11	0	0				
				Rev. T. Arnold	0	5	0				
				Mr. T. Adkins	0	10	0				
				Mr. W. Adkins	0	10	0				
				Mr. Bird	0	10	0				
				Mr. Bostock	0	10	0				
				Mr. Brice	0	10	0				
				Messrs. Brice	0	10	0				
				Mr. Cavitt	0	5	0				

SPECIAL DONATIONS.			
Per Rev. Dr. Weir:—			
J. Palmer, Esq.	5	0	0
J. B. Mills, Esq., M.P.	10	0	0
SUNDAY SCHOOLS.			
Carlton Road	0	5	0
Gateshead, High West St.	1	1	0
FOR THE SUFFERING POOR IN ALGERIA.			
Per Rev. Maxwell M. Ben Oulien—			
Alms-box, St. Paul's Church, Addiscombe,			
Sunday, March 8th	10	0	0

British Society

FOR THE

Propagation of the Gospel among the Jews.

Treasurer: THE RIGHT HON. LORD CALTHORPE.

Man. Secs.: REVS. J. STOUGHTON, E. HOOLE, D.D., & A. SAPHIR, B.A.

Secretary: REV. JOHN GILL.

THIS Society, whose Committee combines Ministers and Gentlemen of various religious denominations, invites the co-operation of all Evangelical Christians. Its sole object is the spiritual and eternal welfare of the ancient people of God, in this country and in their world-wide dispersion. This it seeks in prayerful dependence on the influences of the Holy Spirit, by the circulation of the Word of God and scriptural publications, and by the ministrations of pious and well-instructed Missionaries, whose present stations are as follows:—

<i>London.</i>	Messrs. Lazarus, and Sternberg, Rev. L. Zucker, and Mr. Matthews.	<i>Königsberg.</i>	Rev. B. F. Jacobi.
		<i>Breslau.</i>	Mr. G. F. Schwartz.
		<i>Austria.</i>	Prof. Davidson.
<i>Birmingham</i>		"	Rev. I. Salkinson.
<i>and Bristol.</i>	Mr. Cohen.	<i>Galatz.</i>	" A. Gellert.
<i>Manchester.</i>	" Naphtali.	<i>Philippopolis.</i>	Mr. Neumann.
<i>Paris.</i>	" J. Brunner.	<i>Adrianople.</i>	Rev. L. Rosenberg.
<i>Cannstatt.</i>	Rev. P. E. Gottheil.	<i>Rustchuk.</i>	Dr. Zuckercandl.
<i>Heidelberg.</i>	Mr. W. Brunner.	<i>Leghorn.</i>	Rev. Dr. Philip.
<i>Nuremberg.</i>	Rev. P. Jaffé.	<i>Algiers.</i>	" J. Lowitz.
<i>Stettin.</i>	" A. Fürst.	<i>Oran.</i>	" A. Ben Olié.
<i>Bromberg.</i>	" Dr. Koppel.		

Several of the Missionaries regularly itinerate, whilst others make occasional visits to places where large populations of Jews are found, but where the way is not open for permanent residence; and one of the objects kept in view is to establish Christian schools for Jewish and other children where this is practicable, and as far as means permit.

Contributions received by the Society's Deputations, and at the Office, 96, Great Russell Street, Bloomsbury, W.C., by Rev. JOHN GILL, to whom it is requested that all Orders may be made payable.

The Jew set in the Cloud.
OR
Promises to the Beloved People.

"Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."—Gen. xii., 1—3.

Mission Work of the past Month.

LONDON.—One of the Missionaries writes:—

"Two young men had called upon me for nearly three weeks in succession. They gave a ready, intelligent, and apparently anxious hearing to a series of explanations of passages in the Scriptures establishing the claims of Jesus. I cannot say that they were convinced of sin, or that they felt what mercy there was in the redemption by Christ Jesus. But I have often perceived that, when first Jews have Jesus preached to them, the absorbing question with them is—Was that Nazarene really the true Messiah? was He actually the Son of the living God? No soon do they, by force of Scripture truth, arrive at that conclusion, than they manifest an anxious desire to make their public confession of Him which they have for so long a time in error rejected, despised and reviled. To baptise such at once would, in my opinion, be injurious to their welfare, and damaging, perhaps, to the great body of Jewish converts. Holding to Christ by the mere assent of reason will be no protection to them should they have to contend with fiery trials; in time of temptation they would probably fall away. Greater harm still would they suffer in their souls by premature baptism: they might, by that act, be led to consider that the Church had sanctioned their mental belief as sufficient for all purposes of salvation. While therefore I considered their case very hopeful, I nevertheless shrunk from administering that sacred sacrament as yet. I pressed home upon them the necessity of repentance, and strongly advised them to seek admission into one of the Homes for Jewish converts and inquirers.

"I have also had one of the most pleasing conversations with a very well-educated Jew in a railway-carriage. There was, at first, a young lady with us in the same compartment, and so we both held our peace. I could, however, see my fellow-traveller eyeing me very steadily, though I did not desire it to appear that I noticed it. Presently the young person stepped out of the carriage, leaving us two sons of Abraham to ourselves. Our brother now moved nearer to me, and with a very pleasant smile said to me inquiringly, 'Jehuda?' 'Yes,' I replied, 'I am a Jehuda.' Then he seized my hand, and shaking it very warmly he saluted me with the well-known 'Shalem alachem!' 'Shalem!' I answered; adding, however, that I felt it my duty to tell him that I was something more than a mere 'Jehuda,' pure and simple; and stating further that, though it might be at the risk of losing his goodwill, I considered myself bound, in duty to my faith, to make this confession. 'Then you are a *Meshumed*,' said my fellow-traveller, heaving a deep sigh: and without waiting for a reply, he drew himself into the opposite corner of the seat, as though he had been afraid of touching a leper. I really cannot depict the mingled pain and joy which I felt were actively working within me. I was grieved to find such a sincere and pious, though erring brother, suffer in his own soul because of the supposed apostacy of myself, a fellow Israelite. The thought, moreover, overwhelmed me that were such powerful religious instinct, if I may venture thus to designate it, turned into the right channel, what an additional force would thereby be won to the kingdom of Christ. The more pity that it should be zeal not according to knowledge. Still I sincerely rejoiced in having this unexpected opportunity of preaching Christ to one who was so deeply prejudiced against Him. My confession immediately elicited from him the very common observation that he did not believe there was such a thing as a sincere converted Jew. 'I don't wonder at your remark,' I said; 'fourteen years ago I thought exactly like you; but if you, like myself, would but investigate the Old Testament in its bearings upon the New, I feel perfectly persuaded that your ideas upon this subject would become considerably modified.' 'No, never!' he observed, 'I should never believe in such nonsense as that involved in the miraculous birth of the Nazarene. That's an impossibility! an absurdity!' 'If it were an impossibility,' I rejoined, 'it would undoubtedly be an absurdity; but why call it an impossibility? Creation sprang into being by the mere exercise of the divine will; and as, by the Word of God, the world was made, so in due time the supernatural birth of our Messiah took place, in accordance with the will of God.' He made some objection to this, and thus obliged me to extend my evidences in favour of the truth of Christ's miraculous conception. Finding that he was beaten in the contest, he said, with much contempt, that he did not wish to hear the hateful subject further pursued, and that he would much rather not speak to me. 'You are very unfair,' I replied; 'you ask me whether I am a Jew—and mind, it was you who began the conversation—and when

I, as in honour and duty bound, am open with you as to my religious convictions, you insult me by the expression of a denial that there ever existed a really converted Jew; and when I attempt to justify myself, you cut me short by a contemptuous refusal to listen to my justification. If you are a man, a gentleman, or a religious man, I call upon you to hear out my defence.' This appeal struck the proper key-note. Apologising, and making some passing compliment to my education, he gradually entered fully and earnestly into the subject. We had a full hour to ourselves, which was all occupied in my showing him the credibility of the truth as it is in Jesus. When after that I had to change carriages, he most cordially wished me good-bye, assuring me that I had left a very favourable impression upon his mind, and that once for all he would never again be guilty of bringing the unwarrantable charge of insincerity against the body of converted Jews. I expressed a hope that we might meet again. 'If we do,' he observed, 'it shall be as friends.'

"I also made the acquaintance of a young Jew, a B.A. of the London University, studying now for the Rabbinical office. Our conversation was, in a religious point of view, elementary. Neither did I deem it wise to speak of Christianity in its bolder and undisguised form on that occasion, as it was in one of the principal Jewish dining establishments. But the whole bearing of my conversation proclaimed to him what my religious faith was. The young man seemed very much attracted to me, and I hope an opportunity may be offered me to meet him again. I have also paid a visit to Greenwich, and endeavoured to spread the truth there, as I hope to do again from time to time. A dentist, residing in London, has called upon me twice, and has made very considerable progress in the truth. In several other cases I have endeavoured, with God's blessing, to confirm the truth where I had been permitted to proclaim it"

Another Missionary in London informs us that two young Jews under his care have given evidence of sincere faith in Christ, and are about to unite themselves with a Christian Church.

NORTH AFRICA.—It will be remembered that Mr. Ben Oriel has long had a desire to revisit Mogador, with other parts of the coast of Morocco, and to preach the Gospel among the many thousands of Jews in that benighted land. But it was found that his proposed journey would necessitate an outlay of £50, and the want of funds has forbidden the Committee to undertake this expenditure. A friend in Leeds now offers to contribute £10 towards the accomplishment of this truly desirable object, if a few others will join him; and we need hardly say that we

shall be most glad and thankful if it should be put into the hearts of those who love Israel to become helpers in the work.

PARIS.—Mr. J. Brunner writes :—

"I was present the other day at a domestic fête in a Jewish family of my acquaintance, in connection with their boy's Bar-Mizévah, *i. e.*, the epoch of his attaining religious responsibility. The lad had just completed his thirteenth year, when, according to Talmudical law, he enters fully into the privileges and responsibilities of a member of the synagogue, and when the parents, who were till then responsible for their child's acts of omission and commission, are relieved of their spiritual custody. The privileges which this religious maturity confers upon the novice consist in wearing phylacteries and scarfs during prayer; legally forming one of the Minian, *i. e.* the requisite number of Ten to hold prayers; and, if a descendant of Aaron or Levi, officiating in the benediction service. So far for the external forms; but as for the real meaning and import of responsibility, no stress is laid upon it. It was, however, gratifying to me, notwithstanding the necessary chasm between my views and theirs on this vast and pregnant subject, to have been one of their guests, because valuable occasions were afforded to me of speaking "words in season," and of pointing opportunely to "the Mediator of a better covenant, which was established upon better promises." A Jewish literary gentleman, who receives my visits very kindly, in a discussion with me, the other day, on the future life and immortality, frankly acquiesced in the Apostle's declaration that life and immortality were brought to light by the Gospel. He remarked that it was Christianity which had discovered and brought to light the golden mines of the Bible, which were long clouded from Israel's eye; that long after those transcendent realities of the future had formed the spiritual code of Christian teaching, the Jews were as yet floating on the waves of uncertainty, till their Doctors, Saadia and Maimonides, had finally framed those truths after the trodden paths of Christian views; that it was customary with the Jews, from time immemorial, to postpone the solving of doctrinal difficulties to Messiah himself and his coming. If, therefore, he added, this important question was definitively solved by Jesus of Nazareth, he had certainly, on this point, responded to the expectations of Israel. This partial admission, from which I endeavoured to profit, shows the extent to which unbiassed Jews will often go, when propelled by an inexorable logic; but, alas! they sometimes turn round just when they seem to have reached the happy goal. I lately made the acquaintance of a family which exhibits an instance of singular religious confusion: the husband being a Protestant, the wife a Jewess, and the children circumcised—but all of them neglectful of their respective religions, and living like heathens. This religious confusion is sadly eloquent, and casts a significant light upon the social state which produces it. I brought this case under the notice of Pastor

Monod. I am just endeavouring to do something on their behalf in a spiritual point of view."

THE RHINE.—Mr. W. Brunner has been very actively engaged in visiting several towns in the vicinity of Heidelberg and Mannheim, and after giving particulars of his conversations on spiritual subjects with a large number of Jews, many of whom belong to the more educated classes, he concludes a most interesting journal of his labours by saying: "Thus I must acknowledge, with a sense of great humbleness, that the Lord is remarkably opening my way, and that He is leading me by the hand, of which I am so undeserving."

ITALY.—The soup kitchen opened by Dr. Philip in Leghorn, after having relieved many thousands in their hunger and destitution, and opened the way of the Missionary to all classes of the Jewish people, is closed for the present. But Dr. Philip now contemplates the foundation of an Institution of industry and popular instruction for the poor, with an especial view to benefit the poor among the Jews, and to bring them under the influence of the Gospel.

AUSTRIA.—One of the Society's Missionaries on the Continent writes as follows:

"There are many Jews here who two years ago were staunch adherents of the Talmud, and now look upon it as a heavy yoke not to be borne any longer. Much has been written in the English journals accusing or excusing it; but, whatever impression it may now make on the Gentile world, it certainly loses ground among the Jews themselves. A Jewish weekly paper is now publishing startling lectures on the falsehoods contained in Judaism. Would to God that the Jew were as ready to receive the Gospel of our Lord Jesus as he is to shake off the shackles of the Rabbins.

"One of the Jews here who once thought his peculiar merit was not to speak the pure language of the Gentile, but a jargon of his own, is now prepared to send his children to a school, where they will be instructed in Gentile languages, and in a religion too, in which the Gentiles are blessed. Another reads *Israel's Hope*, (of which Mr. Gottheil sent me a large supply) and begins to see in his mind what he had never seen before. Another is made to read my Hebrew version of the Epistle to the Romans; he reads it critically, and wonders that there is no mention made of a bishop of Rome, nor of a mother of God, and takes notice how the Apostle to the Gentiles breathes love towards Israel, and what he speaks of their future.

Let us therefore be encouraged and not faint half way. Hitherto the Lord has led and helped us ; He will lead and help us to the end.

"The so-called modern Jews, though they fail to maintain their temple, still form a considerable part of the community, they are friendly to me out of opposition to Judaism, and I endeavour to make them friends of the Bible, if possible followers of Christ, not for the sake of opposition, but for the sake of their own spiritual welfare. One who holds a high position and is counted among the rich, is likely soon to apply for baptism, along with his wife and seven children ; I forbear however to say anything more about him lest it be premature. A medical man with his wife and two children believe in the Lord Jesus as the Redeemer of the world. The children call Jesus, *Unser lieber Heiland*, our beloved Saviour. This family, I regret to say, are removing now to a town a hundred miles from here, but they are all on the Lord's side ; nothing is wanting except a baptism of the Spirit and of water, which I trust in due time will come to pass, and I shall not be ashamed of them in the day of Christ. A school-master tells me he has parted with Judaism and would willingly cast his lot with the Christian, but what is he to do with his bigoted wife and Jewish pupils ? Similar instances might be enumerated, which would prove that the object of the Jewish Mission is not to be accomplished in a day or a year, nor is it to be given up in despair. It must be the constant work of the Church as long as it is called the Church militant.

"I have given during this year irregular lessons, both in Hebrew and English, to several students of the Lyceum, as also to some other young men and children ; and I have never omitted to set Christ before them, as this has been the sole object of the lessons. Nothing is more pleasing than to speak to the child of the love of Jesus ; it is like writing on blank paper, I am therefore longing for that day when we shall have a School of our own, and get free access to children to speak to them of the glorious King of the Jews. You will be gratified to hear that the brother who was baptised last new year, continues in the faith, and is a regular attendant of the Church, and he tells me that he endeavours to persuade his mother, and to bring her over to the Lord."

STETTIN.—From the Rev. A. Fürst :—

"A homœopathic doctor resides here, who has had two of his daughters baptised, and as neither he nor his wife have made an open profession of Christianity, ever so many rumours are current about his motives. Not minding these wild rumours, I introduced myself to him, and was very warmly received by the whole family. I was asked to introduce my dear wife to them, which I did, and at the supper table we were most agreeably surprised by seeing the eldest daughter rise to say grace, beginning : "Come, Lord Jesus be our guest," etc. As yet I have not had an opportunity privately to speak with the father about his religious principles, nor as to the motives which may have actuated him, in having two of his daughters baptised and confirmed. On my first visit we were conversing on philosophy and religion, but were interrupted by a patient visiting him.

As the whole family has accepted an invitation to my house for next Sunday afternoon, I hope then to make it a subject of our conversation.

"I introduced myself to another doctor in his consulting room; I had hardly finished explaining to him the object of my visit, when he took me to his wife, and introduced me to her as being a Missionary, and I have several times been to his house, and he and his family have also come to see me. The doctor professes to be a pantheist, and his hope is, one day to end with the grave. I told him that the grave has no attraction to man, except he can confidently look beyond it to an eternity of bliss. We shrink with horror before the very idea of annihilation, and the craving of our soul is to live, and that for ever; and I unfolded to him the Christian's hope and joy, when he sighingly replied, 'I wish I could believe it.' Since that I have had several conversations with him about religion, but I must exercise a little patience based on faith and hope with him. Perhaps I may be able at a future time to give you more cheering news respecting his religious progress.

"I was extremely anxious to visit a third doctor, as my landlady, who is a pious Christian, told me that one day she was with him in the omnibus, and spoke to him of me. Although she was of opinion that he would not listen to me about religion, I considered it my duty to go and see him. When I called, however, several patients were waiting for him, and he invited me for a conversation on a Sunday afternoon between three and six o'clock. Accordingly on a Sunday I waited upon him, and I heard from him a confession of faith in Christ, which I had not in the least expected. He told me he had read all the works of Voltaire, Rousseau, Bolingbroke, etc.; in fact he was well acquainted with this kind of literature. 'But,' he said, 'I have also read Renan, and just at a time when my poor wife was on a bed of sickness, from which she died. Renan obliged me to refer to that Bible which for years I had not opened, and thus it was through reading Renan that I became convinced of the truth of Christianity. I fully believe,' he remarked, 'that Christianity is true, and that Christ, the God-man, is the Saviour of the world,' etc. Hearing such a confession of faith, I simply asked him why he did not openly profess that faith, by baptism, when he replied, 'As yet I have not considered this step necessary, as one can be a Christian without being baptised.' I trust I shall be able in the course of time to remove his objection on this point, as I hope to see him soon again. In fact he promised to call upon me last Sunday, but was unavoidably detained from doing so by his professional duties.

"Before I close I must not omit to mention that at the last-named doctor's I met a young Jew, who is the son of a rich merchant. The boy is only fifteen years old, and already he has imbibed infidel opinions. He is a talented youth, and is the author of a published play. I would not have spoken to him, but I was told he has Christian instruction at the gymnasium, and besides the doctor was anxious that I should talk to him about religion. When I spoke with him he said, 'My conscience is my

sole guide in such matters.' This opened my conversation with him, and gradually I cleared ever so many difficulties, to his and the doctor's apparent satisfaction. I was greatly pleased with the result of my visits, and took fresh courage to go on in my work of faith and love, and prayerfully look up to Him who has promised us that His word shall not return unto Him void, but it shall accomplish that which He pleaseth."

ADRIANOPLE.—Rev. L. Rosenberg writes :—

"Poor S., the son of the Rabbi, has hitherto stood his severe trials of faith in all directions firmly. His father's attempt to regain him has failed, and hence he is hated by all his own family, and while very few speak to him a kind word, others look down upon him with suspicion, as if he had done some great evil. To-day he told me that his father is trying again one of two plans; one of these is to sell his house, which will bring in a large sum of money, and to give it to him; and the other is to read the New Testament with him in order to convince him that there is no truth in it. I have every reason to believe that S. is a sincere inquirer, and consequently his poor father will only meet with disappointment; but let us rather hope that through the blessing of the Almighty upon the instrumentality of the son the father may be brought to a saving knowledge of the truth. I have given him a copy of the New Testament and we have brought the case in prayer before our prayer-hearing and prayer-answering God that He may bless the poor old man and save his soul."

Communications:

ORDINATION OF REV. S. J. GREEN.

FROM the Rev. S. J. Green, a Christian Jew, of Campbelltown, Sydney—who was baptised, in this country, by the Rev. J. Wilkinson, more than eight years ago:

"Dear Sir,—It is with mingled feelings of pleasure and sadness that I write this letter. I feel it a pleasure to address you, for although we do not know each other in the flesh, yet I am hardly able to persuade myself that I am writing to a stranger. But I feel sad when I think that the death of my dear friend, Mr. Yonge, should be the cause of my writing to you. It was never my pleasure to know our departed friend personally, but what I did know of him from the letters he sent me, and from other sources, was sufficient to make me love him, and to feel that in his death not only I but my nation has lost a friend indeed. Should anything more appear about him than what has appeared in the *Jewish Herald*, I shall feel obliged if you will kindly send it me.

"And now, Sir, I hardly know how to introduce myself to you. Perhaps my name is already familiar to you, from one or two letters of mine that have appeared in the *Jewish Herald*, as also an account of my conversion to Christianity. By referring to these, you will find that I

have been studying for the Christian ministry, and I have now to tell you of my ordination. In the early part of this year it pleased God to lay the hand of affliction on me, which confined me to bed for nearly three months. After it pleased God to restore me, I was advised by my friends, instead of returning to the college, to take the charge of the church from which I had received a call before my illness. I was therefore set apart to the work of the ministry on the 10th of October, when the following ministers took part in my ordination: Rev. John Graham (late of London), Rev. S. C. Kent, Rev. T. Johnson, Rev. J. G. Fraser, and Rev. E. Robinson. It was a very solemn time with me; I felt something of the importance of the work before me, and had it not been that God had, in a marked manner, showed me that it was His will that I should be thus engaged, I can assure you that I should not have undertaken it. And now that I am in the work, I pray that I may have health and strength given me, so that I may be enabled long to labour in my Master's cause. And should it ever be the will of my Heavenly Father that I should go and preach the Gospel of Jesus Christ to my own nation, I trust that the way will be made as clear.

"I am happy to tell you that another of my brethren has been brought to confess Jesus. His name is Worms. I had many conversations with him, and was able by the help of God to clear many of his difficulties. I am sorry that on account of my illness I was not able to be at his baptism, of which I intended to send you a full account.

"I wish I could have sent you a much larger amount.* I find it very hard to get the people interested in the Jews, at least so far as to get them to do something for their conversion. But I think if we had some one here who took the matter up in good earnest, and devoted himself to the work, a great deal might be done.

"Trusting soon to have the pleasure of hearing from you,

"I remain, dear Sir,

"Yours in Jesus,

Rev. JOHN GILL.

"S. J. GREEN."

PIOUS HANNA.

SOME years ago, an aged Jewess of near ninety, living in a city in Poland, was gathered to her fathers. When she was carried to her final resting place, her bier was preceded by many Rabbis carrying copies of the Talmud, and gold and silver vessels, comprising the gifts she had bestowed upon the synagogue; while the Chief Rabbi, who in token of mourning had taken off his shoes, and all the elders of the synagogues, several hundreds of school children chanting the Psalms, and all the men and women of the community, followed. This honoured widow was known

* Mr. Green encloses a draft for £8 10s. Od., having previously sent us two remittances of money which he had collected for the Society.

by the name of Pious Hanna, and had been looked upon as the mainstay of the community. Her piety was proverbial, and she is said to have had a knowledge of the Talmud not inferior to that of any Rabbi. She was especially distinguished by the amount of charity she bestowed, and this spread her fame abroad in the whole country. The writer of the present account remembers having himself witnessed, when young, a touching incident in connexion with this feature of Pious Hanna's life. When, as a boy, he first went to the place where she resided, he was anxious to see her, and to be present at one of her distributions to the poor, which usually took place on Tuesdays and Thursdays, the two days in the week she gave to fasting and meditation. On reaching the court of her dwelling, he saw assembled about seventy poor, and among them the blind, the lame, the halt, &c. Suddenly the cry went forth, "She is coming!" and a rush was made towards a door which led into the chamber in her house set apart as a place of prayer. Presently two servants emerged from this room, and placed all the poor present in an orderly line; upon which she herself came forward, her eyes firmly shut, and her countenance radiant with deep and solemn contemplation. Having greeted the poor before her in the words of Joseph (Gen. xliii., 29), "God be gracious unto you, children," and they having responded, "The Lord be with you," (Ruth ii., 4,) they were allowed to file past her, while from an apron that she wore, she gave to each a handful of money—the servants taking care that those who had been supplied, forthwith left the ground, to prevent her being importuned again by the same individual. All being eventually helped, then, and then only, she opened her eyes, and uttered with striking solemnity the words of Psalm cxii., 9, upon which she withdrew into her praying chamber.

The sentence just referred to—and which runs literally as follows, "*He scattereth abundantly, giveth to the poor, his righteousness is established for ever, his horn is exalted in honour*"—is used in support of the Talmudical dogma that alms save a soul from eternal death; because, it is said, alms are called in Hebrew *Z'dakah*, righteousness, and therefore the Rabbis thus explain the passage in the 112th Psalm: On account of many alms, given to the poor and needy, a righteousness is obtained, which holds good in this world and in that to come, and has the promise of an honourable dominion in both worlds.* It was this verse, then, and its interpretation, which prompted Pious Hanna thus to abound in her charities; and the writer, after witnessing that scene, for many years prayed hard for riches, in order to be able, like Pious Hanna, to secure righteousness by giving plenty of alms.

As mentioned already, several days of the week were given by her to fasting and prayer, and for the rest of the week-days she always had ten poor, especially students of the Talmud, to dine at her table; keeping to that number of men, for according to tradition, "in order to praise, magnify

* This exalted notion of the value of alms is founded by them on Proverbs x., 2, and xi., 4, which they thus render—"Alms (*Z'dakah*) deliver from death."

and sanctify God, there must be assembled ten adult male Jews." *Ten* is the number of perfection—therefore with *ten* men Pious Hanna "praised, magnified and sanctified" God after every meal. The number *Ten* answers to Psalm xxviii., 9, which in the Hebrew contains ten letters, and refers to Israel; from Ruth iv., 2, it seems that ten men were required for every solemn act.

To the day of her death Pious Hanna rose every night at twelve, and after having offered prayer, she strewed her head with ashes, and sat down near the threshold to weep over the destruction of Jerusalem by chanting the Lamentations of Jeremiah; upon which she prayed for the advent of Messiah. This custom of nocturnal prayer takes its rise from Psalm cxix., 62: "At midnight I will rise and give thanks unto thee," and hence the prayer itself is called *Chazoth* (midnight prayer). The Jews preferred much to give the night to prayer, because, at that season, soul and heart have a greater chance of being collected, and less exposed to the distractions of the world; and because, according to a Rabbinical saying, the prayer finds its way all the sooner to the heart of God in the stillness of night.

On one occasion Hanna's house was broken into by thieves on the eve of Sabbath (*i.e.*, the night from Friday to Saturday), who abstracted many of the valuables and the money she happened to have in the house. On the following morning, Sabbath or Saturday, her servants went to the magistrates to give notice of the robbery, upon which the Burgomaster, with several officers, forthwith proceeded to the widow's house, in order to inquire into all the particulars, and to concert measures for the discovery of the thieves. But as Hanna, on the Sabbath-day, never spoke any foreign or profane tongue, she simply replied to the inquiry in the sacred tongue, using the words of Job i., 21, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord:" and turning to her servants, she observed, "The Sabbath belongs to the Lord Jehovah, and not to the matters connected with the theft." After the Sabbath, she went herself to the Burgomaster, who soon discovered both the thieves and the stolen goods. One of the thieves became a converted man, while in prison, and is now living in the capital of Poland, where the narrator of the above account has seen him and conversed with him.

What a faithful Christian Hanna might have become, if she had ever heard the Gospel of peace and grace in Jesus, and had been converted to him!

There are many who, like her, are devoutly seeking to obtain the favour of God by deeds of their own, and who know not the true way of life. How earnestly we ought to pray for them, that they may be delivered from self-righteousness, and may find all their hope and all their salvation in Christ!

The Young People's Page.

THE NAME OF JESUS.

MANY years ago, a young Jewish girl in Germany used to go, several times a week, to a house where a Christian family lived, and where she learned various kinds of needle-work. As it was a considerable distance from her home, she generally stayed to dinner. It was the custom in this family, whenever they sat down to a meal, to repeat the lines beginning:—

"Come, Lord Jesus, be our guest,
Let Thy blessing on us rest;"

and these words became so fixed in her mind that she could not forget them. There was nothing remarkable to her in the fact of a blessing being asked before eating, because in every Jewish dwelling this was always done with great reverence. But what struck her so forcibly was the invitation given to *Jesus*. She knew nothing about this Jesus, and often wondered when he would come. At last, one day she asked her mother who the *Lord Jesus* was; and the moment her mother heard her pronounce that name, she trembled with fear, and charged her never to let it pass her lips again. So the poor girl could get no explanation, till she found an opportunity of speaking to her friend, at whose table she first heard this strange prayer. Happily, that friend was a true Christian—One who knew and loved Jesus; and she was able to speak of Him in such a simple and affectionate way, that the Jewess soon learnt to love him too.

A year after this, she told her parents what a change had taken place in her thoughts and feelings; and made known to them her resolution to serve and follow Christ. Her mother was so enraged, that she not only tried every means she could think of to prevent this young disciple of Jesus from confessing her faith, but she even threatened to kill her two younger children;

for she said it would be better for them to die than to become Christians. It was hard, indeed, for a tender girl, with a loving heart, to stand out against all this, while she knew that, if she only gave up her purpose, peace would be restored to her home, and she would have all her mother's love again. But she felt that the claims of Jesus were first, and in the strength He gave her, she stood firm. And what was the consequence? Her father and her eldest brother were drawn by her example, to the same Saviour in whom she found peace; and her faith has bequeathed a blessing even upon her granddaughter, who has written this little narrative in honour of her revered and beloved memory.

THE JEWS AND THE ANGELS.

THE Jews believe that angels are appointed as guardians over nations and over persons; and when a strict Jew goes to bed, he commits himself to the care of Michael, who is mentioned in Daniel x. 13, 21, xii. 1, on his right hand; Gabriel on his left, Oriel in front, and the Schekinah at his head. The Schekinah was the miraculous light which appeared over the Mercy-seat, and lit up the Holy of Holies in the Temple of Jerusalem; and it was a type of Christ, who was "God manifest in the flesh." Though the Jew only appeals to the Schekinah as a superior angel, there is something full of meaning in the fact that he seeks to rest his head in the Schekinah's hands; and though we do not pray to angels, let us never forget, ere we lie down and sleep, to cast ourselves upon the gracious care of Him whom all the angels of God worship, and who sends them all forth as "ministering spirits, to minister for them who shall be heirs of salvation."

Our Note Book.

JERUSALEM AND ITS TEMPLE.

THE Rev. Professor Porter, D.D., LL.D., who had for fourteen years been a resident of the Holy Land, recently delivered a graphic lecture in the Ulster Hall, Belfast, on "Jerusalem and its Temple: with Notices of the remarkable Excavations now being made by English Engineers." The lecture was delivered under the auspices of the Masonic body, and the object was to raise funds for carrying out the excavations then being made by the Royal Engineers, under the patronage of her Majesty, with a view to the discovery of the ruins of the Temple. The hall was fairly filled, and the attendance was influential. A great many members of the Brotherhood, who wore the insignia of the order, were in attendance. Sir C. Lanyon, M.P., architect, Deputy Provincial Grand Master, was voted to the chair.

In speaking of the enormous substructure of the Temple, Dr. Porter said: "It is, doubtless, to these substructions the sacred writer refers, when he says, 'And the foundations were of costly stones, even of great stones, stones of ten cubits, and stones of eight cubits.' On the south west and south east the foundations of colossal walls were laid nearly at the bottom of the Tyropœon and Kidron. Josephus's account of it is almost startling:—'They surrounded Moriah,' he says, 'from the base with a triple wall, and accomplished a work which surpassed all conception. The sustaining wall of the lower court was built up from a depth of 300 cubits (450 ft.!), and in some places more. There were stones used in this building which measured forty cubits. Perhaps some may be inclined to smile incredulously on hearing such measurements as these: if so, just wait a little till I

describe the wonderful discoveries made by recent excavations."

In describing these discoveries, and in reference to the southern wall, the lecturer said:—

"We go first to the south east angle. Here is a magnificent fragment of the Temple, and one of the finest specimens of mural architecture in the world. The stones are colossal, ranging from 10 ft. to 30 ft. in length, by 5 ft. in height—all noble 'corner stones,' polished after the similitude of a palace. The elevation of the wall above the present surface is 73 ft. The Royal Engineers sank a shaft to the foundation, which they discovered at the depth of 60 ft. This angle must, when perfect, have been 140 ft. high. And this is not all. It stands on the rocky side of Moriah, which sinks, almost perpendicularly, 200 ft. to the bottom of the Kidron. And, besides, on the top of the wall stood the royal porch, 100 ft. in height. Consequently, the summit of the porch was 240 ft. above the foundation of the wall, and 440 ft. above the Kidron! This was that 'Pinnacle of the Temple' which was the scene of one part of our Lord's Temptation. We now go over to inspect the still more extraordinary discoveries at the south west angle. We pass on our way two ancient gates, which opened from the low suburb of Ophel, where the priests dwelt, to long subterranean avenues leading up to the Temple. The masonry of the south west angle is even finer than that of the south east. A present the angle rises 90 ft. above the ground. Captain Warren, with great labour and at no little risk, sank a shaft, and discovered the foundation laid upon the rock, the enormous depth of 100 ft. The grandeur of this angle almost surpasses conception. The corner stones are colossal, measuring 20 ft. to 40 ft. in length, by 5

height. One stone, which is measured, and which is 110 ft. above the foundation, is long, and weighs above 100 I believe I may say that to stone of such dimensions to position would try the skill of the best engineers. It was near the bridge stood which is the Tyropœon, connecting the Temple with the Palace. The stones have been discovered. The measurements will give an idea of its stupendous size and grandeur:—The spring stones of its arches are 24 ft. long and 4 ft. thick. The breadth of the street was 50 ft., corresponding to the central avenue of the Temple. The span of each arch was 46 ft. The height above the street of the Tyropœon was 12 ft. This stupendous bridge bears a favourable comparison with some of the noblest works of the present century. Can we wonder, when the Queen of Sheba said, 'there was no more spirit here?' The lecture closed with a stirring appeal for aid to the Exploration Society.—*Builder*.

DURATION OF JEWISH LIFE.

Prussia returned one death out of every 34 of Protestants, and 30 out of 100 of Catholics, but only in every 100 of Jews. At Frankfort, Dr. Müller records that the average duration of life is—among Christians, 36 years and 11 months only; among the Jews, 48 years and 9 months. During the first five years of life, the deaths of children are 100 among Christians, and 12 of Jews;

among the first, 38 live to be 50 years old, and among the second, 38 live to be 54 years old. In the total, a quarter only of the Christians attain the age of 7 years and 11 months, whilst the same proportion of Jews arrive at the age of 28 years and 3 months. Half of the Christians succumb under 36 years, whereas half of the Jews live 53 years and 1 month. Beyond 59 years and 10 months, a quarter only of the Christian population will be found alive; but a quarter of the Jewish will exceed 71 years. In a table of 1000 deaths, extending over a period of 22 years (from 1833 to 1855), Dr. Glatter has compared three races with the Israelitish race. He states the average life of the Germans to be 28½ years; of the Hungarians, 23 1-9th; of the Croats, 22 1-10th; and of the Jews, 30 1-5th years.

From another table of 1000 individuals of the same four races, living to the ages of from 70 to 100, Glatter gives these results: of Germans the average duration of life was 86; Hungarians, 54; of Croats, 70; and of Jews 102 years.—*From a Paper read before the National Association for the Promotion of Social Science, by B. W. RICHARDSON, M.D., F.R.S.*

JEWS IN LONDON.

If we analyse the population, and compare the numbers of different classes for whom we plead, with, say, a town of 10,000 persons, we shall find that the 3,000,000 of people in London contain as many Jews as would fill two towns.—*Report of the Christian Instruction Society, 1868.*

3 and ADDRESSES on behalf of the Society from March 15th, 1868, to April 15th, 1868.

Mr. A. Sternberg:—Blackheath. Town. Wisbeach; Rev. J. Winks, Ald. Esq. Lynn. Soham; Rev. J. March, Esq. R. Weymouth & Hardy, Esq. Wymondham. Dereham. Aylmer. Hamilton. Buxton; Revs. Hawkins, Esq. North Walsham, Worstead, and Revs. Payne and Trapp, J. Porritt, Esq. Rev. W. Root. Anerley. Mr. Matthews:—Cambridge; Revs. W. Robinson. Campbell and Fulford. F. Bennett. Sudbury; Revs. Steer, Esq. J. Higgs, Esq. Finsbury Chapel. Hungerford. Ponders End.

Deputation, Rev. J. Gill:—Halifax. Leeds; Revs. H. Tarrant and E. R. Conder, M.A. Aberdeen; Mr. Leslie. Hoxton Academy Chapel. Deputation, Mr. Ducat:—Huddersfield. Doncaster. Skipton. Bingley. Heckmondwike. Cleckheaton. Bramley. Selby. Market Weighton. Driffield. Wakefield. Pontefract. Dewsbury. Holmfirth. Deputation, Rev. J. D. Brocklehurst:—Craven Chapel; Thomas Chambers, Esq., M.P., Revs. Stoughton, G. T. Perks, R. D. Wilson. Deputation, H. Liebestein, Esq.:—Blackheath. Reading. Craven Chapel. Deputation, Mr. Lazarus:—Henley-on-Thames; Rev. W. C. Yonge.

CONTRIBUTIONS IN AID OF THE SOCIETY,

From 16th to 31st March, 1868.

SUBSCRIPTIONS & DONATIONS.					
Bumpus, Mr.	0	5	0	Eccleston Chapel	3 5 6
Clarke, Mrs.	2	2	0	Edinburgh	10 7 0
Dallen, Mr.	0	5	0	Edmonton	1 16 0
Davison, J., Esq.	1	1	0	Ely, Coll.	1 5 6 1/2
Donkin, Mrs. W.	2	0	0	Enfield	9 2 0
Ehrenzeller, F., Esq.	1	1	0	Exeter	1 19 6
Hall, Miss	2	2	0	Bye	0 18 0
Hill, Miss, Coll. by	0	8	6	Falmouth	1 8 9
Hunt, Miss	0	10	0	Finchley	3 2 0
Jacobson, Miss, Coll. by	0	13	0	Frome	2 13 0
Linton, Mr.	0	10	6	Grantham	10 4 0
Muggeridge, Miss, Coll.				Greenwich	5 6 0
Box	0	13	6	by Mr. Major	4 12 3
Robertson, Miss	0	2	6	Grimsby	17 2 6
Robinson, Mrs. R.	0	10	0	Guernsey	21 9 0
Spicer, H., Esq.	1	1	0	Guildford	2 13 9
Spicer, J., Esq.	1	1	0	Hartlepool	1 11 0
Tait, Rev. J.	0	10	0	Haverstock Chapel	5 16 0
Welch, Miss Kemp	1	0	0	Henley	13 5 0
ASSOCIATIONS & COLLECTIONS.					
[In giving the amount of collections in this List, the nett sum is stated, local expenses being deducted.]					
Alnwick	2	0	0	Herne Bay	4 2 0
Aylesbury	4	11	4	Hoxton Academy Chapel	1 1 0
Coll.	1	6	10	Huddersfield	55 8 0
Aylsham	6	0	0	Hungerford	5 15 4
Banbury	5	5	0	Huntingdon	3 1 0
Barnard Castle	5	15	6	Ilkeston	12 15 10
Beccles	3	3	6	Ipswich	11 13 6
Bedale	3	5	6	John St. Chapel	14 10 4
Belper	2	5	0	Kendal	24 4 6
Berkhamstead	1	3	0	Kensington	7 0 0
Beverley	4	8	10	by Mrs. Surrey	2 0 0
Bideford	3	0	6	Kilbourn Derbys	1 16 1
Bishops Stortford	6	0	0	Kingsland Cong. Ch.	3 9 3
Birmingham	30	0	0	Kingstown	42 13 6
Blackburn	11	13	8	Knaresboro'	1 12 6
Boston	11	2	5	Launceston	100 0 0
Bourne	0	10	0	Leamington	11 7 2
Bowdon, by Miss E. Taylor	12	4	5	Leek	7 6 0
by Miss Wood	4	14	6	Lincoln	23 2 7
Bradford, Wilts	1	17	0	Limerick	2 7 4
Bridgend	6	13	6	Liverpool	25 18 5
Bridgewater	13	18	8	Llanelli	3 12 0
Bridport	8	3	9	Lower Clapton Cong. Ch.	3 10 0
Brigg	0	3	0	Ditto, Offerings	2 0 0
Brixton, Trinity Ch.	0	18	1	Lyme Regis	1 1 0
Burslem	11	0	0	Lynn	9 4 0
Bury St. Edmunds	1	4	0	Macclesfield	5 12 6
Buxton, Coll.	3	10	8	Mr. D. Holland	1 1 0
J. Wright, Esq.	2	0	0	Machynlleth	4 4 6
Cam	3	4	6	Maidstone	5 18 4
Cardiff	6	15	3	Maidenhead	1 18 6
Carmarthen	16	9	5	March, Coll.	3 3 4 1/2
Chelmsford	10	17	6	Marden	1 0 0
Chorley	5	6	0	Marlboro' Chapel	6 14 6
Clapham, Park Crescent	1	6	0	Meibourne, Cambs.	11 2 6
Claremont Chapel, by				Mere	3 13 6
Miss Hill	1	19	6	Neath	3 0 0
Ditto, by Miss Lowe	0	17	0	Newcastle	22 1 11
Clavering	2	11	4	Newmarket	2 0 0
Colchester	8	1	10	Newport, Mon.	14 2 3
Cotterstone	3	12	10	Newport Pagnell	3 15 10 1/2
Craven Chapel, Coll.	6	11	4	Newport, Salop	1 8 6
Coventry	2	4	0	Northampton	3 5 0
Coverdale Chapel	3	2	0	North Shields	12 17 0
Deal	6	18	2	North Walsham, Wor-	
Dereham	1	11	6 1/2	stead, and Mundsley	11 11 6 1/2
by a Collector	0	2	6	Ormskirk	4 4 6
Diss	11	0	6	Oswestry	6 2 0
Doncaster	0	1	9	Pembroke	0 18 4
Dudley	2	0	0	Penzance	5 5 9
Dunmow	2	10	0	Peterboro'	1 5 0
Durham	7	2	0	Pickering	3 18 0
				Plymouth	31 18 0
				Ponders End, Coll.	1 3 1 1/2
				Portsea	1 14 6
				Preston	22 13 6
				Ramsgate	4 6 0
				Reading	20 4 3
				Richmond, Surrey	2 17 0
				Robert Street Chapel	4 12 3 1/2
				Rochdale	9 8 0
				Rochford	0 14 0
				Royston	2 1 0
				Runcorn	5 17 6
				Ryde	3 1 1 1/2
				Saffron Walden	2 9 0
				St. Ives, Hunts, Coll.	3 7 4
				Subs. by Rev. J. Gill	2 19 0
				Subs. by E. A. Wallingford, Esq.	3 0 0
				St. Mawes	2 0 0
				Selby	13 7 6
				Sherborne	3 6 6
				Sleaford	9 1 0
				Soham, Coll.	4 15 7
				Southport	25 7 0
				Southwark, Long Lane	
				Wes. Chapel	4 8 2
				Spilaby	4 11 6
				Stafford	6 14 6
				Statham, Coll.	3 3 7 1/2
				Miss Turner's Box	1 1 5
				Stamford	7 9 0
				Stockton	5 0 0
				Sutherland Chapel	0 15 0
				Taunton	6 17 0
				Teignmouth	4 14 8
				Tewkesbury	2 16 0
				Tredegar	1 10 7
				Tullamore	4 6 0
				Tunbridge Chapel	1 12 4
				Tunbridge Wells	15 9 6
				Thetford, Colls.	6 12 8 1/2
				Subs.	1 11 3 1/2
				Wainfleet	3 4 5 1/2
				Wandsworth	3 16 6
				Walworth Wes. Chapel	11 18 4
				Wardour Chapel	3 8 0
				Warwick	7 19 6
				Watford	2 19 8
				Wellington, Salop	2 8 2
				Wells	3 4 0
				West Bromwich	6 16 6
				West Hartlepool	6 11 6
				Westminster Chapel	8 0 10 1/2
				Whitehaven	4 5 2 1/2
				Wigton	1 13 1
				Winchester	3 14 0
				Wirksworth	0 4 6
				Workington	2 11 6
				Wycliffe Chapel	2 2 6
				Wymondham, Coll.	0 11 0
				Mr. Jermyn	0 9 0
				York Road Chapel, by	
				Miss Graves	3 2 6
				Ditto, by Miss Havell	2 2 0
				SPECIAL DONATION.	
				Per Rev. Dr. Weir:-	
				G. Duncan, Esq.	2 0 0
				SUNDAY SCHOOLS.	
				Edgbaston, St. James's	0 8 0
				Hornsey Rd. Wes. Chap.	0 0 0
				S. S.	0 5 0
				Workshop Independent	0 5 0
				FEMALE MISSION.	
				Sydenham, by Mrs. Easton	4 0 0
				LEGACY.	
				Miss Hinchliff, the late,	
				by Messrs. Kemp & Co.	10 0 0
				FOR THE SUFFERING POOR IN	
				ALGERIA.	
				A Friend	0 10 0
				A Friend	1 0 0
				TEMPORAL RELIEF FUND.	
				A Friend	1 0 0

Proceedings at the Annual Meeting
OF THE
British Society for the Propagation of the Gospel among
the Jews,

HELD AT FREEMASON'S HALL, GREAT QUEEN STREET,

On Tuesday Evening, May 12th, 1868.

THE Chair having been taken by Major-General Burrows, the engagements were commenced with a hymn, and prayer by Rev. James Smith.

The Secretary then read the Report, which, after offering an affectionate tribute to the memories of the late Lord Calthorpe, Mr. George Yonge, and Dr. James Hamilton, presented the following summary of the results of the past year's labours :—

Mr. Rosenberg's meetings on Saturday mornings and afternoons, in Adrianople, for the exposition of the Word of God, are attended on an average by from 20 to 30, and sometimes even 60 Jews. His classes, also, assembling first for secular subjects, and then for Bible-studies, number upwards of 20, the Scripture lesson occupying from two to three hours every evening. He says, they have "gone through the Gospel of Matthew, with portions of history and of prophecy, which plainly fix the manifestation of the Son of God on earth and the establishment of the New Covenant previous to the entire destruction of the Jewish Economy by Titus." His little school, too, promises to be a good nursery for the higher form of instruction, and indeed for the fellowship of the Church of Christ; and he speaks, in his last letter, of seven Jews upon whom he looks as genuine believers, and who will soon form a little church in his house.

The Mission established in Adrianople has become the parent of two others, Mr. Neumann having proceeded farther north to Philipopolis, while Dr. Zuckercandl, after itinerating and preaching in 17 cities and towns of Turkey

and Hungary, is assiduously prosecuting, his two-fold vocation, aided by Mrs. Zuckercandl's efforts among the Jewish women and girls, in Rustchuk, on the Danube.

Your other Medical Missionary, Dr. Philip, has been the minister of life to body and soul, among thousands of the sick and perishing, Jews and others, in Leghorn, during a fearful time of famine and pestilence. 2,200 Jews have received his timely help. His benevolent and successful exertions have won all hearts, and induced many to listen with favourable attention to his ministry. He has carried the tidings of salvation to the Jews in nine of the chief towns in Italy, including Rome itself.

Mr. William Brunner has been fully restored to health, and is most energetic in his new position at Heidelberg, whence he keeps a considerable cluster of towns, such as Mannheim, Worms, Ladenburg, Rotsbach, Bruchsal, and Carlsruhe, under constant visitation.

Dr. Koppel gave us a list last summer of nine converts in Bromberg. Six of these had been inmates of his Home, and were still closely connected with it; and he spoke of five inquirers, some of whom have since become decided believers. He also stated that 63 Gentile children had been rescued and taken care of in Salem. Since that time additions have been made to all these numbers. He now has 14 members of the Seed of Abraham under his roof. Two Jewesses, sisters, were received into Christian fellowship a short time ago.

Mr. Jaffé has passed through severe domestic trial, his wife and ten children having all been dangerously ill with scarlet fever. He states, that in their trouble no one came near them but the Jews. Every one else fled from them for fear of contagion. We are thankful that health is returning to this afflicted household; and still more that our beloved brother has been instrumental in leading several Jews and Jewesses, within the past year, to a full decision for Christ. Within the same period he has proclaimed the Gospel in 30 different places, with populations of Jews amounting to 3688. He remarks in a recent letter: "In no previous year has the Lord been pleased so signally to own my work, and sel-

dom has he given me so much cause to rejoice. It has been my exalted privilege to administer the ordinance of baptism to four sons of Abraham, besides being the instrument in the conversion of eight others, who have not as yet been able to confess their Lord publicly, but are anxiously waiting to do so."

Mr. Abraham Ben Oliel has now seen his best hopes fulfilled in the conversion of nearly every one of his immediate relatives to Christ, and in the firm confession made by his elder brother amidst fearful opposition.

Mr. Davidson, though prevented by frequent physical suffering from much exertion, has still gained the ear of those around him in a great city of Austria, and is made useful especially to the University students.

Mr. Salkinson, in another part of the same country, has reaped his first-fruits in the union of a respectable Jew, who received the truth from his lips, to a Protestant Christian Church in that district. Mr. Gottheil, Mr. Schwartz, Mr. Jacobi, and Mr. Fürst, are also able to record the triumphs of the Gospel amidst the masses of German Jews by which they are surrounded.

Mr. Gellert has had good news of some to whom he made known the way of salvation many years ago, and who are now members of Christian flocks in other lands. Mr. Lowitz suspended his usual occupation in Algiers last summer, and took advantage of an invitation to labour among the Jews and Arabs who crowded the Kiosque in the French Exhibition, to whom he distributed about 20,000 Scriptures; and Mr. J. Brunner, going forth daily to encounter the materialism and thoughtlessness of Parisian life, is not discouraged. God has given to him tokens of divine favour, and in the course of his long career of usefulness there, he has seen the evidences of a true spiritual change in not a few who were once both ignorant and unconcerned about spiritual things, as well as in some who were strongly opposed to the very name of Christianity. At home, too, the showers of blessing have not been withheld. Mr. Naphtali has had them in Manchester, and Mr. Cohen in Birmingham, as also in Bristol, where he now resides, and has opened a Sunday

Evening Meeting for Jews, with a pleasing attendance. Nor has London disappointed us. One Missionary alone has persuaded 13 Jewish families to purchase entire Bibles, which they regularly read, and has induced one family to attend a Christian place of worship. Several Jewish members have joined various metropolitan churches, and to-morrow evening is fixed for the baptism of four Jews and one Jewess, at the Wesleyan Chapel in Mildmay Park.

Thus, while the past year has been unparalleled for the losses sustained by your Society, in the removal of some of its oldest and truest friends, in no period of its existence has it seen more abundant proofs of the power of God accompanying the message it has delivered; and a remark made the other day on the platform of the London City Mission, that "the *unknown* results of Christian work doubtless far exceed any *known* results," may be applied with the strictest appropriateness to this particular agency. To God alone be all the praise for what He has done!

THE CHAIRMAN:—My Christian friends; it is very cheering to hear these interesting accounts of what the Society has been enabled to do; and though the report is mingled with some expressions of sorrow for those that have gone, yet we have nothing to regret. They have died in the Lord, and their works do follow them. We rejoice in the work carried on by this Society, and we believe that a blessing comes not only to individuals but to communities, that love the people of God. I think, amongst all the meetings which occur at this time, this interesting period, there are none that exceed in importance those which are held in the name of the Lord's ancient people; considering that our Lord belonged to that nation, and considering how many have been brought to a knowledge of the truth, who were of Israel. A blessing comes, I think, on a nation that regards the Lord's people, and a curse comes on those nations that do not regard them. It is remarkable in the history of the Roman nation, that soon after they had been guilty of such cruelties in the destruction of Jerusalem, their decline and fall began: and I think we cannot point to our own history as a bright time when cruelties were exercised upon God's people. On the other hand, we know that a blessing does come when nations, as well as individuals, love his people. I have no doubt that that is the experience of many Christians here, that the Lord is blessing them, blessing them perhaps because they love his people so much, and are endeavouring to advance his holy cause. I have in my mind now a Christian man who for 25 years has warmly supported the cause of God's ancient people, and I do

not know a more bright, a more happy Christian, than that man. There is no doubt great opposition on the part of the Jews to the Gospel, but that should only strengthen our efforts, and stir us up the more. Their opposition to the truth should only fire us, fire our zeal, and increase our efforts. I have lately heard from a pastor of the name of Van Andel, a very pleasing testimony to the good resulting from the labours of this Society abroad; and I think a testimony of that kind comes with more effect, perhaps, that it is not sought for by this Society. It is spoken well of by those who know its operations: and this pastor, who labours at Pesth, has told me how disinterestedly and how zealously this Society works. He himself is there as a missionary from the Free Church of Scotland, and he tells me that there are 100 converted Jews there, and that a congregation has been formed, and from that congregation much good has arisen, in hospitals and in orphan societies. He himself is working in the same field as this Society, which is near to him, in other parts of Hungary. I have also been much cheered by reading accounts of what the Society is doing through its missionaries in various parts of the Continent, particularly at Adrianople, of which mention has been made to-night. And I cannot help thinking of the passage in the Acts of the Apostles, where Paul received converts, or persons who were inquirers; where, from the morning till the evening, they came to speak with him on the Word of God. The Missionary there appears to have had inquirers in the same way: they come from morning to evening, earnestly inquiring after the truth of the Holy Scriptures. In another place, also, I have remarked that a person of much influence was converted to Christ, and his first desire then was to lead others to the truth. There came to the place a learned Jew, who desired to enter the lists with him. Some young men were present at his conference, and the convert was the means of silencing the arguments of this learned Jew, and such an impression was made upon these young men that six of them became followers of Jesus. Now I think that these are practical results that we should be very thankful for. Though there is this opposition on the part of the Jew, I hope we see that God's almighty grace is sufficient to convert the heart, and to lead sinners to Jesus, whether they be Jew or Gentile. That promise is fulfilled that "The same Lord over all, is rich unto all that call upon Him." For whosoever shall call upon the name of the Lord shall be saved." Oh may we feel sincerely in our hearts what the Apostle felt, when he said, "My heart's desire and prayer to God for Israel is, that they might be saved." Now I cannot but refer to a part of the constitution or system of this Society, which commends itself so much to me, and to many others, particularly at this time of dissension, and of church differences and troubles. I refer to the union spirit of this Society. I do believe that at this time we need such societies as this. We need societies that rally us together under the same standard of the cross, without any references to churches or denominations, so that we may feel that we meet on the same platform of Christian truth, to advance Christ's kingdom. When we are engaged in presenting the Gospel to God's ancient

people, we forget all our minor differences; we forget the non-essentials, and we cordially unite as Christians that have to meet together around God's throne for ever. May God therefore bless this Society, and bless the efforts of those that are engaged in it; and may God grant that many more results, many more pleasing results than those we have heard of to-night, may follow; and I think that if we have more faith, more prayer, and more intercourse with God, we shall hear of more converts, and more success every year to this holy and blessed cause.

HERMANN LIEBSTEIN, Esq., after moving the adoption of the report, said:—I believe I am only giving utterance to the feelings of all present, when I say that the report just read is most cheering; it is one that calls upon Christian hearts for the deepest expression of thankfulness to God Almighty; more so, perhaps, than any that we have been privileged to listen to during many years past. Cause has been given for thankfulness to God on account of the evident tokens that the vineyard has not been overlooked by the great Master, but He has been with His servants, and has encouraged them abundantly. I cannot proceed without saying at one word about a matter that is not directly connected with this Society, or with the report, and it is this—a thought that has been uppermost in my mind for the last few days, and I dare say has occupied the thoughts of some of you here: I refer to the cause of gratitude for the liberation of those captives in Abyssinia, whither we have been looking for so many years. At last God has graciously heard our prayers, and now these godly men, who went out with their lives in their hands, and, in spite of trials, and chains, and stripes, kept their courage up, because their faith was in their Lord, have at last realised liberty again, and are on their way home to beloved England, to their loving families, and to their spheres of labour. The particular subject that I was asked to say a few words to night upon, and they will only be few, for there are others to speak, and I, for my part, wish to restrict myself to just a short space—the subject is this: “The present position of the Jewish mind in relation to Christianity:” or, in other words, I have to give you a brief sketch of the field now occupied by missionaries amongst the Jews; to speak, if I can, of what likelihood there is of success in that field of labour, or what success actually has attended that labour. I believe I am not mistaken if I state that a creed has got abroad—at least it is very often repeated—that of all fields for the labour of the benevolent there is none so stony as this Jewish field; none so barren, none which wastes, so to say, so much of the effort of the worker. I have lately, particularly during the last few months, moved about the country in connection with this Society, and I have found in many places—whilst I am thankful to say there are some, aye, and in some places even many, real working friends of this cause, and of God's ancient people—I have found many others in the Christian community almost indifferent, and just repeating this, “It seems to be useless to work among the Jews.” Now, since we find this feeling existing, let me draw your attention, during the brief space I wish to occupy, to two

points: first, to the *a priori* reasoning about it; what we might expect, simply looking at the subject as rational beings; and then see what facts themselves say in regard to this creed. The Saviour said, "You cannot gather grapes from thorns." There must be a certain adaptation between tree and fruit; and in the same way there must be an adaptation between the soil and the seed which you are trying to sow in it. Let us look at this soil, what kind of preparation it has had—whether, humanly speaking, naturally speaking, it is adapted to receive the kind of seed which the Christian missionary aims to sow in it. Of course I say naturally; I use that word advisedly. We all agree upon this one point, that no human soul, no human heart can ever be converted without the Spirit of God. Every heart is at enmity with God, and requires the operation of God's blessed Spirit before it can be brought to acknowledge the Lord as Christ, whether the heart be Jewish or Gentile. But looking apart from this divine operation, this direct effort of God Himself upon the whole soul, and looking merely on the human aspect of it, on the human instrumentality used in the conversion of any individuals, I say, comparing the Jewish heart, comparing the Jewish nation as a field for this labour with similar spheres, let us see whether, reasoning simply from what it itself is, whether there is not more likelihood of the Gospel prospering when sown broadcast among the Jews, than when sown in the same manner among other nations. What kind of preparation has the Jew received before he has the Gospel preached to him—taking the orthodox Jew, the one who has been trained as a devout, pious Israelite, with a full living faith in God's Word, the Old Testament Scriptures? Now, coming to him with this portion of Scripture, look what an immense platform the missionary possesses already for placing himself upon when addressing him. You go to the heathen; a man who has never heard, perhaps, of the one true God; you can have some sort of platform in his own natural conscience, and in God's works around him; you may, perhaps, find a little about the unknown God, and place yourself there, and begin to reason with him from thence about the first principles of religion. You need no such thing with the Jew. You come to him simply with his own Bible, the book which he himself acknowledges to be the Word of God; and from thence you reason with him respecting those truths which you hold dear, and which you believe to be essential to the salvation of a soul. I go further, and I have no hesitation in saying, that there is not one single doctrine which you or I, as Christ's believing people, believe to be essential to us—with the exception of the one relating directly to the person of the Lord Jesus Christ—I say there is not one single doctrine in the whole range of our theology, excepting this one relating to Christ, but what the Jew will readily assent to. You come, for instance, to him and you begin your theology by telling him something about the spirituality of God. You need no argument to convince him of this. He will at once tell you that God is a spirit; that none can see God and live; that He cannot be apprehended by the senses; that reason itself cannot apprehend Him. You

speak to him about eternity, about existence beyond this life, and he has outstepped you there; he says, "All this I have learned from a child. You come to *me* and talk about a resurrection from the dead!" However much he may be wanting in the one great foundation, in the fundamental proof we possess, in the resurrection of Christ, yet still the doctrine, as such, he believes just as much as you and I. You go to the moral code, and speak to him about purity of life, about holiness without which no man can see God; speak to him about prayer, about communion with God; all these are words familiar to him. He understands them; he knows them beforehand. In short, all that you have to do in bringing the Jew to Christianity is simply this: to take to him those very doctrines in which he believes, to take to him, moreover, those very predictions which he has got in his own Word, and which he believes in, respecting the great Messiah, and take Christ as described to us in the New Testament, and say to him, "'Behold the Lamb of God, which beareth away the sin of the world.' You have the consciousness of sin just the same as I have." And in reference to the self-righteousness of the Jew, it is true to a certain extent in practice; but take him upon his own books, in theory, and what is he? Take his prayers, those he is using every day, and you will find as deep humiliation on account of sin, and as strong expressions of personal unworthiness to lift up so much as the eyes towards heaven as you would hear from the lips of the publican in the parable, who stood afar off and smote upon his breast, and, just in the same way, said, "God be merciful to me a sinner." Talk to him upon these very books and tell him, "Here you are; you have God's Word, and you believe with me in God's holiness. You have God's Word, and with me believe in your own sinfulness, in the treacherousness of your own heart. You believe that none without holiness can ever see God. You are a sinner, but you cannot see God without it. You go to your own institutions and find that great thing sacrifice, by means of which you could be brought to God. You find your sacrifices have ceased at the present time; your temple is in ruins, as you often repeat. There is no high priest, no sacrifice; and you are obliged to fall back upon this, that God may accept your fasts, and the diminution of your flesh, as a sacrifice. You know God cannot receive this. But there 'Behold the Lamb of God;' the one in whom all these sacrifices have had their culminating point; the one focus in whom all these prophecies, as it were, have centred. Look upon Him; and there you have a solution, you have light shed upon the whole that you and I together believe." I have no hesitation in saying that there is not an individual who has not been brought up of Christian parents, and from childhood indoctrinated in that—I say there is not one anywhere who has so large a portion of Christianity already in his creed, and I would almost say in his very constitution, as the Jew. So then, I say, reasoning in this *a priori* manner, why should the creed have currency, that it is hard to convert the Jew? Reasoning thus, we should rather be inclined to say that the Jew ought to be the most easily convertible of all persons.

Doubtless it is a fact that we read of the obstinacy of the Jew; we hear of his being very wroth against Christianity, of his having strong prejudices, that he will not listen. I grant it: but why? I will not now enter upon the various reasons; these reasons have been brought before the Christian public again and again. I would simply say this one word: let us just put our fingers upon our consciences, and in the sight of God ask ourselves whether the Church of Christ has not largely contributed to this aversion; whether the centuries of persecution—persecution, let it be remembered, which, as our Secretary said, men have dared to baptise with the name of Him who was himself a Jew, and who lived and wept over Jews—whether centuries of such persecution have not been enough to drive the Jew away from anything that bears the name of Christ and Christianity. Times have changed; nations bearing the name of Christ have been taught to look more favourably upon the Jew; the Church herself has awakened, and has of late years sent forth agents to bring the Jew within the reach of the Gospel; and what has been the result? Love begets love; and in that measure in which the Jew has met with kindly treatment, and has seen something also of a truly Christian character and spirit manifested, in that measure, I say, his heart has opened like a flower to the sun, and he has been ready to receive the truth as it is in Christ, and, in many instances, to give himself to the Lord Jesus Christ. Well now, this change brings me to the second point: let us see what facts say. I might point, without saying more, to the report you have heard read this evening. A more cheering report it has not been my privilege to hear for a long time: Jews here and Jews there giving themselves to Christ, openly professing their faith; some in the midst of persecution, some giving up all of this world's goods for the sake of Christ. Within my own experience I have known several who have done this. I say one might point simply to this; but I would go further. This does not represent directly what I should like to bring home to your minds. Ask the question, how many converted Jews are there at this present time in the world? I won't say, how many have been converted since missionaries have gone forth under this Society which we now advocate; but how many are there actually at this present time living? I am almost afraid to say the number, for fear of being looked upon as exaggerating. Of course we must understand this, that we have not got any actual statistics; but judging, as we may judge, from facts around us, I think that the figure does not at all exaggerate. It is computed that there are no less than twenty thousand Israelites, twenty thousand sons and daughters of Abraham, now openly avowing their belief in the Lord Jesus Christ. You ask how we can tell this. I would simply say, from the fact that one meets with them continually, both here and on the Continent, wherever you turn, and into whatever community you go. You go into churches, as our Secretary could tell you, as it frequently happens to him, and as Mr. Wilkinson can tell you too, from his experience in his travels—you go into a Christian congregation, and So-and-So comes up and speaks. Well, So-and-So happens to be a Jew,

and perhaps has been a member of the church for some time, without it being known that he is a Jew at all. Now, as opportunity offers, there are hundreds, I might almost say thousands of such, who, of Jewish origin, have united themselves, and been to a certain extent absorbed into a Christian community, and give their energy, strength, and labour to it, without it being perhaps even known in the community itself that they belonged to the house of Israel. Go where you may, into whatever class of society you choose, into whatever calling you may, there are representatives of the house of Abraham, believers in Christ amongst them. You want to see about these facts. Look at a field, for instance, and you see a certain crop produced by it. That of itself will not give you a correct idea of the fertility of the field, unless you take into account the amount of labour and of cultivation that has been spent upon it before you had produced that crop. If you say, a certain portion of ground produces so much, which is so much beyond the average; but you come and find there have been so many persons at work upon it, and that in addition to the number of persons, so much time and money has been devoted to it, you will say that it has been forced into a kind of unnatural productiveness. But when you go and say, "Well, this has just been dug up a little, and the seed cast in anyhow, and yet there is this crop," then you can understand what productive force there is in this particular field. We ought to look in the same way on the Jewish field. How long have missionaries been at work among the Jews? How long has the church been ploughing up, as it were, this fallow ground, in order to cast the seed of truth concerning Christ, and His Gospel, and His salvation, into this ground. Why the oldest of our existing societies is not much more than half a century old. This very Society, whose anniversary we are celebrating to night, is not more than twenty-five years old. How many agents have been sent out to the seven millions of Jews scattered up and down the face of the earth? Not three hundred missionaries employed among all the societies together. I shall be corrected if I am mistaken, but I believe the number falls short of that, taking all the existing societies together. Well then, just think for a moment; nearly eighteen hundred years of persecution, of treading under foot, of spoliation, of robbing, killing and destroying in the name of Christ and Christianity, and thus alienating and driving the Jew away from the very name and mention of Christ: followed up by only so short a period, and so feeble an effort as this necessarily must be, when you take so small a number placed in so large a field; and yet there has been this harvest of blessing, consisting up to this present time, as is estimated, of no less than twenty thousand Jews. I say that this fact of itself proves that no other missionary field has ever produced so much fruit, that none other has ever been so fertile a field as this one. Take another fact too, apart from this actual produce, so to say, of souls brought into direct communion with Christ: what have been the other results? I recollect the time, not a very long time ago, ~~nineteen~~ or twenty years since, if you had gone into Austria, and into parts of

Austrian-Poland, and had taken a New Testament into a Jewish house, the Jew would have thought himself so insulted that he would have felt quite justified in taking you, and in the most civilly severe manner showing you the door. At that time, in Austria, printing was not so well done as it is at this moment, and a Hebrew Bible, consisting of only one volume, was a very rare thing there. I believe almost all of them in existence came from England, printed by the missionary societies here, Old and New Testaments in Hebrew done up in one volume. The Jews very much wanted to have the Old in one volume, but the New was bound with it; so they procured the volume, cut out every leaf of the New Testament, and had the book bound up with plain empty blank sheets in it in lieu of it. And so you can see numbers of Bibles in the synagogue and in Jewish homes; the New Testament regarded as a polluted thing, not even allowed to come into the house, but cut before the book comes home. What is the case now? Hundreds not only would not mind having the entire book, but seek for it, read it fearlessly, talk about it, and get to be acquainted with the facts of Christianity. I remember one case which has come under my notice; it is in connection with a missionary belonging to another society, but it comes to the same thing, it is the same field. I had it from his own lips. It was this: about nineteen or twenty years ago a young man from Austria left his home, a thoughtless, careless Jew. He had been destined in his earlier years for a Rabbi, but he became disgusted with the Talmud, and got to be a sort of rationalist, or freethinker. He left home, and in Divine Providence came to this country, came into contact with Christianity, embraced the truth, and was received into a Christian church. One of the first things he did was to write home to a devout father, a Jew, wishing him of course to embrace Christianity like himself. The father was very wroth: he was a pious, earnest Jew, and after various attempts made to bring this young man back home again, in the hope that he might have him back as a Jew, and failing in this, he at last said he would not write. The result was the young man kept continually writing month after month to his father, urging him and earnestly entreating him to read the New Testament, and see what Christianity was from it; for the father's great objection was this—Christianity was simply idolatry. He saw nothing but Romanism about him, therefore "Christianity is idolatry" said he; and for him, a Jew, to go and fall down to a piece of stone, and kiss it, and say, "This is my God," why there is not an object the Jew has a greater hatred of than this. The young man said, "If you saw Christians here in England, or, in the absence of that, if you would read for yourself the book upon which the Christians base their religion, then you would see Christianity to be a totally different thing from the Romanism you see at home." I have no doubt there was a strong and mighty struggle, but I had the story from the lips of Mr. Edwards, the missionary expelled from Lemberg in 1851 or 1852, when the missionaries were driven out of Austria. About six months after this persevering work of writing had been going on, this same devout old Jew comes one Sunday morning to

Mr. Edwards, very much to his surprise, for he had been trying to get access to his house and could not, and wanted to speak to him. "What do you want?" "I have a son in England; I dare say you know something about him." He had happened to know something of this young man. "Have you got that wonderful book in which he says your Christianity is written?" "Yes. I can give you one." "No, I do not want it for nothing; I will buy it of you." He sold him one; and that old Jew is dead now; but to his very last moments, on his dying bed—I have had testimony to this fact—he loved to read and meditate on the New Testament. He made no profession of Christianity; I do not know what change may have passed in his soul; but I do know that whereas he formerly had a horror of the very name of Christianity, because what he saw was simply bound up with idolatry, yet coming to know what the religion of Christ really was, and seeing something of the nature of a true Christian in Mr. Edwards, he became a lover of the New Testament. Now, at this moment, any Jew almost will read that volume. Let me just say in conclusion one more word. I think I have made good my position. I began by stating, that whether you reason upon this subject in the way of theory, or whether you look to the facts as they present themselves, you have abundant reason to say that so far from the Jewish heart and the Jewish nation being an unthankful field to work, it has manifested itself to be one that is eminently productive. And what is the corollary to this? Why, that we as Christians, have, by this very fact, this duty laid upon our consciences—I will not use the word duty—this glorious privilege, of sending the Gospel more freely, more fully to the Jews than we have done hitherto. You have heard from this report that the only source of pain to the Committee during the year has been this, that eligible men, men every way fitted to labour among the Jews, have presented themselves, and asked for admission into the field; but we could not create funds, and it was necessary to refuse them. I think that God, having thus far blessed this work, having given us so great an earnest of His blessing—I will not speak of the blessing that has come back to ourselves from it—but God, having simply put His seal to this sphere of labour and manifested His divine approval upon it, God having done this, He is thereby evidently saying to us—"Go on, increase your work, labour more earnestly, more energetically, and by and by still more fruit, still more blessing will attend your work."

The remainder of the report of the proceedings will be published in the July Number of the *Jewish Herald*.

Baptisms.

A VERY solemn and interesting service was held on Wednesday evening, the 13th inst., at the Wesleyan Chapel, Mildmay Road, London, when the Rev. J. Wilkins

ministered the rite of baptism to four Jews and one ess, who thus declared their faith in the Lord Jesus ist, as their only Saviour. We ask, on behalf of these members of the body of Christ, the earnest prayers heir Christian brethren and sisters, that they may be pt by the power of God, through faith, unto salvation."

Our Note Book.

THE HEBREW CHRISTIAN ALLIANCE.

The Second Annual Meeting of Association was held in Willis's 18, St. James's, on Thursday, 14th, when the proceedings attracted a numerous attendance.

Rev. Dr. Schwartz presided, assisted by ministers of all denominations, but each belonging to the same race. In stating the object of the Alliance, Dr. Schwartz read the declaration he made last year when this Association first appeared before the public. He said as their aim to maintain the Jewish faith in the presence of unbelieving brethren, to show to those who have left everything for Christ's sake, and to maintain the hope of Israel before the Church of Christ. He believed that three-fold object was worthy of Alliance, and would recommend it to the interest and sympathy of Christians. With respect to their maintaining a Christian profession in the presence of those Jews who do not believe, he showed the necessity of this from the changed position of the Jew, especially in Great Britain. He stated that the weekly number of the Jews had recently increased and that there remained no choice but Protestantism, but either to be absorbed by the Roman Catholic Church, or to return to Judaism. This assertion, he said, might sound strange, if not ridiculous, but it was which the Jews were continually bringing forth, and they repeated it boldly that one might readily perceive what a change had come over them. The very same men

who a few years ago timidly professed their own religion, now boldly attacked the truth as it is in Jesus, and contended that the day was not far distant when the hollowness of Protestantism would become apparent, and Protestants have nothing else to do than to return to Judaism as it was declared on Mount Sinai. He further said that it was of the highest possible importance to show love to those who had left everything for Christ's sake. He fully admitted that it was the duty of every Jew to forsake father and mother, and brother and sister; yea, to count all things as nothing compared with the knowledge of God in Christ Jesus our Lord. He fully admitted that if the Jews realised the hope of glory to come, if they were the possessors of the salvation of Jesus, then they were more than recompensed, for all that they had forsaken for his sake. But then, on the other hand, while it was his duty to leave everything for Christ, it was the duty of those who knew the Saviour to shew love and kindness to those who had been cast out by their kindred, and who stood friendless in the world. The one argument which both Jews and Gentiles understand was the argument of action, and this was the irresistible argument of our day. Dr. Schwartz further said, that another object which the Alliance had in view was to maintain the hope of Israel before the Church of Christ. He asked the Church of Christ to complete its banner, so to speak. The Church had long said, and it had well said, that Jesus was the

lead of the Church: but while that truth was on one side of the banner, on the other should be the truth, 'King of the Jews.'

From the Report read, it appeared that this Alliance had been heartily approved of by many eminent divines, and that branch associations were among the objects sought after. The importance of such an Alliance was argued from the fact that there never was such a spirit of inquiry among the Jews as at the present moment. In a very interesting speech the Rev. A. D. Herschell referred to the same subject, and asked that tracts adapted to the present state of the Jewish mind might be widely circulated. He said, that most of the tracts which had been for years in existence were totally unadapted for that purpose. It was a great mistake to imagine that the Jewish mind had been stagnant for the last thirty or forty years. No nation in the world had undergone so great a change mentally. He remembered when he was a lad that it was seriously discussed in his father's house, whether it would be lawful for them to learn grammatically the German language. Such a question would not of course occur to the Jewish mind in the present day. Sceptical literature sapped the foundations of many a Jew's faith, and there was nothing to strengthen their faith in the hour of doubt and difficulty. The Rabbinical writers of old never wrote apologetic writings. They took it for granted that every Jew would believe his own scripture. They never wrote treatises on the truth of inspiration, for they believed it impossible that any Jew would be so foolish as not to believe his own writings. But all this had very much changed. We could not give a Rationalistic Jew a tract to demonstrate that Jesus was the Christ. He has given up all hope of Christ; he wants to be

brought back to the very foundations of his own faith. You could not speak to him as you could to a man who accepts God's Word as the truth. You have to deal with men who deny that there is anything typical in the sacrifices of the Old Testament, who deny that they were a Divine Institution at all. Mr. Herschell said that he should be very glad to see the Jews in possession of a Reference Bible. There was no such thing to be got as a Hebrew Reference Bible. A converted Jew lately showed him one that he had prepared with all the references out of Baxter's Comprehensive Bible, adding a number of his own which had suggested themselves to his own mind. He should be very glad if the Alliance were to publish this Bible, for he had no doubt that it would be a most important auxiliary to all agencies connected with Jewish missions.

The Rev. A. Saphir was inclined to think that there was no country in the world in which there was such a deep interest taken in the Jews as Great Britain. All classes of society took an interest in the welfare of Israel. He thought, however, that the interest of the Christians of Great Britain and Ireland was in advance of the interest which the Ministers of the Gospel felt in the Jewish cause. At all events, he had often heard it said that the people would like to hear a little more about Israel from their Ministers than they did. He believed people might safely extend their efforts in this direction, for the affections of the people of this country were prepared for their operations.

Other speeches of an interesting character were delivered, by the Revs. E. Flecker, Dr. Edersheim and A. A. Isaacs, and the Meeting was closed by the Benediction being pronounced.

Rev. J. Wilkinson's Journal.

To the Editor of the Jewish Herald.

My dear Sir,—At your request, and the expressed desire of friends in the country, I shall be glad to give you, month by month, a few lines, telling, in simple narrative style, of some of the more interesting things I have heard and seen, and the impressions made on my mind and heart during my three months' tour in Palestine and the East. It has been, as you know, my earnest desire for many years past, to visit the Land of Patriarchs, Prophets, and Apostles, whose soil has been hallowed by the footprints of "God manifest in the flesh." Indeed, I really *longed* to travel over those mountains, hills, plains and valleys, and beside those lakes and rivers, which have been consecrated in all time as the scenes of Divine revelation, and which still constitute the inheritance, as they beautifully illustrate the history of the most wonderful people in the world. With Mr. Henry Gaze, of Southampton, originated the idea of a tour through Egypt and Palestine, returning by Athens, Constantinople, and Vienna; and though this was his first tour in the East, he has carried out his arrangements to the entire satisfaction of every member of the party.

Our party consisted of ten gentlemen, besides Mr. Gaze, and our tour commenced at Paris on the 7th of February last. We all met at our hotel in Paris on the evening of the 5th, were introduced to each other, resolved to have evening worship—singing, reading, and prayer—wherever practicable, in hotel and in tent; spent Thursday in visiting various places of interest in Paris, and on Friday we left Paris for our long tour. We reached Macon late the same evening, a distance of 275 miles, having passed through the extensive forest of Fontainebleau. A sharp frost succeeded a bright sunny day, and the night was excessively cold. We were astir at four o'clock, or half-past, on the following morning, and left by an early train for St. Michel, passing through scenery which seemed to combine all the beauty and grandeur of the finest parts of England, Scotland, and Ireland. Vine-covered slopes and terraces, studded with picturesque cottages, were doubly beautiful by their graceful reflection in water, extending a considerable distance on either side of the line.

Arrived at St. Michel, we refreshed ourselves, and started about four o'clock in the afternoon by diligence to cross Mont Cenis. Three diligences started at the same time, having each seven horses. Our party occupied one diligence; and as we passed over mountains piled on mountains, covered with deep snow, the soft light of a bright full moon brought out into bold relief scenes of indescribable grandeur. Our route lay very much by the side of the railway, which was covered in for a considerable distance, to prevent its destruction by the avalanches which, in some places, have already injured it. A singularly beautiful effect was produced by the light of the full moon upon tons of ice hanging gracefully over projecting

rocks. Arriving at Lans le Bourg the scene changed. Travellers and baggage must all be turned out, and take to sledges and mules. Five sledges, each with one horse and five mules, going in single file and at a rapid speed, presented a picturesque appearance. The cold was so intense that some of us got out and walked a mile or two on rising ground, alternately, at short intervals, between the perpendicular and the horizontal. We again took to the diligence a few miles short of Susa. Arriving at Susa about 4 a.m. we had our luggage examined, and continued our journey to Turin, where we arrived about 7 a.m. We greatly enjoyed the quiet and rest of the Sunday. At the request of our party I conducted service in the evening, and expounded the 36th chapter of Ezekiel. These services, once or twice on the Sunday, together with evening family worship, were conducted in hotel, steamer, and tent, with very slight interruption, along our entire route, and were specially refreshing to us while so far away from the religious privileges of home. The best streets of Turin are wide and clean, and the houses not much inferior in appearance to the better parts of Paris; but the people, as in France, in matters of religion, are either practically infidel, or the slaves of a degrading superstition.

We left Turin early on Monday morning, February the 10th, for Bologna, Ancona, and Brindisi, taking under our personal care our smaller luggage, and registering our heavier through. The porters at the station were very alert, for within a few minutes I lost my small bag twice, they having run away with it in order to get a present for finding it. Though its loss for a few minutes caused some little anxiety, I found I had learnt a valuable lesson on watchfulness preparatory to the greater vigilance necessary in Egypt and Palestine.

I am, my dear Sir,

Faithfully yours,

J. WILKINSON.

Subsequent papers will refer to Southern Italy, Alexandria, Cairo, Suez, Jaffa, Jerusalem, Jericho, the Jordan, the Dead Sea, Bethlehem, Bethel, Shiloh, Shechem, Jacob's Well, Gerizim, Samaria, Jenin, Esdraelon, Jezreel, Gilboa, Nain, Endor, Shunem, Carmel, Nazareth, Tiberias, Chorazin, Capernaum, Cæsarea Philippi, Hermon, Damascus, Beyrout, &c., together with some account of the present state of the land, and of Missions and Schools among the people.

TO SUBSCRIBERS AND COLLECTORS.

The Lists of Meetings and Contributions during the past few weeks are unavoidably deferred to next month, for lack of space.

British Society

FOR THE

Propagation of the Gospel among the Jews.

VICE-PRES. TREASURER: W. G. HABERSHON, Esq.

HON. SECS.: REVS. J. STOUGHTON, E. HOOLE, D.D., & A. SAPHIR, B.A.

SECRETARY: REV. JOHN GILL.

THIS Society, whose Committee combines Ministers and Gentlemen of various religious denominations, invites the co-operation of all Evangelical Christians. Its sole object is the spiritual and eternal welfare of the ancient people of God, in this country and in their world-wide dispersion. This it seeks in prayerful dependence on the influences of the Holy Spirit, by the circulation of the Word of God and scriptural publications, and by the ministrations of pious and well-instructed Missionaries, whose present stations are as follows:—

<i>London.</i>	Messrs. Lazarus, and Sternberg, Rev. L. Zucker, and Mr. Matthews.	<i>Königsberg.</i>	Rev. B. F. Jacobi.
		<i>Breslau.</i>	Mr. G. F. Schwartz.
		<i>Austria.</i>	Prof. Davidson.
<i>Birmingham and Bristol.</i>	Mr. Cohen.	"	Rev. I. Salkinson.
<i>Manchester.</i>	" Naphtali.	<i>Galatz.</i>	" A. Gellert.
<i>Paris.</i>	" J. Brunner.	<i>Philippopolis.</i>	Mr. Neumann.
<i>Cannstatt.</i>	Rev. P. E. Gottheil.	<i>Adrianople.</i>	Rev. L. Rosenberg.
<i>Heidelberg.</i>	Mr. W. Brunner.	<i>Rustchuk.</i>	Dr. Zuckercandl.
<i>Nürnberg.</i>	Rev. P. Jaffé.	<i>Leghorn.</i>	Rev. Dr. Philip.
<i>Stettin.</i>	" A. Fürst.	<i>Algiers.</i>	" J. Lowitz.
<i>Bromberg.</i>	" Dr. Koppel.	<i>Oran.</i>	" A. Ben Olié.

Several of the Missionaries regularly itinerate, whilst others make occasional visits to places where large populations of Jews are found, but where the way is not open for permanent residence; and one of the objects kept in view is to establish Christian schools for Jewish and other children where this is practicable, and as far as means permit.

Contributions received by the Society's Deputations, and at the Office, 96, Great Russell Street, Bloomsbury, W.C., by Rev. JOHN GILL, to whom it is requested that all Orders may be made payable.

The Bow in the Cloud.
OR
Promises to the Beloved People.

"And Isaac went unto Abimelech king of the Philistines unto Gerar. And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries, and in thy seed shall all the nations of the earth be blessed; Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."—Gen. xxvi., 1—5.

Proceedings at the Annual Meeting
OF THE
British Society for the Propagation of the Gospel among the Jews,

HELD AT FREEMASON'S HALL, GREAT QUEEN STREET,
On Tuesday Evening, May 12th, 1868.

(Continued from page 92.)

The Rev. ALFRED M. MYERS, Vicar of All Saints, Dalston, in seconding the first resolution, after speaking of the great encouragements contained in the Report, and of the pleasure he felt in showing his sympathy, not only with the Society, but with all who were engaged in it, went on to say:—There is a bond of union which unites us all who believe, and that is Christ. The beautiful emblem in the old dispensation, the breast-plate of the high priest, tells us all a very great lesson. The breast-plate of the high priest, made of gold, had upon it twelve jewels; these jewels were all different; they were the diamond, the ruby, the sardine stone, the topaz, and so forth. Now all these were beautiful, but they were all different; they were divided, too, because each one was set separately from the rest; but then there was one thing which united them all: they were all upon

the heart of Aaron. The Lord Jesus Christ has each one of His people upon His heart, and the remembrance of this beloved and blessed truth ought to go far to influence us in brotherly union, and especially now as we see the day approaching. Well, the subject which I am to set before you, as you heard, is, "The Witnessing Jew." We observe one grand principle pervading the whole of God's purposes with the Jews, and that grand principle is this, that the Jewish nation from first to last, from the call of Abraham to the ingathering of the latter-day, should exercise a vast moral influence among the nations of the earth. To Abraham, God said, "In thee, and in thy seed, shall all the families of the earth be blessed." In Isaiah, the Spirit of God tells us the Lord says, "This people have I formed for myself, that they shall show forth my praise;" and again, "Ye are my witnesses." Now does history bear testimony to the fulfilment of this purpose? I think there is no one here, who hears me, who will question for an instant that, prior to the first advent, God verified this purpose. There was a time when the Jewish people were the only people who had a knowledge of the true God. Whilst Egypt was all darkness, the children of Israel had light in their dwellings; and so the earth was sunk in gross darkness, but the light of God's truth shone within the limits of the twelve tribes of Israel, and they bare witness to the world. In Judah there was the light: civilisation comes to us from Greece, revelation from Judea, But to sum up all, are they not Israelites to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, "Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever?" Yes, salvation is of the Jews. Well then all this is admitted; but that which is not admitted so generally, that which is not recognised so universally is, that the purpose of God concerning the Jewish nation extends beyond the first advent, and their history shows the fulfilment of that purpose even during the last 1800 years. It is quite true, that, in consequence of rejecting the Lord Jesus Christ, Jerusalem was destroyed; some of the people were given up to the Roman sword, the rest were carried captive, and they were scattered throughout the world. It has caused the astonishment of many a reflecting mind, that a people so oppressed, so trodden down, so scattered, without a king, a land, or a government; fragments scattered among the nations, should have continued to this day; that they should have survived their conquerors. Well, I, who recognise the hand of God in the affairs of man, am bold enough to say as my deliberate opinion, that, among other purposes which God had in view in preserving that nation, under these strange and unheard-of circumstances, there is this purpose: that the living Jew in these days might refute the rationalistic infidelity of these evil times. Has it not been published to the world, by a school of theology that has sprung up amongst us, and laid ruthless hands upon that which is precious, upon that which is saving to the world, that the prophets did not prove inspiration; that as for miracles they must be understood in the qualified sense? If we bring forward, in answer to

these statements, the fact that men have declared events, which have come to pass afterwards, when they were dead, we are told, "Yes, but then Isaiah, for instance, was a sagacious man; he looked round at circumstances, he judged by the events around him, and looking at those events, and putting this and that together, he could pretty nearly tell what should be the case,—the case of Babylon a hundred years thence. These statements, subtly advanced and supported, it is not given to every man to combat. The masses like something very simple. You have not the time to read folios; you have not the time to follow the critical disquisitions of such men; and if you had, you could scarcely understand them, for many of them I am sure I do not understand myself. Well, what is to be done? Here is a witness left, so simple, so plain, so easily understood, that he that runneth may read. Did the prophets really judge by the circumstances then surrounding them of what was to come? What were the circumstances by which Moses could judge that three thousand years after him the Jews should be scattered throughout the world? Yet Moses deliberately predicted that that nation who were then surrounding him, in a small compass, comparatively speaking, should be scattered among all nations from one end of the earth to the other. What again were those circumstances, I ask, which enabled Moses to state that that very nation, when they should be scattered, should become a proverb, a bye-word and a wonder among the nations of the earth? And what were those circumstances by which another prophet, a singular prophet indeed, influenced by the Spirit of God, could foretell that that nation, when scattered, should continue to dwell alone, and not be reckoned among the nations of the earth? What again were those circumstances by which another prophet could judge that many centuries thence, when the Jews should be scattered among the nations, they should be known as Jews; that when the Roman, the Greek, and their descendants should be lost and merged among modern nations and not be known, the Jew alone should be recognised? All these things, I say, were foretold, and behold they have come to pass; and why have they come to pass? Was it because Moses, or Isaiah, or Balaam, or Jeremiah could judge of circumstances? Surely, surely, even a child can understand that this is a fallacy which we cannot for an instant entertain. But here is the living Jew, and without him you could not so simply and so readily refute such statements. Here then is the Witnessing Jew. The other day the Jewish people celebrated a passover. Now there is a good Jew, and an honest Jew, and I may say a God-fearing Jew, who is good enough to send me at such periods some passover cakes. I do not know what his motives are. I am afraid that it is little more than mere compliment, than mere ordinary kindly attention; I fancy he intends to save as much of me as he possible can. As I do not go to the synagogue I suppose he thinks the synagogue should come to me, and therefore at the passover feasts he sends me some passover cakes. I took up one of these passover cakes, and I tasted it and ate some of it, and I am not ashamed to tell you that I ate this passover cake in remembrance of that great

redemption which happened to my people so many centuries ago. But whilst I did this I could not but remember that greater redemption, and that Christ our passover was sacrificed for us. No. Still there remained that simple passover cake, and that tells me a lesson. Go with me, sir, and you my friends, and let us go into some Jewish family. It is passover night. The table is spread; there is the master, the mistress, there are the children and there are the servants; the servants, too, are invited to sit at the table on the passover night, because, say they, we have all been bond-slaves in the land of Egypt, but the Lord brought us out by a mighty hand and an outstretched arm; and all Israel must be free. Well then, there they all sit; upon their table there are various objects. I will not detain you by dilating upon that; but there is one object above all, and that is the passover cake. During part of that service—for the meal is made a religious service—the youngest boy in the family has to stand up, and he asks, pointing to the passover cake and to the other items on the table—all significant, mind you—“What mean ye by this, sirs? other nights we do not do this; what does all this mean?” Well, then the father of the family rises in his place and begins his answer: he tells them the history of the Exodus; he tells them that their fathers were slaves in the land of Egypt, and then came the time of the great deliverance, and God commanded at that time that there should be an annual memorial, when the unleavened bread was to be eaten as it was eaten on that night, much to be remembered, and through all the generations of Israel annually at the passover they were to eat passover cakes—unleavened bread. Well, now sir, that little Jew boy with that passover cake in his hand, I venture to say, may defy even the African Bishop to prove the unhistorical character of the books of Moses. Speaking of the passover, my friends, let me for a little while, and only for a little while, just ask you to trace, or rather to follow up the argument by going from the passover in London in 1868 to a very memorable passover in the first century. I ask a little close attention to this: It is Friday, and a very memorable Friday it was; it was our Lord's crucifixion. Behold that wondrous cross. It is the afternoon, between twelve and three o'clock. Look to the right there in the Temple-court; the priests are busy killing the passover lamb between twelve and three o'clock. Mark, according to the law, between the evenings, it was the 14th day of Nisan, according to the law of the land. Now it is admitted on all hands that the passover lamb was a type of Christ. The question, then, that I should like to ask you is this: how came it to pass that Christ was crucified on the very day, on the very hour, when the passover lamb was slain, on the 14th day of Nisan? Who contrived that Christ should suffer and die upon the cross upon that very day, and at that very hour? Who contrived it? Did the Jews, who cried out “not on the feast day, lest there should be an uproar amongst the people?” Did Pilate? Pilate tried everything he could to release Him. Who did? Did Herod? Did anyone? You all say no. Then the question recurs, how did it happen? Oh, dear friends, there is but one answer, and it is

this: "Against Thy holy child, Jesus, both Herod and Pontius Pilate, and the Gentiles, and the people of Israel were gathered together to do that which Thou in Thy council before determined to be done." That memorable passover is a wondrous witness, and in these days of blasphemy make sure of it that you thoroughly understand it; you may need it when you talk on this subject with your friends; but, mark you, there is another step in this argument: it carries you to another passover. If the passover lamb of that Friday, dying in the Temple-court, witnesses to Christ as being the Lamb of God which taketh away the sins of the world, then Christ, dying upon the cross at the moment when the passover lamb was slain in the Temple-court, proves the historical character of Exodus. Well now, I pass from this; I have endeavoured to show that even the unbelieving Jew has been preserved, and in the providence of God is made a witness of God's truth, and do not let us despise him; let us look to those witnesses, let us value them, for if an unbelieving Jew is a witness, what shall we say of the believing Jew? Does the believing Jew bear witness? If the power of God be displayed in the conversion of a Gentile, it is more displayed in the conversion of a Jew. Do not suppose I am here contradicting what has before been stated, for after all, the Jew has his prejudices; after all, the Jew has deep-seated prejudices, and as my friend (the previous speaker) stated, prejudices for which you are not a little answerable. Remember that the Jew is trained and educated in hostility to Christianity; remember that the greater part of the Jewish people happen to live in countries where Christianity is presented to them as a sort of caricature; remember that the Jew, who sees Christianity in the garb of Popery, may well be prejudiced against Christianity; and is it to be wondered at, that when a missionary comes to him to show him the Gospel, he should shut up his heart against that Gospel, and cry out, "it is idolatry?" And the Jew being so early impressed with these convictions, cannot you see his difficulties? What has not a Jew to endure when he comes to make an open confession of faith in Christ? I appeal to my brethren; let them testify, is it a small matter to be cast out of house and home; is it a small matter to be left in a strange land, bereft of the sympathies of all those whom you love and cherish up to that moment? Surely when you take all these things into consideration, and then see a truly believing Jewish convert, you have an illustration of that statement of the Apostle, that the "Gospel is the power of God unto salvation to every one that believeth, to the Jew first." In that respect the Jew is a witness to the honour of the Gospel. And do you suppose a Gentile congregation attending the ministry of a Jew does not learn things which, under other circumstances it would not learn? The Jew, then, whether in unbelief or in belief, carries out that behest of Almighty God, "Ye are my witnesses." But the greatest display which the world is to see of the fulfilment of this purpose is yet future. We have seen something, we may see something at this day, but we are to see greater things than these. Jews are reserved for a great purpose. He who scattered Israel will gather him, and keep him as a

shepherd does his flock. Do you suppose that God preserved that people miraculously during these eighteen centuries, amidst the nations of the earth to this day, at last to be banished and to perish in despair? Oh no, God has a great purpose with that people; and indications are not wanting that the great day is nearing, when that people, who have been outcast from the land for 1800 years, shall be gathered from all the lands of their dispersion and brought back to their own land. And when they shall be brought back to the land, what shall happen? There are two things in store for Israel; and when you look at this people, when you see a Jew in the streets of London henceforth, remember my words, that there is a good time coming for that people; and if I were not a Jew I should, without the loss of an hour, make sure of a corner in the skirts of one who is a Jew, remembering that the time is yet coming, when ten men out of all the nations are to take hold of the skirt of one who is a Jew, and say, "We will go with you." Well, sir, I have been asked—what are the Jews to do when they are gathered? Has that anything to do with my subject? I say it has everything to do with it; for what is to happen? Let me just give you a prophetic picture, a miniature, so to say. It is written in Hosea; God says that in the latter day, when that people shall be gathered from the lands of their sorrows and brought back to the mountains of Israel, "I will be as the dew unto Israel, and he shall grow as the lily, and cast forth his roots like Lebanon;" and there is another prediction, "And in that day the remnant of the people shall be as a dew from the Lord." But these two things go together; God says, "I will be as the dew unto Israel; I will pour out my spirit upon him and them that shall follow; then the remnant of Israel shall be as a dew from the Lord among the nations, and shall bless them, and all the ends of the earth shall fear him." "He shall cause them," responds Isaiah, in admirable harmony, "He shall cause them that come to Jacob to take root; Israel shall blossom and bud, and fill the face of the earth with fruit." What a beautiful picture have we here! And to all this St. Paul adds his word: "If the casting of them away be the reconciling of the world, what shall the receiving of them be but life from the dead?" Oh yes, there are great, good, and glorious times coming for Zion and Jerusalem; when God will say to his people, "Arise, shine, for thy light is come, the glory of the Lord is risen upon thee, and Gentiles shall come to thy light, and kings to the brightness of thy rising, and thou shalt be a crown of glory and a royal diadem in the hand of thy God." Then Israel, indeed, shall be the first among the nations; and as in past years and centuries they have seen afflictions, they shall see rejoicing. For that day we should all most earnestly and most perseveringly pray the Lord that He would hasten it.

The second hymn was then sung, and in the absence of the Rev. U. R. Thomas, of Bristol, who was prevented by indisposition from addressing the meeting,

The Rev. M. M. BEN OLIEL kindly proposed the appointment of the Officers of the Society for the year ensuing. Mr. Ben Oriel said that

although he did not consider it right to occupy the time of the meeting without previous preparation, he felt he could not refuse the summons of their Secretary without being guilty of filial ingratitude. He owed his conversion to the faith of Christ to the agency of that Society, who employed his elder brother as their Missionary, from whose lips he first heard the glad tidings of salvation, and therefore that Society had a paternal claim upon him. It was a cause of deep gratitude to him that it had pleased Almighty God, through the same instrumentality, to bring nearly all the members of his family to the knowledge of the truth as it is in Christ Jesus. He rejoiced that this Society was organising schools in which the children of Jews could be brought up, at all events, without those traditional prejudices against Christianity, in which he himself was reared, and which he found very difficult to conquer.

The Rev. J. D. BROCKLEHURST then delivered an address on the influence of Jewish conversion upon the progress of Christ's kingdom. No one could doubt, he said, that among the signs of the times was a revival of that old Sadduceeism (it was called Neology and Rationalism, but it was the same spirit), as scornful, as full of intellectual pride, as it was in the days of the Lord Jesus. It was argued by some, that parts of the Bible must be regarded as inspired; but that part partook of the infirmities of the writers. Let but the Spirit of God come down upon the house of Israel, and at once we have the grandest argument that all Christendom could require for the plenary inspiration of the oracles of God. The first thing which the Jew does when he embraces Christianity is to cast off the traditions which make the Word of God of none effect. Inspiration was an intellectual miracle. At one place Paul was able to work special miracles, so that those who sent to him their aprons and handkerchiefs were healed; but at another place, where there was an old church, he left Trophimus sick. Paul was only permitted to work these miracles just as God empowered him, and so it was with the sacred writers. Joachim, Ben Ezra, and Maimonides, may be very enlightened men, but there is an infinite difference between them and the inspired writers. Only let the seven millions of Jews get hold of this distinction between illumination and inspiration, and they would then be on one or other horn of this dilemma—either the Old Testament was a myth altogether, or the Old and New Testament formed a grand whole. No Jew, if he would give up his traditions, could fairly and logically hold the book of Leviticus in one hand, unless in the other he held the Epistle to the Hebrews. There was a tendency in the age not only to Sadduceeism, but to a proud, conceited Phariseeism. The genius of the Gospel, when it is appreciated by the Jewish mind, will be subversive of the whole priestism of the age, because the Jew will see that there has never been but one priest and one sin-offering. In the presence of such a witness for God as the conversion of the Jewish race, there can be no Atheism, for it is demonstrated that there is a God; there can be no Polytheism, for there is one God; there can be no Socinianism, for there is a Mediator; there can be no Popery, for there is

Mediator; and there can be no Talmudic Judaism, for that oneiator is "the Man Christ Jesus." They might hope for unity, but expect uniformity. If they expected variety anywhere, it must be in thoughts and doings of the Church of God. The time was approaching there should come over withered and desolate Christendom a frage, such as that which came on the beard of Aaron, and ran down to kirts of his garments, as the dew that fell upon Hermon ran down to nolls at its base; then the people of God would be one, as the Father son are one—one in the unity of spirit, which is the bond of perfect-

He believed that the conversion of the whole house of Israel would great instrumentality for the conversion of the whole Gentile world. n the Lord hath redeemed Israel and glorified Himself in Jacob, then the Redeemer "see of the travail of His soul and be satisfied." ll you give me one moment more," (Mr. Brocklehurst added,) "I can y sit down without a reference to our beloved father who has passed our midst, and whom we have been accustomed always to see on ions like this. Moses has been taken from us; wise in legislation, rly and tender in spirit, faithful and punctual and diligent in the tch of his duties. But God has provided for us Joshua to take the of Moses, and if my dear friend were not behind me I might say . I think that God has been very gracious to this Society, whose nce will be felt to the ends of the earth, in giving to us one in the e of his days, with a warm heart to the Jews, with a wise and practical in carrying out the business of this Society, one whose power is felt cknowledged, as I can tell you, in the assemblies of its Committee. while I mourn for the removal of our dear father, I rejoice that God been graciously pleased to give to us the Secretary before you in his . And so it is, the mantles of our ascended prophets descend upon e who have their work to do.

" 'But who are these whose soft and shadowy light
Falls like a sunbeam thro' the evening cloud?
Oh, they are hosts of sainted spirits bright,
That once beneath these hallowed temples bowed;
But now escaped from earth away,
Tread the bright pavement of the skies;
Yet love to linger, love to stay
Where first they learned to weep and pray,
On wings of faith to rise.
Oh, they are those whose bosoms glowed
With zeal for thy prosperity,
Whose glistening eyes with tears o'erflowed,
Jerusalem thy joy to see.
Thy sacred gates unseen they throng,
Unheard they join thy choral song,
Then cleave the realms of lucid air
With cherub lyres, seraphic choirs,
Celestial joys to share.
A cloud of witnesses they stand,
A diademed illustrious band,
And urge us to proceed—
To lead our prophet armies on,
To spoil the foe, to take the crown,
And win the world to God.'

I am quite sure that I am right in saying that God's purpose, in reference to the House of Israel, has been, and is, that they should win the whole world to God."

The thanks of the meeting being unanimously accorded to the Chairman, the third hymn was sung, and the proceedings closed with prayer by the Rev. J. Wilkinson, who had just returned from Palestine.

The Progress of the Work.

THE following are among the encouraging facts that have reached us within the last month:—

On Sunday, the 24th of May, Mr. J. Brunner had the happiness of being present, when the eldest daughter of the very first Israelite with whom he came into contact, on his arrival in Paris seventeen years ago, made a public Christian profession. Her father has been a member of the Church of Christ for a considerable period; and her mother, though she made a long resistance to the truth, is now as zealous a Christian as she was once opposed. Mr. Brunner says, in reference to the ceremony, "it was touching to see the mother's tears when Pasteur Goul addressed warm and pathetic words to the young disciple;" and he adds that two of her relatives, both Catholic Jews, were present, and seemed very deeply interested by the impressiveness and simplicity of the service, as compared with the elaborate and nondescript display in Roman Catholic Churches on similar occasions. Mr. Brunner embraced the opportunity, during the day, of presenting to these adherents of a false system the pure doctrines of the cross. He has under his instruction at this moment, a Jewish lady, who is earnestly seeking salvation. She belongs to a very rich family, who have subjected her to a long and cruel persecution because of her Christian bias, and have even deprived her of her rightful succession; but she stands firm, and is wanting to be admitted into the Protestant Church by baptism.

Mr. W. Brunner, besides visiting the Jews in Mannheim and Heidelberg, among whom he has been actively employed, has also extended his missionary labours to several of the cities and large towns near the Rhine.

"In Worms," he says, "a place of historical renown from the times of the Reformation, I visited the old and venerable Jewish Synagogue, which,

according to tradition, has been established for two thousand years. It is asserted that a Jewish colony was settled there prior to the Crucifixion of our Saviour, and this has been chronologically confirmed by inscriptions on gravestones found in the Jewish Cemetery. The Jews maintain that the High Council at Jerusalem, after condemning Jesus to death, consulted the community of Worms whether they should carry out the sentence, and that the latter advised them not to do so. This appears, however, to be fabulous; but certain it is that the Jews existed there before the time of the Crucifixion. In the synagogue I had a long and interesting conversation with one of the worshippers, about the great event which transpired in Jerusalem at the close of the second temple, namely, the advent of Him who was to be the desire of Israel and all nations, and the rejection of whom was the cause of all the subsequent disasters of the Jewish nation. I expounded to him the whole plan of the Messianic work, as revealed in the Gospel, and recommended the subject to his earnest thought and consideration. He entered very attentively into the subject, and remarked that if Christianity was really that which we were preaching, all the Jews would not hesitate to accept it; but he referred to the fierce and petty persecutions which the Jews had to endure, even at Worms, from the fanaticism and hatred of the professors of Christianity. He pointed to a lamp, which had been burning there for 700 years, in commemoration of two brothers who sacrificed themselves for the preservation of their brethren. The story runs thus: The Jews had been accused at Worms of poisoning the wells, and their enemies had already decided on their destruction. Upon that, two Jews came forward, who, although they were innocent like the rest, gave themselves out as the perpetrators of the deed, and then suffered death themselves and saved their brethren. I remarked, that although humanly speaking, that was an act of great merit and heroism, yet he was to remember that pious Mordecai saved his people by very different means, namely, his prayer for the interposition of God, which was granted. My new acquaintance also showed me the adjoining room where the celebrated Jarchi used to study, and where his chair is still preserved. On parting I gave him a tract, which he promised to read."

BRISTOL.—From Mr. Cohen:—

"Four Jews, two Polish, one German and a Russian, have confessed to me, that from what they have read in the New Testament which I gave them, they are convinced that Jesus was the very promised Messiah. There are many, I am thankful to say, in whose hearts the precious seed of the Gospel has taken root.

"Last night (Sunday) there were about thirty people at our meeting, of whom twelve were Jews, who most attentively listened to the Gospel of our adorable Redeemer."

ALGIERS.—From Mr. Lowitz:—

"I went, at the beginning of this month, to Dellys, a small town in the Kabylie, situated on the east coast, where I found residing about fifty Jewish families, and during my few days stay there, I had much

intercourse with them, more especially with their Rabbi, Shebta Cohen, a native of Jerusalem, with whom I arranged to have a public conference in the synagogue. Accordingly on Saturday evening we met there, in the presence of a number of Jews, who took an interest in our discussion. We both had Hebrew Bibles in hand, and after some preliminary remarks, the advent of the Messiah was suggested as the first topic of consideration. I then gave a short description of our Lord's Divine person, His offices, and the object of His coming into the world. It is now a long time since I have had such an excellent opportunity offered me of announcing the Gospel in a synagogue, and I felt God's presence helping me to speak freely of Christ. We separated about eleven o'clock at night, and the following day not a few came to the hotel for books. Some expressed their regret that they had missed the last night's meeting in the synagogue, and they remained for religious conversation for some time. The Rabbi also accepted of a New Testament and various other Christian books, which he said he would read carefully, and would communicate to me his views by writing."

NUREMBERG.—Mr. Jaffé has just returned from a month's missionary tour, during which he has witnessed the baptism of a Jewish widow, to whom we have referred in a former number of the *Herald*, as having called on him in consequence of finding the New Testament, which he had given her husband, among the deceased's books and papers. She has now given herself to Christ, and she and her three children, whom she has dedicated to the Lord, have been baptised together. Mr. Jaffé is also looking forward to the public reception of another Jewess and her two grown-up daughters into the Christian Church. The father of this family, and his young son, sixteen years of age, were the first to acknowledge Christ; and the rest, though for some time bitterly hostile, have been won by their consistent conduct and prayerful endeavours. Mr. Jaffé, in expressing his feelings of joy over these accessions to the Kingdom of Jesus, says: "Lord, I am not worthy that thou shouldst distinguish me thus, and own thyself so signally to my poor, weak and humble efforts! Thou alone shalt have all the praise, honour and glory."

RUSTCHUK.—Dr. Zuckercandl speaks of a schoolmaster and his wife who are about to declare themselves on the Lord's side, and after noticing two inquirers in particular, who are very diligent in searching the Scriptures, states

that his Sunday meetings in his own house are attended by increasing numbers, and Mrs. Zuckercandl has a class of four Jewish girls, whom she is instructing in the way of salvation.

Rev. J. Wilkinson's Journal.

NORTHERN ITALY.

Continued from page 96.

THE ground was covered with deep snow nearly all the way from Turin to Bologna, but our time spent in travelling was usually beguiled by instructive conversation on scriptural and other topics. Our route lay by Alessandria, within two miles of which is situated the village of Marengo, where Napoleon I. won a great victory over the Austrians in 1800; on through Voghera, Piacenza—the birth-place of Pope Gregory X., and near to which city Hannibal defeated the Romans B.C. 219; and we were reminded, as we passed on through Parma and Modena, of the instability of thrones not founded in the affections of the people, the starlight of these Duchies having become lost in the glories of an united Italy. We arrived at Bologna about half-past two, p.m. This was on Monday, February the 10th. We found most comfortable quarters at the “Hotel d’Italia,” and having seen to our luggage and rooms, we hastened off to take a glance at the principal objects of interest in and around the city, an account of which, in detail, would be out of place in these pages; still, a passing remark or two may not be amiss. In the fine old cathedral, dedicated to Peter, the representation of “Peter receiving the keys,” and that of the “Annunciation,” both over the high altar, were exquisitely fine. In another part of the cathedral was a representation of the Jewish High Priest, with the breast-plate, on which was borne the names of the twelve tribes; holding in his right hand the tables of stone, on which were inscribed the following:

אֲנִכִי כְבֹד
יְהוָה אֵת
אֱלֹהֶיךָ אֲבֹד

“I am the Lord thy God,” and “Honor thy father;” and on his brow the words: “קְדוֹשׁ יְהוָה” which ought to have been “קְדוֹשׁ לַיהוָה” as given in Exodus xxviii. 36. I asked a Romish priest as to the mistake in the Hebrew inscription on the head of the Jewish High Priest, but found him perfectly innocent of Hebrew. The cemetery of Bologna is a structure peculiarly singular and beautiful. There are miles of cloisters or passages, along the sides of which are entombed the dead. Some of the statues of white marble were exceedingly fine. There is also a fine old square in the centre of the town, named after Neptune, whose statue stands within its precincts; and a fine old church in the square, dedicated to the patron saint of Bologna, which, in some respects, surpasses in interest the Cathedral itself. But Bologna was specially interesting to me as the legation in which the Jew boy, Mortara, was stolen a few years ago, and

was the first legation to declare itself free, and free for ever, from a power that would commit such an outrage; and, by a singular coincidence, in the commencement of the war in Italy provoked by that outrage, the first head quarters of the Austrian army was a small town or village called *Mortara*; as if Divine Providence wished to connect the chastisement administered to Austria and the Pope with the iniquitous outrage on the Jew boy.

The snow was piled several feet high by the sides of the road, indeed there had not been for some years past such a heavy fall of snow as this last winter; in one storm they had six feet in depth, four-and-a-half feet of which fell in one night.

Tuesday, 11th February.—I remained in doors all this morning, in consequence of having caught a severe cold. At four, p.m. we left Bologna for Ancona. We got a rapid glance at the extensive rows of trees on which were trained numerous vines, with the grand old Apennine range in the near distance on our right. On arriving at Ancona, we refreshed our bodies with a cup of tea, and our spirits with a hymn of praise, reading the Scriptures, and prayer, and retired to rest about midnight. My severe cold kept me in-doors the most of the following day.

Wednesday, 12th February.—While looking out of the hotel window this morning I observed, over a large door, in Hebrew, the word "*Jehovah*" placed in the middle of a triangle, surrounded by fancy iron-work, and having the Greek *alpha* on the left, and *omega* on the right. There are about six or eight thousand Jews here, and an occasional visit by a missionary or colporteur to distribute the New Testament would no doubt be productive of blessing. I bought a few Hebrew and Italian Testaments for gratuitous distribution, but in our rapid travelling had not time or opportunity for doing much.

To those of us unaccustomed to even continental travel, there was the constant charm of novelty in the appearance of the country, and in the customs of the people. It seemed strange to some of us that we must carry our own soap through France and Italy, as well as through Egypt and Palestine. The open fire-place and the wood fires we had everywhere, reminded one of many a farmer's kitchen in Lincolnshire. The carts which conveyed the fire-wood along the streets were very smartly and fantastically painted, and drawn by oxen with rings in their noses, with cords attached to the rings and carried over the horns, thus forming both bit and bridle.

We left Ancona at nine, p.m., and arrived in Brindisi on the following day at half-past twelve o'clock. The night was fine, the morning (Thursday) opened upon us in warm and sunny smiles, which seemed to say: "winter has gone and spring has come;" whilst, in reality, we had left the winter and had come to the spring. We passed Barletta, where, in 1259, King Manfred held the first tournament ever witnessed in this district, in honor of Baldwin II., the last Latin Emperor of Constantinople, then on a visit at the Italian Court. The line now runs close to the coast of the

Adriatic. The journey from Barletta to Bari was through miles of vineyards, olive gardens, and plantations of almond trees in blossom—quite new to most of our party, and as beautiful as new. We refreshed ourselves with coffee and bread and butter at Bari station, about nine, a.m., and rather astonished the natives by our number, and conversation in a foreign tongue; everywhere, however, we met with the greatest civility and respect. The cacti and aloe abounded as we neared Brindisi. On our arrival, the station swarmed with odd looking, though well-behaved porters. Mr. Gaze, by a wise forethought which marked all his arrangements, had secured our quarters at a good hotel, so we found the hotel keeper waiting to secure us, and as he could speak a little English, we were at once domiciled without the slightest inconvenience. We now began to feel, as we looked at our steamer in which we must embark on the morrow for Alexandria, that home, sweet home, was being distanced by our leaving Europe as well as England. The next paper will be "Brindisi to Egypt."

CONTRIBUTIONS IN AID OF THE SOCIETY,

From 31st March to 16th April, 1868.

SUBSCRIPTIONS & DONATIONS.			
Acworth, Miss	0 10 0	Bethlem & Capel Mair	2 6 0
"Alfred Jingle"	0 1 6	Bingley, Coll.	1 17 2
Allen, J. S., Esq.	1 0 0	" Subs.	2 11 3
A lover of Israel	1 0 0	Bishop Auckland Coll.	1 2 7
Anon.	0 5 0	" by Mrs. Redmayne	6 2 9
"Aubourn"	0 1 6	Bishopsgate Chapel	6 3 0
Bailey, Miss, Coll. by	0 10 0	Blairgowrie, Colls.	10 11 9
Blackwell, W., Esq.	1 0 0	Blandford	1 0 0
Fitzgerald, J., Esq.	3 0 0	Blyth, Coll.	0 11 3
For the Propagation of		" by Mrs. Black	9 1 3
the Gospel among the		Bocking and Braintree	17 19 0
Jews	0 10 0	Bodmin	0 8 0
Friends of Israel	0 18 6	Bolton	4 14 6
Gurney, J., Esq.	1 1 0	Boston	0 7 6
Henshaw, Mr.	2 2 0	Boxmoor	3 0 0
Hoole, Rev. E., D.D.	1 1 0	Bradford, Yorks.	26 8 0
J. J. A.	0 10 0	Bramley, Coll.	2 6 7
Latham, C., Esq.	1 1 0	" Subs.	10 15 0
McFarlane, P., Esq.,		Bridlington	5 16 0
Comris	50 0 6	Brighton, Coll.	8 0 0
Penny, Miss	1 0 0	" Subs.	32 10 6
Phillips, Cheveley, Esq.	0 10 0	Bristol	114 2 10
Rixon, A. H., Esq.	1 1 0	Bromley, Kent	7 12 2
Smee, Mr.	0 5 0	Bury, Lanc.	20 0 0
Sternberg, Mrs., Coll. by	3 6 0	Caistor	2 2 0
"Thalberg"	0 2 0	Cambridge, Coll.	13 8 5
Wilkinson, Mrs. E. S.	0 10 6	Camborne	6 9 6
ASSOCIATIONS & COLLECTIONS.		Camden Tn. Park Chap.	
Aberdeen, Coll.	0 16 1	By Miss Youngman	7 4 6
" Subs. by Dr. Weir	6 0 1	By Miss Hutton	4 0 0
" by Miss Brand	1 14 0	Camelford	1 2 6
" Miss Henderson	0 5 0	Carlisle	11 8 6
Accrington	11 0 0	Castle Donnington	3 2 10
Alford	4 16 6	Chatham	4 5 0
Amulwich	6 8 4	City Road Wes. Chapel	8 16 2
Anley	5 0 0	Clapham Cong. Church	5 12 3
Ashbourne	5 6 0	Claremont Chapel	2 1 0
Atherstone	2 16 0	Cleckheaton, Coll.	2 18 11
Athlone	1 12 6	" by Collectors	0 16 1
Bacup	65 13 9	Cleveland	1 17 6
Barnstable	5 15 9	Coleraine, Coll. by Mas-	
Bath	12 10 10	ter Fleming	1 16 7
Belfast, Subs. by Rev.		Colne	12 10 4
Dr. Weir	6 0 0	Congleton	6 3 0
Berwick-on-Tweed, Coll.	4 2 10	Cork	14 0 2
" by Collectors	9 0 6	Craven Hill Chapel	4 5 0
" Subs.	2 18 0	Creighton, Mr. T. Powers	0 5 0
		Darlington	18 14 3
		Derby	32 10 5
		Devonport	3 10 6
		Dewsbury, Coll.	5 11 0
		" Subs.	14 13 0
		Doncaster, Coll.	3 2 6
		" Subs.	8 11 0
		Cong. Church	3 16 0
		Fraserburgh, Coll.	0 14 5
		" Subs. by Rev.	
		Dr. Weir	2 7 6
		" Subs. by Col-	
		lectors	4 9 5
		Fulbourne, Coll.	2 8 0
		Gosport	11 15 0
		Gravesend	7 8 10
		Greenwich	11 14 0
		Gwennap	2 14 4
		Hackney, Mare St. Chap.	3 3 6
		" Wes. Chapel	8 6 6
		Hadleigh	4 7 0
		Halifax, Coll.	5 0 2
		Dundee, Subs. by Rev.	
		Dr. Weir	26 5 0
		" by Collectors	12 4 6
		" "	3 1 0
		Dover	8 11 2
		Driffield, Colls.	6 7 9
		" Subs.	8 9 0
		Edinburgh, Coll.	4 12 7
		" Subs. by Rev.	
		Dr. Weir	15 0 0
		Elm, (Llandowror)	0 9 0
		Exeter	4 4 0
		Falcon Square Chapel	9 18 0
		Forest Hill, Queen's Rd.	
		Hanley	5 8 0
		Harrogate	1 0 0
		Harwich	1 19 0
		Haverfordwest	7 10 0
		Heckmondwike, Coll.	6 3 4
		" Subs.	14 17 0
		Hereford	5 18 0
		Hexham	6 3 6
		High Wycomb	2 9 0
		Holmfirth, Coll.	1 4 7
		" Rev. Mr. Sugden	1 0 1
		" Rev. Mr. Barton	1 1 0
		Holyhead	7 5 6

Hornsey.....	9 0 6	Old Deer, by Miss Urquhart.....	0 10 0	Sunderland, Coll.....	6 5 8
Huddersfield, Colls.....	13 13 0	Oldham.....	50 1 10	" Suba.....	21 15 5
Hull.....	11 8 8	Oxford.....	11 11 6	Sutherland Chapel.....	3 11 6
Ikkeston, &c., Colls.....	9 13 11	Peckham Rye Ind. Ch.....	13 8 2	Swansea.....	15 18 2
".....	0 10 6	Penrith.....	5 5 6	Sydenham.....	6 5 6
Ipswich.....	3 13 0	Penryn.....	6 15 3	Tadcaster.....	2 1 3
Islington.....	30 5 6	Perth, Subs. by Rev. Dr. Weir.....	3 15 0	Taunton.....	12 16 3
" Cross St. Chap. 15 19 8		Peterboro'.....	0 12 0	Totteridge.....	7 3 0
" by Mr. Goad.....	14 16 6	Peterhead, Colls.....	5 15 0	Trelech.....	2 0 0
Jersey.....	5 15 0	" a Family Offering.....	1 10 0	Ventnor.....	6 17 9
Kendal.....	5 0 0	Pontefract, Coll.....	2 15 5½	Wakefield, Coll.....	5 4 0
Kentish Town Cong. Ch.....	7 1 0	" by Collectors.....	6 8 6	" Subs.....	18 17 0
Leeds.....	48 15 11	Poole.....	4 2 4	Welford.....	1 5 9
Leicester.....	42 7 2	Poultry Chapel.....	3 11 0	Westbourne Grove Pres- byterian Ch., Coll.....	11 17 0
Lincoln, Colls.....	18 19 0	Ringwood.....	8 8 4	Weymouth.....	7 12 11
" Ladies' Basket.....	5 0 0	Ripon.....	5 19 6	Whitchurch, Hunts.....	6 16 7
Liverpool.....	0 15 6	Robert Street Chapel.....	3 4 6	Whitchurch, Salop.....	3 10
Llwynyrhwrdd.....	1 5 8	Romsey.....	1 15 6	Wigan.....	14 1 4
Long Sutton.....	0 7 2	Ryde.....	5 0 0	York.....	34 10 9
Loughboro'.....	10 13 10	St. Austell.....	0 5 1		
Louth.....	17 3 2	Sandiacre, Coll.....	1 0 0½	SPECIAL DONATIONS.	
Lyngington.....	3 4 2	Scarboro'.....	24 9 0	Per Rev. Dr. Weir:—	
Maldon.....	6 0 6	Selby, Coll.....	3 17 6	Baxter, The Misses.....	10 0 0
Manchester.....	30 0 0	Skipton, Coll.....	3 1 3½	Baxter, E., Esq.....	2 10 0
Mansfield, Coll.....	2 0 8	" Subs.....	3 0 0	Carmichael, P., Esq.....	2 0 0
March.....	3 15 1	Sligo.....	7 10 7	Craigie, Mrs.....	1 0 0
Market Harboro'.....	1 15 4	Southampton.....	12 10 2	Gifts at Blairgowrie.....	0 7 6
Market Weighton, Coll.....	4 5 0	Sowerby Bridge.....	3 14 0	Rough, G., Esq.....	1 0 0
Marlboro'.....	2 13 10	Spa Fields Chapel.....	1 9 0	Wilson, P., Esq.....	1 0 0
Matlock Bridge.....	1 0 0	Spalding.....	8 2 3	Yeaman, R., Esq.....	0 10 0
Metropolitan Tabernacle.....	7 9 2½	Staleybridge.....	5 5 6		
Middlesboro'.....	9 14 6	" Coll.....	2 5 0	SUNDAY SCHOOLS.	
Mildmay Pk. Wes. Chap., Colls.....	5 16 6	Stepney Meeting.....	7 11 0	Bond St. S.S., Newington.....	0 15 0
" Subs.....	7 17 0	Stirling, Subs. by Rev. Dr. Weir.....	7 6 0	Kentish Tn. Cong. Ch. S.S.....	3 4 0
Nantwich.....	4 1 6	Stockwell Baptist Chap.....	2 15 6	Poultry Chapel, Milton Street Branch S. S.....	1 1 0
New Court Chapel.....	5 8 6	Stowmarket.....	4 16 6	Wardour Chapel S. S.....	1 0 0
Newark.....	1 5 0	Sudbury, Coll.....	5 4 2½		
Newport, Isle of Wight.....	9 3 10	".....	3 3 9	FEMALE MISSION.	
Norwich & Norfolk.....	90 13 10			Blairgowrie, Mrs. Duff.....	0 5 0
Nottingham.....	24 18 3			Wakefield.....	0 7 6

From 16th May to 15th June, 1868.

SUBSCRIPTIONS & DONATIONS.		Bridport, Coll.....	3 7 6	Kelso, Coll.....	2 8 2
A Friend, by Mrs. Hal- lam, <i>Sanction</i>	0 10 0	" Subs.....	1 3 6	Lymington, Coll.....	2 0 0
Alexander, J. W., Esq.....	3 3 0	" by Mr. Ducat.....	0 3 0	" Subs. by Mr. Ducat.....	0 3 0
Bainbridge, R., Esq.....	1 0 0	Calne.....	1 0 6	Maidenhead, Coll.....	2 10 8
Berkeley, Mrs., <i>Rust- chuk</i>	1 0 0	Camberwell, Mansion House Chapel.....	6 0 0	Mere.....	59 8 5
Brookholding, Mrs.....	0 10 0	Cambridge Heath Cong. Church, Coll.....	3 3 0	Morpeth, Coll.....	3 11 0
E. A.....	0 2 6	Do., Rev. W. Marshall.....	0 10 0	" Collectors.....	2 3 0
For the Prop. of the Gos- pel among the Jews.....	0 10 0	Cheltenham.....	5 9 8	Newcastle, Coll.....	7 4 7
Gordon, Miss.....	1 0 0	Chester-le-Street, Coll.....	0 18 0	" the Mayor.....	1 0 0
" Hannan.....	0 2 6	Christchurch, Coll.....	2 4 0	Newark.....	8 0 10
Isaacs, Rev. A. A.....	0 10 6	" Coll. Boxes.....	1 18 7	Norfolk & Norwich.....	10 13 10
Matheson, D., Esq.....	1 0 0	" by Mr. Ducat.....	0 19 6	North Shields, Coll.....	3 11 0
M. S.....	0 3 0	Clevedon, small sums.....	0 6 0	Perth Young Women's Bible Class.....	0 10 0
" North Lincoln.....	0 1 6	Dartmouth, Coll.....	3 10 3	Poole, Coll.....	3 12 0
Postle, Mrs.....	5 0 0	Diss, Coll.....	1 13 0	Ringwood, Coll.....	7 10 6
Risdon, Mrs.....	5 0 0	Dorchester, Coll.....	0 16 3½	" Subs. by Mr. Ducat.....	1 15 0
Snook, Mrs.....	0 2 6	" by Mr. Ducat.....	0 5 0	Salisbury, Coll.....	2 0 4½
Stanley, Mrs.....	2 2 0	Dumfries, Coll.....	0 8 10	" Subs.....	1 1½
Wakeham, Mrs. J. H.....	0 5 0	" Mrs. Clark.....	0 10 0	Sherborne, Coll.....	3 3 0
ASSOCIATIONS & COLLECTIONS.		" a Friend.....	0 1 0	South Shields, Coll.....	1 0 6
Alnwick, Coll.....	5 4 0	Dundee.....	2 16 4	" J. Nicholson, Esq.....	1 0 0
Annan, Coll.....	4 2 0	Durham, Coll.....	2 16 4	" the Mayor.....	1 0 0
" J. Simpson, Esq.....	0 10 0	Ealing, Coll.....	5 4 9	Stockton, Coll.....	3 3 0
" Mrs. Simpson.....	0 10 0	Frome, Coll.....	2 19 6	Stokesley, Coll.....	2 4 0
" Miss Simpson.....	0 10 0	Gateshead, Coll.....	3 16 3	Totness, Coll.....	1 1 6
Bayswater Denbigh Rd. Wes. Chapel, Coll.....	4 10 6½	Gillingham, Coll.....	0 7 6	Trowbridge, Coll.....	2 13 3
Bolton.....	16 8 10	Guildford.....	0 15 10	Uxbridge.....	2 0 0
Bovey Tracey, Coll.....	4 10 0	Hart'pool, Coll.....	4 12 0	Wareham, Coll.....	2 1 8
Bournemouth, Coll.....	7 9 2½	Hawick, Coll.....	1 7 10	Warminster, Coll.....	1 1 6
" by Mr. Ducat.....	3 7 0	Hertford, Coll.....	3 0 0	Whitchurch, Coll.....	1 1 6
		Hoxton Acad. Ch. Coll.....	2 12 9	Wicklow, Jewellery.....	1 10 0
		Islington, Cross St. Cha.....	3 12 8½	Winchester, Coll.....	0 10 10
				" by Mr. Ducat.....	0 5 6

British Christian Home, Orphanage and Schools, FOR JEWS.

THE case of the Jew when brought to the knowledge of Christ, or while inquiring into the truth, is one of a peculiar character, and has very strong claims on the special consideration of the Christian Church. In almost every instance, the moment a Jew makes known his faith in Jesus as his Saviour, his Jewish relatives and friends renounce him, family ties are severed, and former means of support cease. Under such circumstances it is only the commonest compassion, on the part of Christian people, to provide for their Jewish brethren and sisters at least some temporary aid and shelter. Moreover, as natural life in its infancy requires the tenderest care and culture, so the babe in Christ needs to be shielded and nurtured and trained. To this the Jewish believer is no exception. Having just entered upon an experience entirely new, and with very much yet to unlearn and to cast off, he stands in need of the most kindly, intelligent, and devout Scriptural counsel; and this he is not likely to find, unless those to whose sympathies he naturally looks will take some pains to place it in his way. It is long before he can get into those intimate associations with Christian society which form the human safeguard of other converts, and meanwhile he has no spiritual surroundings to protect and strengthen him.

The same may be said, even with increased force, as to the Jewish inquirer who is but seeking light, often in the midst of great mental darkness and confusion, and with the utmost timidity. His very first steps towards the rest that his soul longs for, are impeded by difficulties to which he can make but a feeble resistance, and for which there is no remedy till the hand of Christian love holds out to him some real practical aid.

There is not a Missionary in the field of labour among the Jews, who does not testify to these facts, and letter after letter has been received, urging the necessity of some immediate steps to supply the boon desired. What is wanted, then, is a Central Home in London—as the Jews of other lands are constantly moving towards this country—where both converts and inquirers may be received for a time, and where suitable spiritual instruction and fellowship may be afforded them, until they are directed, in the providence of God, to more settled abodes and occupations; as also an Orphanage for Jewish children, and Schools where Jewish boys and girls may be placed under sound Christian daily teaching. A Hall where frequent courses of public lectures on Biblical subjects might be delivered by Christian men eminently fitted for the task, with a view to assist Missionaries in preparation for their work, and to diffuse a knowledge of the Word of God, particularly as it bears upon the condition and the destiny of the Jewish people, would also form a most valuable accessory to the appliances of the British Society.

Existing institutions in London are doing much, in their own spheres, to furnish these advantages, and the service they are rendering deserves to be most gratefully acknowledged. But they can only undertake a portion of the work to be done, and it would be unreasonable to expect that they can do more than meet the requirements of the Missions with which they are identified. It is of pressing importance that a Home should exist to which the Missionaries of the British Society can refer those who have been led to decision, or to even serious inquiry, by their instrumentality; and hence the Committee have determined to place the matter before their numerous friends, and Christians generally, in the hope that a fund may be raised, by means of which this most desirable object may be accomplished.

It is thought that a sum of not less than ten thousand pounds will be required to warrant the commencement of the proposed Institution.

The Committee prayerfully commit this endeavour to the

gracious approval and blessing of Israel's God, and to the ready hands of their beloved and honoured Christian co-workers of every clime.

Contributions may be remitted to the Rev. John Gill, Secretary, at the office of the British Society, 96, Great Russell Street, Bloomsbury, London. Cheques should be crossed—*London and Westminster Bank, Strand.*

The Rev. John Wilkinson, who first suggested the idea of this undertaking, and Major-General Goodwyn, who has kindly offered his aid, will visit some of the provincial towns for its advocacy, and it is hoped that their appeals will meet with a cordial and liberal response.

Missionary Intelligence.

ALGIERS.—Mr. Lowitz says that a Rabbi who used to exert a baneful influence upon a Jewish family in Algiers, with whom he resided, has become so changed, that he is doing his best to counteract the effects of his own former conduct, and as a first result, the children are being sent to a Christian school, and one of the parents is now favourably disposed towards the truth. Another Rabbi, whom Mr. Lowitz first met on his Missionary tour to Laghouat, is about to make a public declaration of his faith in Christ. Mr. Lowitz encloses the annexed copy of a portion of a letter he has received from a young Rabbi in Jerusalem, who has lately come to London :—

"Surely I cannot sufficiently thank you, and praise God for the kind advice you gave me to study the New Testament, and now I pray God to pardon me for having hitherto neglected to walk in the right way, and for having followed mere vanities and things that profit nothing for time or eternity. Blessed be God who has thus withdrawn me from the ways of darkness, and led me in the right path; blessed be God that He has made me forsake the vain traditions of men, to embrace the true word of God, *i.e.*, the New Testament; blessed be God that He has separated me from presumptuous and wicked men, and united me with men of justice and mercy; and be it known to you, that with all my heart, I wish to accept the law of the New Testament for my benefit in this life, and for that which is to come; and from what I have already learned from you and the prophets, I am perfectly convinced that the Redeemer has come long ago, and that it is our Lord Jesus Christ, the Son of God, who has shown us mercy, and will show it to all his people Israel. Amen."

AUSTRIA.—Mr. Davidson states that one of his inquirers has applied to him for baptism, but he has thought it well to defer the ceremony for the present.

A Jewish medical man who has received instruction from Mr. Salkinson, and removed to a town a hundred miles distant from Mr. Salkinson's residence, writes thence, expressing his desire to do anything he can to help the Missionary in his "noble cause."

BRESLAU.—Mr. Schwartz gives an account of five young men who, among others, first came to him seeking advice on their intended emigration to America. They were all orphans, whose parents had died during the great famine in Upper Silesia in 1818, and they had passed years of misery in so-called charity-houses, conducted by unprincipled and unfeeling men; but He who was the man of sorrows and acquainted with grief, watched over these poor children in their suffering, and prepared them in the school of affliction for the knowledge of His saving mercy. Mr. Schwartz has had them for some time under spiritual instruction, and this is his statement of the result:—

"I am very happy to be able to say that upon one and all the Spirit of God has taken a visible hold, subduing their hearts, and bringing them under the sweet and easy yoke of Christ. Their path lies westward; circumstances were adverse to their making a public profession; but sure I am, that wherever they may go, they carry with them a strong, living faith in the Redeemer, and will confess Him before men in due time."

BRISTOL.—From Mr. Cohen:—

"The other day one of my brethren, who occupies a high position, told me that he was not one of those who would anathematise me because I believe in Jesus of Nazareth. 'No,' he said, 'I consider that you do a great work among the Jews, and I wish you every success.'"

"It is more than two years since I first made the acquaintance of one of my brethren from Poland. He was at that time like most of the Jews (and Gentiles too, whose hearts are not renewed by the Spirit of God), greatly opposed to the Gospel of our blessed Saviour. I had several conversations with him during the short time he remained in Birmingham, and when he was about to leave, I placed the New Testament, with a few suitable tracts in his hands, and begged him to read them at his leisure, and although he promised me to do so, he said: 'I admire your good intentions, but I fear they will all be thrown away on me. You know I was born a Jew, and as such I hope to die.' He then left me, and I saw him no more until the other day, when I met two Israelites of great

respectability, one of whom I immediately recognised as my young friend, and the pleasure of meeting was truly reciprocal. He told me that he was on his way to France, and that since he had left me he had made the New Testament his daily study; and he not only satisfied his own mind with the truth of the Gospel, but opened it to other Jews. I will give you his own words. He said: 'since I left you I have been studying the Word of God, and little did I think, when you gave it to me, that it would please the Lord to bless it to my soul, and to open my eyes to see that I am a sinner, and that the very Jesus whom I blasphemed is a sufficient Saviour.' The young man who was with him was one of the many who, under his influence, were searching after the light and life of the Gospel, and I was thankful to God that He enabled me to point this, my poor brother, to 'the Light of the world.' They asked me to supply them with tracts for their journey, and we parted,

"—To meet again;

"If not on earth, in heaven we shall meet again."

"Yesterday I met another Jewish friend, whom I have known more than fifteen months, and I was truly delighted with the progress he had made since I last saw him, which is about six months ago. He said: 'I can never thank you sufficiently for giving me the Bible, which I have read diligently since I last saw you, and I am now thoroughly convinced of the truth that Jesus Christ is the true Messiah of whom Moses and the Prophets wrote; my daily prayer being, open Thou mine eyes that I may behold wondrous things out of Thy law.' He is very desirous to make a public confession of the Lord Jesus Christ, but he is afraid he will lose his situation, being employed by a Jewish merchant.

"The friends of Israel will be glad to hear that a goodly number of Jews attend our Sunday evening meeting in the Workman's Hall. We have had as many as fourteen who listened to the Gospel of the blessed Jesus. The street (St. James's Back) in which the hall is located, is one of the most heathenish places I ever saw, and I would earnestly ask God's dear children to remember us in their prayers, for a blessing to rest upon the preached word there, both among Jews and Gentiles. There we have our little Light-house, to warn sinners to flee from the wrath to come. I may add that I have three other meetings: on Tuesday evening, a prayer meeting at the hall; Thursday evening, a cottage meeting; and Friday evening, a meeting in our own house, at 38, Kingssdown Parade."

BROMBERG.—From Dr. Koppel:—

"You will be glad to hear that it has pleased our covenant God to make me instrumental in the conversion of two more members of my large household. W. and L., both very promising young men, have been, during twelve and six months respectively, inmates of my home. Their walk and conversation during that time has afforded me the fullest confidence in their sincerity towards Christ Jesus as their Saviour, and I have therefore complied with their request, and presented them for the administration of the sacred rite of baptism, which has since been administered to them by

a dear friend, the pastor of Ciele—four English miles distant from here. Both W. and L. are still with me, waiting the Lord's guidance for the future, which lies before them, as in almost every case of a newly converted Jew, wrapped in God's mysterious providence. Four other inquirers are at present preparing here, under my care, to make a public confession of their faith in Jesus. May the Spirit of God seal their hearts unto all holiness and faithfulness as living members of Christ's body. Our Salem is, through God's mercy, gaining more and more the interest of the public. Some of the highest nobility have, last month, volunteered to hold a bazaar for the benefit of my institution, and the undertaking was welcomed with the liveliest interest by all classes of people. Nor have our Jewish brethren remained indifferent to the call upon their liberality, but have responded to it cheerfully and freely. The days for sale at the bazaar were the 19th and the two following days of last month. On the third day, the Crown-Prince of Prussia, who happened to be in Bromberg at the time, honoured it with his presence, and manifested his sympathy with my institution by liberal purchases of various fancy articles. I have also been honoured with a personal introduction to his Royal Highness, and thereby received the assurance of his favour. Such are the gracious dealings of our Heavenly Father with me and all under my care. Here again and again He has proved that the silver and the gold are His, and that He is ready to do for us above all that we can ask or think."

KÖNIGSBERG.—Mr. Jacobi, among other incidents which show that the Gospel is making way in the Jewish community around him, mentions that a learned Jew, who has often visited him for conversation on the Scriptures, a short time ago sent him the following letter :—

"Rev. Sir,—Convinced of your kindness, I cherish the hope that you will not misconstrue another request. You are in the service of the English Mission, and would certainly act in accordance with the intentions of your Society if you were to give a German Bible, gratis, to the bearer of these lines—the daughter of my char-woman. The mother is poor, and as the child daily wants the Divine Book in school, and likewise at home, to learn her lessons out of it, I have willingly lent it her these three weeks, her mother being in my service. To-day, just as I am busy reading the Epistle to the Romans, while I have at hand Rückert's Commentary on it, I am again asked for the Bible. Then it occurred to me to address to you the above-mentioned request; but in order that you may not give the Holy Book quite gratis to the child, and since, no doubt, you are very often importuned by similar requests, I take the liberty of presenting you with the enclosed publication, which I put in print in 1864.—I have the honour, &c."

Mr. Jacobi entreats help on behalf of the distressed *Jews in East Prussia*, where typhus fever has become

epidemic, and most frightful suffering prevails. Gifts of money, provisions, clothes, &c., will be most thankfully received by Mr. Meyer Levy, at Schippenbeil, the Treasurer of the General Relief Fund.

LEGHORN.—From Dr. Philip :—

"It is with pleasure that I now forward to you the particulars of my tour in Piedmont, where there are so many Jews. No Missionary resides among them, and they are rarely visited by any messenger of the cross.

"I shall first mention Turin :—Amongst its numerous inhabitants it has about three thousand Jews, and a good number of them are in affluent circumstances, and compete in the world and its luxuries with the rich nobility of that city. However, the greater number of them are either brokers or small merchants, and they have very few actually poor among them. The latter for the most part reside together in the same quarter; and though the streets are broad, and differ little from the rest of the city, yet this quarter retains the name "Ghetto." I visited a great number of them in their shops, where we had long conversations—reading and comparing Scripture. Many have set aside Judaism, especially the richer classes, or rather they have laid religion aside altogether, because otherwise they could not keep pace with the world. However, I found some who, though indifferent about Judaism, were not indifferent to religion, and evidently felt the want of a better substitute for that which they have given up. But they see so little of the beauty and the blessings of Christianity, and so little of the truth, that we must not wonder if they retreat from the glorious religion of Jesus instead of approaching it. Though there are two Protestant churches in Turin, viz., an English and a Waldensian, yet in the midst of such a Roman Catholic population, their work is scarcely visible, and consequently, the Jews have no Christianity before them but that of the Pontiff, the Virgin Mary, and the Saints, with their images and relics. Several of the Jews possessed the New Testament, and were evidently well acquainted with its contents. On Saturday morning I went to their synagogue, where there was a tolerable attendance. After the service, several conversed with me in a free and friendly manner, and then three of them accompanied me to show me their new synagogue, (the Temple). It is a magnificent piece of architecture, and though they have already built at it for five years, it will require four years more to finish it; it will be one of the finest ecclesiastical buildings in Europe, (except St. Peter's and other large cathedrals). It has been designed by an able architect to be a copy of Solomon's temple. It contains four vaulted stories, all supported from without and within by columns of the best workmanship, in marble and granite; and before it is a majestic-looking flight of steps, crowned with a double colonnade, giving it the appearance of the entrance to the temple of Jupiter Vincitore, at Rome. The building is intended for a school—an orphan institution—a hospital—and a synagogue. I expressed my

admiration of the beauty of the building and the workmanship, and after several conversations about Christ, before I left, I read to them Haggai ii. 6—9, and told them that it would be but a poor temple, and their worship a lifeless worship, except it was dedicated to Him who was promised as the desire of all nations, and unless He was in it as He was in the temple at Jerusalem, so that the second temple was made by far more glorious than the temple of Solomon, with all its material riches.

"The next place I visited was Alessandria. It has a less numerous Jewish community than Turin; a good number of the Jews there are in contract with the government, to furnish the army with all necessities. I visited here eleven Jewish families in their houses, and seventeen in their respective places of business. They were very friendly, and everywhere I found access and opportunity to press upon them the message of salvation, to seek and embrace Christ, the only hope for sinners, and the glory of Israel.

"Thence I proceeded to Pavia, which has a considerable Jewish community, and there are a good number of well educated and learned men among them. Several interesting young Jews (students of law and of medicine) I met within the precincts of the University, and, contrary to my expectations, they entered upon religious conversation with apparent interest, and seemed to listen with pleasure to what I had to say to them about Christ, and one of them accepted, with many thanks, an Italian New Testament. Here, also, I called at their several houses; and besides, I had interesting conversations with nine different parties in their shops.

"Then I went to Parma, where I was well received by some of the Jews whom I visited last year, and evidently they had well read the little books which I left them.

"Several other small places I visited, where there are fewer Jews; everywhere I found some opportunity to speak a word in season, and thus to scatter the seed of God's truth. I distributed among the various Jews, 137 Gospels and Epistles, and two New Testaments. At Pavia, above all, I have found the greatest number of earnest and able Jews, and I hope to be able to go there soon again. I would have stayed longer there, but the heat became so oppressive in the course of last month, that I was obliged to leave. I must not omit to mention that on the same tour, I took the opportunity to attend the Synod of the Waldensian Church in their interesting valley, where every mountain and hill, every burn and river, and every rock and ravine seems to tell the story of that persecuted people and church, and of God's care over them. I was the first there, by whom our Jewish Missions were represented in this valley. I conclude by observing that on the whole, the more I become acquainted with Italy and the Italians, the more I find how much is still to be done amongst Jews and Gentiles, and that much of the good that has been done is scarcely visible."

MANCHESTER.—Mr. Naphtali having returned home, after a *brief Missionary journey* to Leeds, writes:—

"I found a shower, as it were, of converted Israelites waiting for me. One is a very old man, whom I have known for years, and whose sons have removed to America—have not only done very well, but comfortably assisted their father; but now, these last two years, he has not heard from them or received any help, so that he has come here to get assistance that he may go over to America, and if possible find them out. Next were two very respectable converts, who came from France, with very good characters from French ministers, seeking employment as teachers of Hebrew, German, and French, having been educated for appointments in public schools. Of course they knew the name of Mr. Brunner, and spoke well of him. Then I was called on by one of our own converts, who left England some years ago, and under providence was favoured with a pious wife and a comfortable home, all going well with him till the late German war, when he was obliged to serve in the Prussian campaign. Of course he left his family; and his poor wife being in delicate health, sickened and died. He has been thrown into a world of troubles, so he came at length to see his old friends who were kind to him then, when he was in England, and no doubt they would have been kind to him now—but alas they are no more. The Rev. Mr. Dean, who baptized him, and was a father to him, died soon after our friend left. The Dillworths are no more; the old gentleman and his wife are no more; the son and his wife are dead; the Rev. Mr. Slater, son-in-law to the family, is dead; and death has taken away several other kind people. The poor man nearly broke his heart. He wept, not so much, he said, because of his other troubles, as because of the loss of so many good and kind friends. All this, dear sir, I need not tell you is painful to the Missionary of the cross, who can do little or nothing to relieve such deserving brethren. All I could do for them was that we met very often—we read the Scriptures—we prayed together—we conversed and edified one another in the Lord, so that we might look to Jesus, the author and finisher of our faith."

NÜREMBERG.—Mr. Jaffé thus concludes an account of his recent Missionary tours, in which he has preached the Gospel to the resident Jews in nineteen towns, and distributed Bibles, Testaments, and tracts:—

"I must now proceed to give you some particulars of the baptism of Mrs. Cohen and Mrs. Nathan, with their families, which severally took place on the 26th of May and 20th of June. Mrs. C., as you are aware, left here in a very ill state of health, which I regret to say became much worse in Munich, to which latter place she moved. In a letter I received from her before I left home in the beginning of May, she felt very solicitous that, if possible, I should come to see her; I arranged my tour accordingly. I found her in a very suffering state, but her mind was calm and tranquil. She told me that the physicians who attended her held out but little hope of her recovery, and that she would be quite willing and ready to depart, if it were not for her children; that has been her chief sorrow, but even in

this the Lord had greatly composed and tranquilised her mind ; she felt sure that He would be all and more to them than she ever could have been. I found her grown in grace, in Christian experience, and in meetness for the glories of the other world. She told me that she had some forebodings that her days on earth were numbered, and she felt anxious as she had already given her heart to Christ, to give herself also to Him in the sacred ordinance of baptism. We decided that that should take place on the 26th, and in the meanwhile prepared her, through prayer and meditation on God's word, for the sacred act. Our brother Dittenhofer, his generous employers, and several other Christian friends were present on the occasion. Mrs. C. felt so exhausted that she had to recline on the sofa nearly the whole time of the service, and only when the baptism of herself and three children took place, she came forward, though with faltering steps, yet with an unspeakable joy, to receive the seal of her faith ; the scene was one so deeply touching, so interesting, and animating, that every eye was suffused with tears, and every heart uplifted in prayer to God to bless and preserve our dear sister. The three children who were baptised with Mrs. C. are of the several ages of 12, 10, and 6 years, and their mother had already instilled the principles of piety, faith, and love into their young and tender hearts, so that the elder ones at least, could comprehend and appreciate what was being done ; and it was a soul elevating sight to see them give their hearts to Jesus in the days of their youth.

"The baptism of Mrs. Nathan, her eldest son, and two daughters, took place on the 20th of last month. The sight which the occasion presented was one never to be forgotten. It was a complete triumph of faith—such a display of the omnipotency of divine grace, love and mercy as is seldom the privilege of the Missionary of the cross to witness, and such as to call forth our highest admiration, love and praise. When we consider the bitter enmity which Mrs. N. manifested against her husband and youngest son whom I baptized the previous year ; when we reflect how she blasphemed the holy name by which we are called, and with what unnatural feelings she rejoiced to see her devoted husband, through a severe illness, brought to the verge of the grave ; when, I say, we consider all that, and see her now, an humble and contrite penitent, and suppliant at the foot of the cross, we cannot sufficiently admire God's goodness, forbearance, and tender compassion towards her. It was with holy joy that they confessed the name of Jesus, their love to Him, and their resolve to live and die for Him. Mr. N. himself was so overwhelmed at the sight, that he found no words for utterance ; but his uplifted eyes and folded hands, showed the inexpressible delight and gratitude that pervaded his heart. Let all such cases as these be an encouragement to us to labour yet more earnestly, and pray yet more fervently for the millions of Israel's race who are still without hope and life."

PARIS.—From Mr. Brunner:—

"Mrs. D., whom I mentioned in my last, is continuing to justify much hope. She attends every Sunday Christian worship, and reads prayerfully

the word of God. She bears with fortitude the persecution of her Jewish friends in consequence of her Christian sentiments. Speaking with me, the other day, of her trials, she opened her Bible, and showed me the 118th Psalm as one of those portions of Scripture which comfort her most.

"A Jewish family with whom I have been acquainted several years, and who used to listen to my preaching with apparent indifference, to my surprise, told me the other day that they were anxious, for their own as well as for their children's sake, to embrace Christianity, and asked me whether, for that purpose, it might not be better for them to go to England, where they might meet with Christian friends. I did not venture to advise them to go to England, as it might incur a charge and a responsibility, but proposed for them here all that may be possible on my part. I acknowledged, indeed, that their Jewish relatives and connections in this place would be a great difficulty in their way; but I commit such difficulties to the Lord, who alone is able to remove them, and to make His cause conquer.

"I may also mention a young Jewish student of law, whose acquaintance I have made lately, and with whom I have conversed freely, and, I believe, profitably of the 'one thing needful.'"

RUSTCHUK.—Dr. Zuckercandl has a congregation of about twenty persons, partly German or English Protestants, and partly Jews, at his Sunday evening meetings. These services seem to be producing a spiritual revival among the Protestants, and this will go far to promote the success of the Gospel among the Jews. The deadness of Protestant communities is one of the greatest hindrances in our way. They are like fruitless trees cumbering the ground; not only do they fail to attract the Jew, and to offer him help and encouragement in his religious difficulties, but they discourage and repel him. On the other hand, not only does the Mission to the Jews often serve, by God's blessing, to quicken existing Christian churches, but their increased spiritual energy becomes a benefit of the highest order to the Mission itself. Next to the direct power of the Holy Spirit, nothing is more to be desired by the Missionary among Israel, than the influence of a band of really devout and earnest followers of Christ, who will extend to the Jewish inquirer the hand of sympathy and affection, show him what true Christianity is, and surround him by its own hallowed associations.

A Jewish teacher and his wife have expressed their determination to declare their faith in Christ, and a Hungarian

Jew and his wife are very earnestly seeking the way of salvation. Two Polish Jews, Dr. Z. says, whom he instructed, have just left Rustchuk, with the words of light and life sown in their hearts.

Mrs. Zuckercandl has ten Jewish children under her daily teaching, and is willing to carry on this department with all the strength she possesses; but a much larger attendance might be expected if a school, with the usual appliances, could be opened. Meanwhile, contributions of clothes, educational materials, &c., would be greatly welcomed.

Rev. J. Wilkinson's Journal.

BRINDISI TO EGYPT.

Continued from page 111.

BEFORE leaving Brindisi, on Friday morning, the 14th February, we paid a hasty visit to the fine old ruin, in which it is said Virgil breathed his last; and though in gaining access to it there was very much to offend the olfactory nerves, this unpleasantness was amply atoned for by the beauty and fragrance of the fruit-laden orange and lemon trees behind.

There are also two fine old Roman towers; and in another part of the town our attention was directed to a place called "Calvary,"—a sort of enclosed garden, in which is a cave or sepulchre; and a cross on which hung nails, hammer, and pincers, &c., reminding one of the overwhelming agonies endured by the blessed Saviour in the work of atonement and redemption; but on raising our eyes to the suggestive initials "I. N. R. I.," superscribed as a crown to the entire scene, our hearts were cheered with the Scriptural hope that Jesus of Nazareth may soon be actually, that which He is already by right and title, the "King of the Jews." Apart from the use or abuse of these symbols of suffering, it was pleasant to find so closely associated with symbols of "the sufferings of Christ," suggestions of "the glory that shall follow."

He was born "King of the Jews," "and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of David for ever, and of His kingdom there shall be no end." Lord teach us fervently to pray—"Thy kingdom come!"

After a stroll along the "Appian way," a refreshing ablution in the Appian fountain, a climb on to the old wall—an ancient fortification, and a flying visit to the busy and noisy market for oranges, we embarked about two p.m., amid beautiful sunshine and comparative calm. The stars shone sweetly in the evening, and Venus and Jupiter were specially brilliant. The Atranto light-house, off the heel of Italy's boot, was visible till late in

the evening. And now, having paced the decks for exercise and profitable conversation, we gathered in the cabin for evening song, reading the Scriptures, and prayer, trustfully committing ourselves to the care of our divine Father, who "holds the winds in His fists, and the waves in the hollow of His hand."

Saturday morning opened in sunny smiles, and our prospect was bright and cheering. Some of our party were fortunate enough to have with them a portable india-rubber bath, which was found very conducive to health and comfort; and a salt water bath in the Mediterranean was specially refreshing. The day was pleasantly spent in social converse, topics being suggested as we passed the islands of Cephalonia and Zante. The former had one very high mountain, called "the Black Mountain;" but which, when we saw it, was by no means black, for it was capped with snow. The houses in Argostoli, the chief town, came distinctly into view by the aid of the telescope, and the low slopes along the shore were dotted with hamlets and villages. Between Cephalonia and Zante, separated by eight miles from each other, we saw in the distance the snow-covered mountains of the Morea. Zante, an island specially distinguished for currants, presented bold and rugged cliffs, but nowhere on the island could we see snow.

After evening worship we retired early to rest, fearing a swell about midnight; but as the captain slackened his speed, it came on rather later. The captain had told us we might have something rather fearful when we came to what he called "the Arches," caused by the rush of water from the Grecian Archipelago into the Adriatic. On Sunday morning I was slightly sick, and returned to my berth for an hour or two, after which I was thankful to find myself well enough to preach, and expounded the 62nd chapter of Isaiah. Some American passengers united with us in fellowship. Another member of our party preached to us in the evening.

During the day we passed by the island of Candia or Crete, and espied some vessels belonging to the Turkish blockade, and some of our passengers feared they might give chase to us, as they had done some short time before to another steamer, belonging to the same company, injuring her considerably, and for which injury the Turkish authorities had to pay smartly. But Crete was specially interesting to us for the prominence given to it in the account of Paul's voyage and shipwreck, and we read the 27th chapter of the Acts with more than ordinary interest, with the island of Claudia and the "Fair Havens" before our eyes. Our hearts were filled with gratitude to our God that we were permitted to pass so calmly over the sea on which the great Apostle of the Gentiles suffered so much discomfort and peril. After we had lost sight of the snow-covered mountains of Crete, we saw no more snow until in the Holy Land we first saw Mount Hermon.

On Monday, February 17th, our steamer, a screw, rolled very much, though the Mediterranean was almost as smooth as a lake; and feeling rather squeamish, I returned to my berth almost immediately after I had

bathed and dressed, and remained there almost the whole day. About eight o'clock in the evening I refreshed myself with a glass of water, improved with sugar and lemon juice, and a slice or two of bread and butter, then joined in evening worship, and retired to rest, having previously packed all in readiness for an early departure from the steamer on Tuesday morning. We were most of us astir at six or seven o'clock on Tuesday morning, and turned out of our berths with Alexandria in sight, and as we neared this ancient city, strange sights and sounds greeted our eyes and ears. We entered the old, or Western Port about nine a.m., amid a crowd of shipping, and small boats filled with half naked, bronzed, and most grotesque figures, wearing every style and colour of Eastern costume the tarboosh and turban forming very conspicuous objects. The stolid lifeless indifference of some, contrasted strikingly with the noisy energy of others. The Arabs are very vociferous; the Turks lazy and stoical. We had to be landed in small boats, as the steamer could not come close in, so the Arabs came close to the side of the steamer, and soon began to swarm the deck, beckoning first to one passenger and then to another, and saying "all right, all right;" each one of our party, in the meantime, holding on to his own luggage till Mr. Gaze had made his arrangements.

Soon two boats were conveying our party and luggage from the steamer to the Custom House, where we found the chief officer sitting in solemn dignity on his divan. After examination of passports, a ticket was given to us in proof, which was handed to another officer as we left the room. We then went through the ordeal of opening bags, side bags, portmanteaus, &c., and were even threatened with an examination of our pockets. The turbaned and dignified officer in attendance, openly asked Mr. Gaze for money, "give me something." "Something" was given, and two or three portmanteaus were passed. He then asked again, "give me something;" reply—"I gave you something;" "yes, but give me more." He got "more," and the rest passed easily. I opened my portmanteau by the officer's orders, but as he was too lazy to look at its contents, I closed it at once, and it was passed. When we left the Custom House to enter the bus, the crowd of men and women, boys and donkeys, making all sorts of earthly and unearthly noises, baffles all description. Into the bus, off we drove to the "Peninsular and Oriental" hotel, situated in the principal square, and in which we had every comfort. A Greek from Corfu was preparing my own room, and as he could speak English pretty well, I made special inquiries as to mosquitoes. He said, "we have a few, not many, and when you have been stung once or twice, you will think nothing of it, you will get used to it. Besides, here are the curtains,"—pointing to the net curtains covering the top, sides and ends of the bed. "I have never seen a mosquito, can you show me one?" "Here is one, there another;" so I got him in the evening to assist me in putting together my mosquito net, and when he saw me in it he laughed heartily at my having stolen a march upon the whole mosquito race, stating, as he tucked me in for the night, "mosquito will never been in that." I slept well, but

ing now and then, I heard distinctly the buzz, but outside my net, I could afford to smile defiance. My room looked out on the square, very scene was new and interesting—indeed, we seemed to be in a world. We drove out till lunch at two o'clock, and then again till a time at half-past six o'clock. The plantations of stately palm trees, fields of sugar-cane, eight or ten feet high and three or four inches thick, formed pictures of Eastern travel often read about, but now fully realised. Many of the poor people were breaking up the sugar-cane, and drinking its sugary juice. The bananas, the banian tree, the fig and other plants constantly called for attention; but the narrow streets, small shops, cheap wares, fantastic dress, and varied features and occupations of the people, never failed to sustain our interest.

We visited Pompey's Pillar, and on our way, a Coptic funeral passed. Women were drawing water from the wells by turning a wheel, and men were carrying water on the head, men were filling their leather bags with water for watering the roads; and as we passed the Suddieh Canal, excavated by hand in 1819 and 1820, under Mehemet at a cost of 7,500,000 francs, we observed poor people washing white clothes as large as carrots, whilst others were engaged in looking after crates of live fowls and turkeys, brought in boats along the canal to the Alexandria market. We drove to the Pasha's residence, and walked through the gardens adjoining, and had presented to us bouquets of flowers for which, of course, "backsheesh" was expected. We saw the works, for supplying the town with water from the Nile, passed the Jewish cemetery, and returned to lunch. On the English church we read the soul-refreshing inscription—"The Lord is gracious, His mercy is everlasting," &c., and our hearts responded, "Bless the Lord, O soul, and forget not all his benefits."

Our Note Book.

THE ABYSSINIAN CAPTIVES.

We hail with joy the return of our beloved brethren who reached their homes at the beginning of last month; while we rejoice for all who have escaped from the hands of the tyrant now laid low, our sympathies are specially called out towards the Missionaries of the Cross, who braved the dangers of a land almost unknown, for one object,—the proclamation of the glorious Gospel. At the thanksgiving meeting, held on the 3rd of March, in Freemason's Hall, Lord Salisbury mentioned the fact communicated to him by Mr. Stern,

that King Theodore missed his mark by consuming fourteen days in the formation of a road by which he calculated that he could conveniently intercept his foes; and it was along this very road that the British army made their gallant march to the rescue. This is one of the many incidents in the history of that most marvellous campaign, which render the hand of God as visible in the overthrow of the monarch who dared to enslave the servants of Christ, as it was when Pharaoh's host were drowned in the Red Sea, or when Belshazzar, King of the Chaldeans, was slain. It is something to say that our

soldiers have quitted the country whither they went as deliverers, without leaving behind them a trace of injury; and we are proud of the reputation in which they have established the English name. But what we chiefly glory in is the work done by the captives themselves. Of them it is not merely to be

written that they have committed no wrongs and inflicted no evil upon the land of their bondage. They have turned many to righteousness; they have gained souls for Christ—souls that will gain others; they have done good for evil, and many will bless their names to all eternity.

Literary Notices.

Cohn's Hexaglot Bible, comprising the Holy Scriptures of the Old and New Testaments in the original tongues, together with the Greek Septuagint, the Syriac New Testament, the Latin Vulgate, the Authorised English and German and Improved French Versions. Vol. I. The Pentateuch.—Abraham J. Lev, 48, Paternoster Row.—Every student of the Bible who has any acquaintance with the ancient and modern tongues, knows how much light is often gained upon difficult passages, and how many interesting and profitable trains of thought are suggested, by a comparison of the various linguistic forms into which the divine word has been cast. The handsome quarto before us renders this process a very easy and agreeable exercise. You have but to open it at any page, and the Hebrew, Greek, Latin, English, German and French texts are all before your eye, side by side,

in exquisitely clear type, printed on substantial paper, and edited with most painstaking accuracy. We are glad to find that Mr. Lev's list of subscribers includes a very large number of eminent Biblical scholars, and we hope that it will extend far beyond this circle. Intelligent young people, and all those who can bring some knowledge of other languages than their own to bear upon the study of the sacred Scriptures, should, if possible, possess themselves of this invaluable work. *See Wrapper.*

The Choice of Companions. By Rev. W. WALTERS. Fourth thousand, price 2d.—Elliot Stock.—Those who desire to be useful can hardly do a better thing than to scatter copies of this admirable little book far and wide among the young. May God bless it to the salvation of many a youth from the dire influence of evil associates.

SERMONS and ADDRESSES on behalf of the

Deputation, Rev. Dr. Weir;—Edinburgh. Peterhead, Fraserburgh. Blairgowrie. Berwick-on-Tweed. Blyth. Bishop Auckland. Sunderland. Deputation, Mr. A. Sternberg;—Ilkeston. Smalley. Ripley. Stapleford. Sandiacre. Lincoln. Mansfield. Deputation, Rev. J. Gill;—Dartmouth. Totness. Bovey Tracey. Bideford.

From May 16th to June 15th, 1868.

Deputation, Rev. J. Wilkinson;—Diss. Clevedon. Deputation, Mr. Matthews;—Maidenhead. R. Walker, Esq. Ealing. Rev. W. Isaacs. Hertford. Bayswater, Rev. J. D. Brocklehurst. Deputation, Mr. Ducat;—Winchester. Hournemouth. Lynton. Kingwood. Christchurch. Poole. Sherborne. Dorchester. Bridport. Wareham. Whitechurch. Deputation, Rev. J. Gill;—Islington, Cross Street Chapel, Revs. C. Bailhache & A. Geikie. Major Gen. Goodwyn, H. Liebshtein, Esq., Rev. L. Zucker. Deputation, Rev. L. Zucker;—Mere, Revs. S. Palton, J. Gibson, & Mr. Baverstock. Gillingham. Salisbury, —Williams, Esq. Frome, Revs. T. Rooke, W. Burton, & J. Milnes. Warminster, —Stent, Esq., Revs. H. Gun & G. Dull. Trowbridge, Mr. Gateman & Mr. Haden. Limply Stoke, Cheltenham, Revs. J. Thomp-

Society, from April 15th to May 16th, 1868.

Deputation, Rev. John Wilkinson;—Mildmay Fk. Wes. Chapel. Brighton. Westbourne Grove. Deputation, H. Liebshtein, Esq.;—Lincoln. Cambridge Heath Cong. Church. Deputation, Mr. Matthews;—Bingley. Enfield. Deputation, Rev. L. Zucker;—Cambridge Heath Cong. Church.

son, M.A., A. M. Brown, LL.D., T. Macpherson, M.A., & —Jackson.

Deputation, Rev. Dr. Weir;—Stockton, Bert. Allen, Kirk, Lang & Bell. Newcastle, Rev. Stewart, Robjohns, Lowe, Leitch, Vesey, Dr. Macaulay, & Mr. Watson. North Shields, F. C. Marshall, Esq., Revs. Stewart & Christian. Messrs. B. Forth, J. Ogilvie, W. Atkinson, & Ewart. Gateshead, Mr. Southern. South Shields, Revs. Baker, McLennan, Howson, & Stokesley, Rev. —Macintosh. Hartlepool, Rev. Hall & Edwards, Messrs. W. Nicol & W. B. Gray. Durham, J. Bramhall, Esq., Recorder, Revs. Bycott & Goodall. Chester-le-Street, Rev. H. Oakley, Messrs. Greenwell & Pickering. Morpeth, Revs. Dr. Anderson & W. Ayre, E. Taylor, Esq. Alnwick. Kelso, Revs. Renton & Rogers. Hawick, Revs. Munro & Macgregor. Dumfries. Annan.

British Christian Home, Orphanage and Schools, FOR JEWS.

THE case of the Jew when brought to the knowledge of Christ, or while inquiring into the truth, is one of a peculiar character, and has very strong claims on the special consideration of the Christian Church. In almost every instance, the moment a Jew makes known his faith in Jesus as his Saviour, his Jewish relatives and friends renounce him, family ties are severed, and former means of support cease. Under such circumstances it is only the commonest compassion, on the part of Christian people, to provide for their Jewish brethren and sisters at least some temporary aid and shelter. Moreover, as natural life in its infancy requires the tenderest care and culture, so the babe in Christ needs to be shielded and nurtured and trained. To this the Jewish believer is no exception. Having just entered upon an experience entirely new, and with very much yet to unlearn and to cast off, he stands in need of the most kindly, intelligent, and devout Scriptural counsel; and this he is not likely to find, unless those to whose sympathies he naturally looks will take some pains to place it in his way. It is long before he can get into those intimate associations with Christian society which form the human safeguard of other converts, and meanwhile he has no spiritual surroundings to protect and strengthen him.

The same may be said, even with increased force, as to the Jewish inquirer who is but seeking light, often in the midst of great mental darkness and confusion, and with the utmost timidity. His very first steps towards the rest that his soul longs for, are impeded by difficulties to which he can make but a feeble resistance, and for which there is no remedy till the hand of Christian love holds out to him some real practical aid.

There is not a Missionary in the field of labour among the Jews, who does not testify to these facts, and letter after

letter has been received, urging the necessity of some immediate steps to supply the boon desired. What is wanted, then, is a Central Home in London—as the Jews of other lands are constantly moving towards this country—where both converts and inquirers may be received for a time, and where suitable spiritual instruction and fellowship may be afforded them, until they are directed, in the providence of God, to more settled abodes and occupations; as also an Orphanage for Jewish children, and Schools where Jewish boys and girls may be placed under sound Christian daily teaching. A Hall where frequent courses of public lectures on Biblical subjects might be delivered by Christian men eminently fitted for the task, with a view to assist Missionaries in preparation for their work, and to diffuse knowledge of the Word of God, particularly as it bears upon the condition and the destiny of the Jewish people, would also form a most valuable accessory to the appliances of the British Society.

Existing institutions in London are doing much, in their own spheres, to furnish these advantages, and the service they are rendering deserves to be most gratefully acknowledged. But they can only undertake a portion of the work to be done, and there is great need of still further provision. Hence the Committee have determined to place the matter before their numerous friends, and Christians generally, in the hope that a fund may be raised, by means of which this most desirable object may be accomplished.

It is thought that a sum of not less than ten thousand pounds will be required to warrant the commencement of the proposed Institution.

The Committee prayerfully commit this endeavour to the gracious approval and blessing of Israel's God, and to the ready hands of their beloved and honoured Christian co-workers of every clime.

Contributions may be remitted to the Rev. John Gill, Secretary, at the office of the British Society, 96, Great Russell Street, Bloomsbury, London. Cheques should be crossed—*London and Westminster Bank, Strand.*

The Rev. John Wilkinson, who first suggested the idea of this undertaking, and Major-General Goodwyn, who has kindly offered his aid, will visit some of the provincial towns for its advocacy, and it is hoped that their appeals will meet with a cordial and liberal response.

Missionary Tours.

BAVARIA.—From Rev. P. E. Gottheil:—

"Having been away from home for several Missionary tours, I am only now enabled to write to you, with reference to the progress of our work. Travelling now-a-days brings to one aiming at scattering saving truth, a multiplicity of opportunities of accomplishing his object. Take, for instance, any train you please, going anywhere, and you will find congregated in it a host of people of different ranks, nations, tongues, and creeds, differing, perhaps, in all but the one thing, that they are all sinners, and all stand in need of the same salvation and the same Saviour. I often think what a field for doing good to perishing souls is such a crowded train, especially a continental train, such as in this country, where we have the American system of "cars," open all through,—which, if fully occupied, presents, as it were, a room filled with about eighty people, with nothing to prevent one's moving up and down among them, all along the gangway. Moreover, conversation is alive all through the car, and you may hear a man's views freely given, on any matter in heaven or on earth. Of course, the most ignorant are among the most noisy, and most determinedly certain of what they assert. Of course, also, nothing, even the most sacred of subjects, is exempt from being made a subject of common talk and frivolous observation. And what has that to do with our work? Has it any influence on this particular effort? Much, in every way. Scarcely a train, but it contains a sprinkling of Jewish travellers. They hear and see what is going on around them. They find themselves surrounded by so-called Christians. They can judge fairly enough of the power and value of the Christianity that they see and hear exhibited before them. They form their own resolutions accordingly. Surely the Lord's enemies are those of his own household! 'Ye are my witnesses,' says God's word regarding his people; what kind of witnesses have we here? Surely the field is the world, everywhere. We need not wonder at the comparatively slow progress the Gospel makes among the Jewish brethren. Indeed the marvel is, that any should come to believe at all. It is well for the friends of Jewish evangelization to take this feature of the case into account, and we owe a great debt of gratitude to that noble institution, the Religious Tract Society, for not only supplying us with the means for printing Jewish tracts and books, but also making grants of tracts for Christians; thus enabling us to scatter the seeds of truth among the hosts that crowd, not only the frequent thoroughfares, but also the trains and other conveyances. What a weighty

consideration to think of the streams of people, as said already, of all nation and creeds flowing on uninterruptedly—perishing souls all of them! Many, aye most, bent on everything except the one thing needful! And all along the surging stream you are struck again and again by a Jewish countenance; and at once, there rises before the soul the anxious thought, that this Jewish brother is borne onward by the giddy crowd, without one word as to his precious soul. Yea more, happy if what he hears around him, be not of the most ungodly, most blasphemous description. I assure you I am speaking from the most painful experiences made during my former and my late tours. It is as if the evil one, in his cunning zeal for the destruction of souls, understood how to employ every invention of men for his evil purpose. Imagine a third class open car, as described, the conversation being general, and some wretched man starting subjects of conversation, often none the most refined, frequently such as the pen recoils from transcribing. There is merriment all around, for such talk touches certain cords in the natural man, and makes them vibrate with delight. A Missionary is in the midst of the crowd. What is his duty (like that of any living Christian) under such circumstances? Certainly to testify that such wickedness, the God who will not be mocked, nor robbed of his honour, will most surely revenge. But his voice is drowned in the hum of the excited crowd. One or two may feel moved to give a thought to what he says; and if so be that he is near a Jewish brother, he is sure almost to find in his heart a response, certainly within the sphere of the moral law and its requirements in general. Happy if such be the case, and thrice happy if the surrounding Christians do not put in a spoke, with the object of upturning everything that has been urged by way of warning and entreaty to remember the living and holy God, and the soul's responsibility.

"I have thus advisedly tried to give you a glimpse of the nature of that 'highway of life,' which now almost monopolises the moving mass of humanity. An evangelist might have his time fully occupied by simply moving hither and thither on that highway; and even a Jewish Missionary will seldom find himself without an opportunity for his peculiar work. Sometimes Jews are met with, whom otherwise there would scarce be an occasion to speak to. Thus, in one of my late journeys, whilst waiting at a station, I fell in with a Russian Jew. We had about an hour to spare, and the time was fully taken up in discussing the question at issue between us. I was so glad to find in him one who held the hope of Messiah; in fact, he had a lively hope in the promised Redeemer. It was, refreshing, too, to observe his conscientious regard for the Bible; though his mind was filled with the abstruse notions of the traditions. He told me he had never conversed with a Christian or a Missionary on subjects like these, and he was somewhat astonished to hear that Christians held the Old Testament in as high regard as the New. The Russian Christians, he said—and on inquiry I found it to be true—had only the New Testament in the vulgar tongue. I will abstain from recording our otherwise very interesting

conversation in full, as it ran in the usual groove; but it was a matter of gratitude that the Lord should have directed both our ways so that we should meet that morning. The Jewish brother was well on in years, and may be his days will soon close, and the covenant God has thus given him an opportunity to hear of the consolation of Israel.

"That same day I fell in with a Jewish brother of a somewhat different cast of mind. As I was walking, a Jew passed me, to whom I offered a tract. He looked at me, and then said he knew me, as we had met before. I very soon recollected his person, having travelled with him last summer in the train. He reminded me of our conversation on that occasion; remembering it, certainly, much better than I did. During a long and very hot walk in the mid-day sun, we now fully re-opened the question. My Jewish friend admitted, that, assuming the Old Testament to be an inspired record, the conclusion is inevitable that Jesus is the Messiah promised and held forth to the fathers. He even greatly censured the inconsistency of those who would grant that Jesus was a most distinguished man, and yet would not listen to what He told them regarding the true nature of God's kingdom. I was greatly struck by this good man's serious idea, considering that his advantages can have been but few, living as he does, in a small village, and being all day long occupied with his trade (he is a weaver). Christ was fully set forth before him, and I think he is a believer in his heart. Bear this, dear brother, especially in your prayerful remembrance.

"In contrast with this, let me mention, from many others met with and spoken to, one who used to receive me kindly; but now his door is shut against me. I tried several times to see him, but in vain. Perhaps the conscience is pricked by the truths in Jesus that have been repeatedly urged. God grant that it be so.

"I have also had a deeply interesting conversation with a Jewish lady, whom I slightly knew some years ago. I found that as she advanced in years, and her family grew up around her, she experienced the need of more than the formal acquiescence in established forms of religion; though she failed in the attempt at giving shape to these, her heartfelt necessities. We talked for several hours on these topics, and I found that the need of prayer was very vivid in her heart; but she was only feeling about, as many of her class do, for some way of supplying this want—a problem to be solved only in the school of Jesus. 'Lord, teach us to pray,' asked the disciples. And as then, so now; the Jewish heart, approaching to Christ, begins to desire the like blessing. Well, indeed, when a Jewish heart comes thus far. It is a great step gained; and the beginning of a new way of viewing eternal things.

"It is pleasing to meet such an instance of serious and anxious longing for peace and comfort. In general, the Jewish female is conspicuous for a thoughtless search after present enjoyment. Certainly, the enticements of the gay world around her are very great, and almost irresistible. The Jewish community as a whole, on the continent, is rising both in wealth,

education, and influence; and the whole community is sprinkled with *American Jews*, i.e., those who, perhaps in their youth, crossed the Atlantic, and have now returned to their early homes as well-to-do men, with enlarged views and sharpened intellects—in very deed, *self-made men*. Their great idea is—that they are in the first place, *American citizens*; they feel themselves to have secured a position in the world, having, in some cases, been entrusted during their stay in the commonwealth, with offices of trust and honour. They are a class who readily enter into conversation, and give their opinions freely; but their connexion with Judaism is very slight, standing, as it does, only second in their thoughts. They feel themselves raised above their former position and associates; and no wonder, considering the circumstances of their nation's previous degradation and exclusion, as compared with their present honourable standing. They are like all Americans—reading people and strong politicians. I presume that if one of them were convinced of the truth of Christianity, he would not shrink from openly confessing his convictions. I am now acquainted with a number of such families, and can speak freely to them; but they require careful handling, and persevering efforts. Christianity is not unknown to them, and they are, moreover, pretty much at home in all that agitates the churches. A wide field is thus opening up for this class. I was struck by what one of them told me, that while residing in one of the largest cities in the union, he held a seat, for himself and his family, in one of the most frequented Christian churches there, and often used to attend with his family on Sundays and holidays.

“Thus, the field is widening, and greatly changing its aspect and character. Whilst education is rising to a high standard among our Jewish brethren,—and to their credit be it said, the poorest among them would strain every nerve to secure to their children the best education that can be had,—the religious part of the training is put—as is acknowledged by the Jewish teachers themselves—in a secondary position; and consequently the national position of Israel, as a peculiar people, is almost entirely lost sight of. One is struck with this on all sides,—amazed to find this amalgamation almost complete. This phenomenon is easily explained. Life is made easy and agreeable in our days. For instance, take a place which I need not name, where existence is gilded over, as if there was no sorrow nor sin, and no death, (the dead are put out of sight at early dawn!) and all is made to appear, to use the words of the late lamented Dr. James Hamilton—‘youth and freshness and hope, as if our very earth had become a bud, of which only another Eden could be a blossom.’ Alas, not Eden; but the fruits of the fall that has made that spot truly to be remembered as long as there are men to walk the earth, are in full blossom there. Sin and sorrow are there, though gilded over! It is a vortex of gayeties into which all are drawn, who have a mind bent on such enjoyments; and the force of which, unless they are under keeping of God's holy word and spirit, they cannot resist. There we find a *number of Jews* of all ages, and of different standing in the world. O

think what dangers are prepared there, and what snares laid for the poor Jewish brother, prepared and laid by so-called Christians! Dangers and snares to soul and body! Everything so arranged and fitted as to make the Jewish brother, with the rest of men, forget that there is *something* beyond this life, some day of death and judgment to come in store, to make him forget the high calling of his nation, and the responsibilities devolving upon him in his individual capacity.

“O think what a sight it is to see Christians and Jews gamble away, dance away their days and nights, giving the reins to the lusts of the flesh and the lusts of the heart, day after day, Sabbath and Sunday, and perhaps Sunday more gaily and more boisterously than any other week day. The dissonance of things came powerfully upon me, when I heard the bells of the churches raising their warning notes to remind all that there is a something besides and beyond this, and then beheld the giddy throng that crowded round that altar of sin, which Satan has cunningly raised in one of the loveliest spots on earth. Here would be the place for an evangelist, during the summer months; but he would need to be a man of high principles, good education and polished manners; he would need to be strengthened and fitted peculiarly by the Holy Spirit to walk in the midst of a crowd, thus apparently glittering in happiness, and yet thus so deeply tainted by sin, and preserve himself unspotted. If anywhere, here is a place to rise with a testimony on behalf of the ‘Sinner’s Friend.’

“On the day I spent in that town, I found occasion to speak to several Jews. To one party, whom I recognized as Americans, I gained an opportunity, through their addressing some indifferent question to me, to speak somewhat fully. They were, naturally, filled with the marvels of the place. They had come all the way from the ‘free country’ to enjoy themselves for awhile here, and they found everything as they expected, even more. I ventured to make some slight remark, to the effect that man was not meant for this earth, however beautiful, alone, but for something beyond and above. Oh, indeed, I was told, that is not forgotten; but we will enjoy while we live, and begin to think of that beyond afterwards. What a shame to go about croaking in a blessed spot like this. It struck me that the gentleman of the party did not wish to be considered a Jew, but a Unitarian,—though he did not exactly say so. But he referred to the views entertained by that body, as regards Jesus, which he said, as the result of his reading, he considered correct; adding the remark, that most Christians now in the States were Unitarians! I suggested a doubt in reference to this last assertion, but he positively affirmed it. By this time the ladies of the party had grown impatient; there was just a moment for me to suggest a book or two for perusal on the question, amongst them ‘Gregory’s Letters on the Evidences of Christianity.’ I also named ‘Messiah’ in English.

“A little way out of town I came up with a Jewish brother, and we walked in company part of the way. He made some reference to the place we had just left, and seemed to speak with a sort of scorn of all its glories.

That gave us a conformity of thought, and we both deplored the sad influence exercised by the evil concentrated there. I referred to the regret I felt to see so many of our Jewish brethren drawn into this dangerous vicinity. He said, it was all because the Jews fell away more and more from the ways of the fathers, and delighted in the manners of the Gentiles. The more they assimilated themselves to the Gentiles, or as he called them, Christians, the worse for them, and the less the fear of God in them. The good man seemed truly affected by the state of things among his people. I referred to the hope of Messiah as the only remedy, and he assented; but of course, he looked to a Messiah yet to come. Still the flame of hope for Messiah, as the source of a new life for his nation, seemed to be kept alive in him, fanned by a desire for the good of his nation. He accepted 'Messiah' with gratitude, and promised to study it. One remark of his struck me very much. He said: 'The last days of Israel seem to have come; either Israel, as a nation, will be swallowed up by the rest of the nations, and disappear as a people from the earth; or some extraordinary event must be impending—an event from heaven—to startle the fragments into life, and make the nation once more rally around Jehovah, created a new body, as by the breath of heaven.' I could not help thinking, as he spoke, of Ezekiel's vision of the dry bones, and we exchanged thoughts on this subject, too.

"I close this by just adding that I intend to leave again almost immediately for further tours. A few days I must spend at home, owing to the necessities of printing; the 'Philosophy of the Plan of Salvation' being in the press, and the proofs requiring to be revised three times. As soon as this book is out, I shall have to reprint 'Messiah,' as there are scarcely a dozen copies left. New applications have come in—one from Pesth, the other from Leipzig. The little book seems to make its way, and to be appreciated by the different Missionaries. I am thankful to find that we have thus apparently entered upon the right track. If only we had more books of this class! May God help and advise us in this as in every other part of his work."

TURKEY.—From Mr. Neumann:—

"The 3rd June I started from here quite alone for the higher mountains, which, in some parts, have an Alpine character; beautiful changing scenery; snow-covered tops, dazzling in the sunshine; and all along the noisy rapid mountain river Mariza, whose cold delicious water is a great boon to the lonely traveller in the heat of the present season. At sunset of the following day, the 4th, I reached safely the first town on my route, a distance of 22 hours, or 88 English miles. The next morning, the 5th, I was kindly received and lodged with the Colporteur of the American Mission, the Missionary's family being temporarily transferred to Eski Zaghra. My arrival was very soon known among the Jews, who number about eighty families; and none of them was more anxious to see and to talk with me than the Rabbi. As he deemed it not desirable to receive me at his own house, or to call upon me at my lodging, he ingeniously arranged

our interview on neutral ground, in the 'upper room' of a Christian friend's shop. Entering the small room he shook my hand, and gave me a friendly salutation of blessing. His questions and interrogations were many and varied, of a secular and religious character. Having answered all of them to the best of my ability; and desirous, on my part, not to waste the time, either with a general conversation, or with unprofitable controversies, I managed to direct our conversation to serious and religious subjects. Knowing well whom I had before me, I selected as the basis of them, the declaration of the Apostle St. Paul: 'By the deeds of the law there shall no flesh be justified; but the righteousness of God is by faith in Jesus Christ unto all, and upon all them that believe; for all have sinned, and come short of the glory of God.' But though he put stoutly against this scriptural declaration, the soul-destructive rabbinical doctrine of self-righteousness, consisting in long and many prayers, almsgiving and repentance; yet, by the teachings of Moses, the psalms and prophets, and by the long run of the history of Israel, I proved to him that all these means, though in themselves good and necessary, avail nothing before the holy and righteous God, for 'we are all as an unclean thing, and all our righteousnesses are as filthy rags.' Can a fountain of bitter water send forth, at the same time, sweet and bitter water? neither can a corrupt tree bring forth good fruit. It is the great delusion of man to think he can, by his own will or power, so fulfil the law and commandments of God, as to secure thereby eternal life. If this were the doctrine of the Bible, why do Moses and the prophets urge circumcision of the heart? and for what purpose would be the gracious promise of Ezekiel: 'a new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh?' Therefore a Mediator and Saviour is indispensably necessary as our substitute. He had been promised in Eden, after the fall of our first parents, as the seed of woman; typified by all the sacrifices; clearly prophesied by all the prophets; and who, in the fulness of time, came towards the end of the second temple in the person of Jesus of Nazareth. He wrought out our redemption by fulfilling the broken law and the prophecies; by giving Himself as a sacrifice and ransom for a fallen, polluted, and sin-stricken human race. He listened to this, and far more than I had to say, and did not controvert much; but said only with a deep sigh, and in an undertone, 'This is not for me;' but yet I could read, from his whole deportment, that our long and serious conversation must have made some impression on his mind. I rejoined: He is the foundation and corner-stone of the prophets and the apostles; He is the only way and appointed means for every poor helpless sinner; the only name under heaven and upon earth by whom we can be justified and accepted as pardoned and ransomed children of God. In this strain I went on, exhorting him to give more earnest attention, and to study more closely the prophets. I offered tracts, but he would not receive them. Our interview lasted the greater part of the morning. In the afternoon I visited six shops

where I always had a circle of hearers around me, all of whom, for the first time, listened to the glad tidings of the Gospel of grace. The following day, the 6th inst., being Saturday, I visited a wealthy Jewish family, where I met a select party of more than twenty men and women; the latter richly adorned with Oriental head dresses of gold, jewels and pearls. I secured the good-will of the lady of the house by complying with her expressed desire to talk a little in German with her younger son, who had recently returned from Vienna. I was offered confections and whisky. They wondered that I refused the latter. During the short introductory conversation on Jewish, Spanish, and Hebrew newspapers, I revolved in my mind how to profit in the best way by this opportunity to bring before them at once the central doctrine of our holy faith. I asked permission to read something to them, and that being readily granted, I opened my Judæo-Spanish New Testament, and read with emphasis the 9th chapter of the Hebrews; the first part of it being a condensed description of the different parts of the sanctuary, and the holy vessels belonging to them; the different sacrifices; and especially the sin-offering on the great day of atonement, with whose blood the high priest entered the holy of holies, all of which being familiar to the men, at least interested them considerably, and secured their attention. For the application made by the apostle in the second part of the chapter, I dwelt especially on verses 11 to 16, and closed with the exposition of the last verse. They were evidently taken by surprise, hearing me so boldly bringing before them the doctrine of a suffering and atoning Messiah. The Lord gave me a joyful opening of my mouth to proclaim Him as the way, the truth, and the life. They did not dispute, cavil, or controvert at all; the only remark the gentleman of the house made, was on the 22nd verse: 'and without shedding of blood is no remission.' I directed his attention to the fact, that this scriptural truth holds good with them even to the present day, as in the days of old; for they have the significant custom of using a cock for a man, and a hen for a woman, on the eve of the day of atonement, as a sacrifice; repeating thrice the deep meaning formula, during which the fowl is swung round the head: 'this is my substitute, this is my sacrifice, this is my heave offering,' &c. Though it is of no avail at present; yet it proves and demonstrates how deep-felt and indestructible is the necessity of a substitute—of a sacrifice. In God's promised Messiah we really have this substitute. It being now dinner time, the visitors rose to leave; and I distributed tracts among them.

"On the 7th, I spent the morning hours, partly with the four ignorant teachers in the school-house, and partly with the people in the bazaar. In the afternoon I had an interesting Bible meeting with the few Bulgarian Protestants in the town; the Colporteur being the interpreter.

"The 8th being market day, I could not do much in the morning; but in the afternoon I was again in the bazaar for several hours. My last visit I paid to the rich man in his office. I read with him various portions of the Old Testament; and after remarking on them, I asked him

whether he had ever read the New Testament. He answered that he possessed a copy of it. I begged him to make this blessed book a subject of reading and enquiry in his leisure evening; and I offered him a good historical tract, 'The Destruction of Jerusalem,' with evidences of the Messiahship of Jesus, which he accepted thankfully, with the promise to read it with attention. Our parting was very civil. In the shop of my Christian friend I left a number of tracts for further distribution, as he has commercial dealings with the Jews of the town and neighbourhood, enjoying their esteem and regard for his honesty and integrity in business; a virtue very rare in the mercantile world in this country. I enjoyed a busy four days in this salubrious town, rich in a great abundance of delicious water, and in mines of iron, worked in a very primitive way; perhaps only a little better than in the days of Tubal Cain. With a grateful heart for having had the privilege to proclaim the Gospel in this place undisturbed, I left the next morning (the 9th) in good spirits, and raised hopes, for Sophia, which I reached in the evening of the same day. Sophia was, in olden times, the capital of Bulgaria, and is still a considerable, but very miserably built town, with six hundred Jewish families; the greatest part, however, very poor, degraded, very ignorant, and strongly bigoted and fanatical. Hundreds of them are not able to read their prayers in the prayer book; the whole of their devotion in the synagogue consists in saying and repeating Amen, when the precentor says Amen. They possess three synagogues, a school-house, with eight large rooms, each crowded with poor and dirty boys—the poor girls excluded even from this miserable education.

"On the morning of the 10th I called upon the Chacham, who has an office-room in the school-house. He is an elderly man, of good temper; but besides his rabbinical learning, knows nothing else. Salutations over, he asked the reason of my visit. I said: my only motive is to rouse my brethren from their false security, and to direct their attention to the glorious and precious promises in our Scriptures concerning our blessed Messiah. With a calm and grave face he asked me—in the presence of all the eight teachers, who were attracted by my visit, and hearing me conversing in their vernacular—what Scripture passages I could adduce to strengthen my assertion; and after I had read several of them, the Rabbi rejoined: 'well, with devout hearts and longing desires, we also look forward to the blessed time of the Messiah. The Scripture passages you read, have distinct reference to him and to his time; but they are not yet fulfilled, and the least of all in Jesus of Nazareth.' I then reminded him that if the Messiah's *first* advent (I constantly put great stress on the word *first*) had not yet taken place, Israel must, according to the Scriptures, still form a national Commonwealth in Palestine; the temple must still be in existence, and in connection with it, priesthood and sacrifices must still be in operation; but whereas all these things have passed away, we conclude that Messiah's *first* advent, and the subsequent establishment and extension of His spiritual kingdom, must have taken place, and this in

no other person than in Jesus of Nazareth. Soon after this, our conversation was an amusing episode. The doorkeeper announced to the Rabbi that a party was waiting outside, wishing to see him; receiving his permission, in stormed four poor men of the lowest class, vegetable vendors in the street, all of them in great agitation. At the top of their voices all of them began to shout out their complaints without the least respect or decorum, and for five minutes there was nothing but a deafening noise. With a commanding voice the Rabbi succeeded at last in silencing them, ordering that only one should speak at a time; but scarcely had the first man uttered two sentences, which were quite unintelligible to me, than the others fell in still more excited than before. The Rabbi strove hard to quiet them, and the first man went on again thundering out his complaint; but again only for a few minutes, the clamorous chorus constantly interrupting him; and it was not till the Rabbi, losing all patience, threatened to drive them out of his presence, that the slightest order was restored. It was, however, a hard task for the poor excited people to curb their passions; the examination and cross-examination was short. Sentence was given and the party dismissed; and the moment they were out of the room they quarrelled again. After this our friend apologized for having some important writing before him, but invited me to continue my conversation with the teachers in the other corner of the spacious room. All of us readily followed his advice, and we had again another long talk about Isa. liii. I subsequently followed the Talmud teacher to his classroom, and also the other classes, but everywhere the same disorder and deafening noise. That afternoon and the whole of the following day, the 11th, I spent among the Jews, in their shops in the bazaar, and there as elsewhere, I saw sad results of the education policy of the Rabbis. Whenever I spoke or read from the prophets, the invariable answers were—‘about this we know nothing;’ ‘this is a sealed book unto us;’ ‘go to the teachers and they will be able to talk with you;’ ‘we are quite incompetent, and we do not like to hear new things.’ My tracts, however, which were a novel thing to these people, in their seclusion from the outer world, were willingly accepted; and, indeed, in the evening, many of them came to my room and asked for the little books.”

Mr. Neumann goes on to describe his labours in another large town, and closes by saying :—

“The native Christians, spiritually dead, and clinging only to superstitions, many feasts and long fasts, do not like to see Protestant Missionaries among themselves; but they are much pleased to see Missionaries to the Jews, which is a novel sight to them. I therefore had their sympathies and good wishes everywhere; in every shop where I had conversations, several of them were always present; and though they could not understand what was said, from their smiles and sparkling eyes I could read enough.”

Rev. J. Wilkinson's Journal.

Continued from page 127.

DURING our drives about Alexandria on Tuesday, the 18th of February,—which was the day we arrived,—we alighted at a Mohammedan school, in which the children were all sitting on the ground, busily using their slates and books. One of our party sang to them, "O, so bright," which, of course, mightily amused the youngsters, who were as innocent of English as our friend of Arabic or Turkish. When near Pompey's Pillar, we observed a funeral taking place in a Moslem cemetery, close by. The body had been brought to the ground in a large wooden box or chest, around which a number of men stood chanting a doleful monotonous dirge; whilst others—men, women, and children—sat in groups all round, alternately talking, laughing, and wailing. An erect bust at the head of the chest was now unclothed under considerable excitement, and the angry looks and gestures of the performers told us, in unmistakable terms, that our presence was unwelcome, so we at once retired.

We visited the Eastern catacombs, which are very extensive, but much in ruin. The Western are said to be much finer; but as it was getting late, and the weather cold and wet, we returned to the hotel. We had now seen enough of Alexandria, with its narrow and filthy streets, in which our horses almost stuck fast in the deep mud, our vehicles almost overthrown by the big stones and deep holes, and ourselves almost suffocated by the horrible stench. Our midnight slumbers were a little disturbed by the stentorian howling of a number of men just outside our hotel.

On Wednesday morning, the 19th, we hastily packed our luggage, leaving portmanteaus behind, and left the hotel about nine o'clock for the train to Cairo, taking care to be at the station half-an-hour before time for starting, a practice we generally observed as necessary to comfort and convenience in foreign travel. On our journey, everything interested us that met the eye. The numerous goats, with their long ears and their pretty little kids; the numbers of donkeys; the mud villages, with houses, so called—one story high, in appearance, scarcely fit as habitations for respectable pigs and dogs; the long lines of camels; the large numbers of wild ducks on Lake Mareotis; all, by their novelty, calling not only for notice but for notes. The land was flat, but fat as fat, being watered by the overflows of the Nile. At one or two of the stations a number of Moslem pilgrims, en route for Mecca, alighted from the carriages, and on the platform performed their ablutions and prayers. They first washed their hands and face, then spread a rug on the ground, knelt upon it, and several times bowed the forehead to the ground. One's heart often yearned for the ability to tell them, in their own tongue, the story of the Saviour's love. The fields of cotton, with the brown stalk and white ball, looked very pretty as we neared Cairo. Hungry as hunters, we reached Cairo about half-past five o'clock, two hours behind time, which is nothing new

nor wonderful in a country where everything is behind. We stayed at Shepherd's hotel, where about 150 sat down to dine in one large room, and amongst the guests were several nobles of various nations. There had been a slight accident on the line to Suez, so that several passengers, who would otherwise have been on their way to India, had to return to Cairo.

As we entered Cairo from the railway station, the scene baffles all description—men and boys pushing each other, and screaming out the name and merits of the scores of donkeys ready for hire. One says, "good donkey;" another, "flying Dutchman;" another, "Yankee doodle;" another, "Billy Barlow;" and others call out the name of some English nobleman, which, for the honour of our aristocracy, we hoped would apply only to donkeys in Egypt, not to any at home.

A few minutes before midnight our rooms shook fearfully; two or three of us were aroused and inquired the cause, and in the morning found we had had two or three shocks of earthquake. On Thursday morning, the 20th, we visited the museum, and saw, amongst other interesting objects, the apis, or sacred bull, for which, it is said, France had offered 17,000,000 francs. As we pushed through the Boulac corn-market, and saw the large and numerous heaps of all kinds of grain,—wheat, lentiles, &c.,—we wondered not that there should be corn in Egypt when it is scarce in other countries. The land is capable of producing immense quantities of grain. We could almost realize the scene of Jacob's sons, who came down to Egypt to buy corn.

The palace of the Viceroy is a spacious building, lighted outside and inside with gas, made for the Pasha's sole use. We visited Old Cairo, about three miles from New Cairo, and saw desolation written everywhere. For physical squalor, moral degradation, and spiritual destitution, Egypt is indeed "the basest of kingdoms."

"The town is divided into 'quarters,' as the 'Copt Quarter,' the 'Christian Quarter,' the 'Jews' Quarter,' &c. There are about five or eight thousand Jews in Cairo, seven hundred to a thousand of whom are Caraites. In the Coptic convent we were shown many beautiful pictures, a holy of holies, illuminated Greek gospels, an elevated seat or throne for the Patriarch, and a shrine of St. George, near to which was a chain, used in fastening lunatics, to be cured of their madness by the saint.

Tadros, our guide, was a Copt, and seemed to me one of the most sincere and devout Christians I have met with anywhere. We had much refreshing conversation on the position of the Jews in the revealed purpose of God, dwelling specially on their prophetic future; and I was surprised and delighted to find him so largely acquainted with the Scriptures, but apparently ignorant of the mischievous principle of applying to believing Gentiles the blessings promised to Israel, Zion, and Jerusalem, whilst the curses are literally applied to the Jews. I found he took the Bible to mean just what it says, whether it speaks of the scattering or the gathering of Israel,—their unbelief or their conversion ;

and, indeed, applied the same principle to passages which treat of either the first or second coming of the Messiah. Our affection for each other became very strong. He observed, "I have been much refreshed by our conversation, for it is difficult to find even a Christian who does not live only for money; it is money, money, money all the day."

We visited a very old synagogue near the Coptic convent, and saw a few poor Jewish women, to whom I gave a trifle. There was the central platform, from which the Chazan reads the law, and the ark and curtain at the end of the synagogue; but all looked wretchedly poor and destitute. The principal mosques were large and grand; one, especially, had a most magnificent dome, beautifully fitted up with large circles of globular glass lamps, which, when lighted, would give a brilliant effect, reminding one of the splendour depicted in the "Arabian Nights." From the Citadel we had a fine view of Cairo, with its numerous minarets, and could discern in the distance, the Pyramids of Ghizeh and Dashoor.

Friday, 21st.—This morning, about 9 o'clock, we drove off to Heliopolis (city of the Sun); called in Scripture and in Coptic, On; and by the Jews, Beththemes (house of the Sun). We had two or three outrunners, to shout and clear the way. As we passed along the narrow streets, the poor donkeys had to go to the wall; but when on foot we must take the wall, and run the risk of a squeeze now and then. The large old projecting lattice windows, from which those inside the houses might observe all that was passing in both directions, without themselves being observed, illustrated Scripture references. A two hours drive, partly through olive groves and vineyards, brought us to the large and beautiful Obelisk. Tradition speaks of another Obelisk, which formerly stood opposite to this, as the Egyptians generally placed them in pairs at the entrance to their temples; and before them appears to have been an avenue of Sphinxes. The Obelisk is 62 feet above the level of the ground. As we stood before it, we thought of Joseph and of Asenath his wife, daughter of the priest of On. It is said, the balsam-plant, formerly confined to Judea, and producing the "balm of Gilead" of Scripture, was brought here by Cleopatra, afterwards taken from Egypt to Mecca, whence the balsam is now brought to Egypt and Europe. But there shall yet be balm in Gilead, and a physican there, when the nostrums of Mecca are exhausted, and the spiritual quacks of Islamism are no more. On our way to Heliopolis, we touched the borders of the Desert; saw the "Red Mountain" in the distance, camels departing and returning through the Desert, and a train of Mecca pilgrims, just leaving Cairo for Suez. We returned to lunch about one o'clock, and spent the afternoon among the whirling Dervishes, the bazaars, and the Jewish synagogue; particulars of which will be given in our next, after which we shall take leave of Egypt for Palestine.

SERMONS and ADDRESSES on behalf of the Society, from June 15th to August 15th, 1868.

Deputation, Rev. J. Wilkinson;—Worcester; T. R. Hill, Esq., Revs. Bartlett & Sergeant. Stroud; Revs. Wheeler & Burrett, Thos. Parsons, Esq. Kingston; Rev. Mr. Byrnes, B.A. Bedford; Revs. Irving, Brown, Relf & Smith. Loughboro'; Revs. Beresford, Palmer, Stevenson, Mason & Marshall. St. Jude's Lecture Hall, Mildmay Park; Revs. W. Pennefather & Dr. Leask. Jewin St. Wes. Chap. City Rd. Wes. Chap. St. George's East Wes. Chap. St. John's Wood, Victoria Terrace Wes. Chap. Milton St. Brunswick Wes. Chap. St. John's Square Wes. Chap. Herne Bay; Rev. T. Blandford. Deal; Rev. J. T. Bartram. Dover; Rev. Mr. Pearson, Messrs. G. & W. Flashman. Folkestone; Rev. E. Cornwall. Margate; Revs. Little & Vercoe. Hackney, Mare St. Chapel.

Deputation, Mr. Sternberg;—Newbury. Marlborough. Wrexham. Oswestry; Rev. E. Wilks,

Mr. Davies. Wem; Rev. Mr. Champness. Crew; Revs. T. Blake & Workman. Whitechurch (Salop). Deputation, Mr. Matthews;—Workington; Revs. Hobson & D. C. McLeod. Cockermonth; Rev. J. Rennie. Keswick; Revs. P. Puzey & A. T. Shawyer, E. Grayson, Esq. Carlisle; Revs. Smith, W. Rigby, Miller, Reed, & G. Gilchrist, Esq. Silloth; Rev. H. Perfect, D. Carr, Esq. Wigton; Rev. A. Leitch. Brampton; Revs. Taylor & Blun. Alston; W. Bainbridge, Esq. Hexham. Corbridge. Haltwhistle. Penrith; Rev. Mr. Dale, J. Pattison, Esq. Ipswich; Revs. T. M. Morris, J. Gray, & B. Grimwade, Esq. Hadleigh. Harwich. Stowmarket.

Deputation, Rev. L. Zucker;—Dunmow.

Deputation, Rev. J. Gill;—Metropolitan Tabernacle. Helensburg. Oban.

Deputation, Rev. Dr. Weir;—Woolwich. Barnet. Harrow.

CONTRIBUTIONS IN AID OF THE SOCIETY,

From June 15th to July 21st, 1868.

SUBSCRIPTIONS & DONATIONS.					
A Friend.....	0 15 0	Brampton, Coll.	0 17 10	Kingston, Coll.	0 7 0
A Friend.....	0 1 0	Carlisle, Coll.	8 4 6	Lowestoft 2 9 1	
A. H. P.	0 3 0	Clapham Cong. Church	4 11 4	Marlboro', Coll.	2 13 1
A Thank-offering for the		Clapton Cong. Church,		Metrop. Tabernacle ..	1 19 9
New Secretary	1 0 0	per Rev. J. Wilkinson:		" Miss Dent 0 5 0	
Cobb, F. W., Esq.	2 2 0	A Friend	1 0 0	Newbury, Coll.	4 6 2
For the spread of the Gospel		A Friend	0 10 0	" by Collectors 0 13 8	
among the Jews.....	0 2 0	A Friend	0 10 0	Oaklands Chapel	0 14 3
Neumann, Mr.	1 0 0	A Friend	0 2 6	Penrith, Coll.	5 16 3
Paul, Mr. W. D., Bath	0 10 0	Cockermouth, Coll.	2 4 9½	Peterboro'	1 6 0
Robertson, Miss, by		" Subs.	2 6 8	Reading	6 19 8
Miss Galpine	0 5 0	Dunmow, Coll.	6 4 9½	Regent's Park College ..	1 4 6
Smith, Mrs. J. G. Droit-		" Mr. Piper's Young		Silloth, Coll.	1 3 ¾
wich	1 0 0	Men's Class	0 2 6	Southgate Road Cong.	
Thank-offering, Bere		Haltwhistle, Coll.	0 12 0½	Church, Colls.	9 8 0
Regis	10 0 0	Hartlepool	2 1 9	Stettin, Prussia, by Rev.	
Tyas, Mr. J.	0 2 6	Harwich, Coll.	2 5 8	A. First	0 10 8
Williams, Miss A. F., by	0 11 0	" Mrs. T. Etherden	0 5 0	Stowmarket, Coll.	7 4 3
ASSOCIATIONS & COLLECTIONS.		" Mr. Bevan	0 5 0	Stroud, Coll.	6 0 0
Alnwick	4 11 4	Helston	1 1 6	Sudbury	2 0 9
Alston, Coll.	1 15 0½	Hexham and Corbridge,		Wigton	0 14 0
Arbroath	0 5 0	Colls.	7 2 3	Worcester, Coll.	7 12 4½
		Keswick, Coll.	0 10 6	Workington, Coll.	2 8 6½

From July 21st to August 18th, 1868.

SUBSCRIPTIONS & DONATIONS.					
A Friend.....	0 5 0	Miss Wilson	0 10 0	St. George's Wes. Chap.	
Bradly, Miss	1 0 0	Miss McPherson	0 4 0	Coll.	1 6 4
" Miss S.	1 0 0	A Friend	0 3 0	St. John's Square Wes.	
Butler, Mrs.	0 5 0	Miss Kidstone	0 10 0	Chap. Coll.	5 0 0
E. N.	50 0 0	Miss Liddell	0 5 0	St. John's Wood, Victoria	
Goodale, Mrs.	2 0 0	A. Coventry Dick, Esq.	0 10 0	Terrace Wes. Chap.	5 17 2
Snook, Mr.	0 2 6	Helston	1 1 6	St. Jude's Lecture Hall,	
ASSOCIATIONS & COLLECTIONS.		Herne Bay, Coll.	1 5 0	Mildmay Park, Coll.	5 5 0
Barnet Cong. Ch. Coll.	3 4 3	Highbury Pres. Ch. Coll.	3 5 0	Sunderland	2 8 11
Bedford, Coll.	8 13 9	Ipswich, Mary Gillsby,		Tottenham Court Road	
Birkenhead	3 10 0	by Rev. J. Raven.....	0 5 0	Chapel, Coll.	8 0 0
" Coll.	3 1 6	Do., Coll.	6 17 6	Westminster Chapel	2 10 6
Brunswick Wes. Chapel,		Jewin Street Wes. Chap.,		Woolwich Pres. Church 4 1 9	
Coll.	3 11 8	Coll.	4 13 1	FOR HOME & ORPHANAGE.	
Cambridge, Zion Baptist		Kilmarnock:—		A Friend	0 8 0
Chapel, Coll.	3 2 8	Mr. John Stewart	1 0 0	Allen, Mr. T.	0 8 0
City Rd. Wes. Chap., Coll.	10 14 0	Mr. A. D. Stewart	0 10 0	Bake, Miss	0 2 6
Do. Mr. & Mrs. Gabriel	2 2 0	Mr. A. M. Stewart	0 5 0	Ethune, Sir J. Bart.	5 0 0
Dalston Cong. Church	2 10 0	Mr. James Hamilton	0 10 0	Flashman, G. Esq.	1 0 0
Deal, Coll.	1 5 0	Mr. Andrew L. Clark	0 10 0	Holmes, Miss	0 4 0
Dover, Coll.	4 10 0	Mr. John Dickie	0 10 0	Lord, Rev. T.	1 0 0
Edinburgh, Mrs. Swan	0 10 0	Mr. W. Rankin	0 10 0	Morris, G. J., Esq.	1 0 0
Folkestone, Coll.	5 0 0	Mr. R. Cumming	0 5 0	Part, Mrs.	1 0 0
Greenock, A Friend	0 10 6	Loughboro' Coll.	10 13 1	Rollo, W., Esq.	1 0 0
Hackney, Mare Street		Lowestoft, Coll.	2 9 2	Roulston, B. W., Esq.	1 0 0
Chapel, Coll.	12 15 6½	Maldstone	0 4 0	Silvester, Mrs. E.	0 10 0
Hadleigh, Coll.	6 6 8	Margate, Coll.	5 16 10	Snook, Mr.	0 4 0
Hammersmith	7 0 4	Mossley	5 4 0	Stuart, Mrs.	5 0 0
Harrow Wes. Chap. Coll.	1 3 0	Oban, Free Ch., Coll.	4 0 0	MISSIONARY VISIT TO MOSCOW.	
Helensburgh:—		" U. P. Church, Coll.	1 12 0	Arthington, H., Esq.	48 3 6
Cong. Church, Coll.	2 0 3	Richmond, Yorks.	3 3 0	TEMPORAL RELIEF FUND.	
U. P. Church, Coll.	10 0 0	Rochester	4 8 6	From one who has known	
		Stowmarket, Coll.	7 4 3	the Jew in his straits 5 0 0	

Error in July Herald:—"Trowbridge, £2 5s. 6d." should have been £5 2s. 6d.

Errors in Report:—"Ilkeston, In Memory, 15s. 9½d." should be £2 15s. 9½d. "Collection, £2 14s. 0d." should be £4 15s. 0d.

British Christian Home, ORPHANAGE AND SCHOOLS, FOR JEWS.

THE Committee of the British Society thank several friends who have generously responded, with gifts and promises, to their appeal on behalf of this proposed Institution. The necessity for it is daily pressed more and more upon their attention by Missionaries and others, and they do hope that those who take an interest in the cause of Israel will soon enable them to carry out the enterprise. It will greatly promote this object if contributions are given or promised as early as possible.

All communications should be addressed to Rev. John Gill, 96, Great Russell Street, Bloomsbury, London, W.C.

The Cardiff Rumour.

WE have abstained from any observations on the events connected with the departure of Miss Lyons from her home, till some statement should appear from her own pen; and we are most glad to see, in some of the public prints, her declaration that she left her father's residence purely of her own accord. We think that Mr. and Mrs. Thomas made a serious mistake afterwards, in countenancing the concealment of her whereabouts from her parents. They had a right to know where their child was, and every possible facility ought to have been given them for access to her. But we never believed that Mr. or Mrs. Thomas deserved the suspicion cast upon them by some portions of the press, and indicated even in the language held by the learned judge before whom the case was brought. Unfair and clandestine measures for the furtherance of the Christian faith can only be regarded, by true Protestants, with detestation and scorn. In fact the communication of the Rev. Dr. Schwartz to the *Standard* of September 16, to which

we refer our readers, affords indisputable evidence that everything has been done, on the part of those Christian friends to whom Miss Lyons has betaken herself, that could possibly be done to meet all the just claims of her parents; and although Miss Lyons has now become an avowed Christian, there is reason to conclude that religious differences had nothing whatever to do with the step she took when she quitted her father's roof.

Looking, however, at those cases—and they are not few—where the most painful separations do arise from that cause, we ask our Jewish friends:—how are they to be avoided? We believe there is but one way. The Jews of the past have suffered nobly in defence of full religious liberty. They have not counted blood or treasure dear, so that they might resist encroachments on the rights of conscience. Let the Jews of to-day carry out the same great principle. When any of the members of a family become inquirers into the claims of Christianity, let nothing be done to oppose their course, beyond the exercise of honest reasoning and moral suasion; and should they determine to unite themselves with a Christian Church, let them retain their place in the domestic and social circle, and in commercial relationships, without being subjected to disadvantage and unkindness. Let conscience have full scope, and faith be considered amenable to God alone. Let it be remembered that God has rights even above those of the human parent, rights that over-ride all human connections, and that these must, at all hazards, be respected. It is thus, and thus only, that the interests of truth can be served, and the ties of love and kindred saved from disruption. We feel that we can speak the more freely on this subject, because we have always denounced Jewish disabilities, and maintained the title of the Jews, as of other men, to perfect religious freedom; and we therefore appeal to the Jews to adopt this principle among themselves, in all its logical consequences. Nothing can ever be gained by departing from it. Its sacred preservation is the bounden duty of every responsible being.

Two Hints.

At the end of August we had Anniversary services in Hull; and the deputation, on entering one of the pulpits, observed, hanging inside it, so as to meet the minister's eye, a neat card, inscribed with the words: "PRAY FOR THE JEWS." In another chapel a like reminder was placed against one of the vestry walls, and this is one of the many ways in which a lady in that town has sought to promote the good of Israel.

Another earnest helper has thought of a simple inexpensive method for increasing the Society's funds, and it has been carried out with good success in a small district in Wales. A short stirring address, setting forth the claims of this cause, was printed and distributed on a certain Sunday, in all the chapels of the immediate neighbourhood, where collections had not usually been given us. On the following Sunday, boxes, with notices about the Society affixed to them, were put in a convenient situation in every chapel, and upwards of £16 was given. The whole of this sum may be regarded as a new contribution, and it has been obtained without a farthing of cost to the Society; the mode of giving was so strictly voluntary, that the proposal was not met by the objections which so often stand in the way of public appeals and collections, while it brought out that genuine liberality which is most acceptable to God.

Baptisms.

BROMBERG.—From Dr. Koppel:—

"I am very happy to acquaint you with the fact that it has pleased God to overcome, by the love of Jesus, a daughter of Israel, who has been for nearly five years halting between two opinions, and who has now confessed her faith in Jesus as her Redeemer. Maria Magdalena are the Christian names which our new sister received at her baptism. She has been to me an object of much labour and anxiety; but the Lord has made all things work together for good, and has given me encouragement to continue in our arduous task without wavering, leaving the results to Him, and waiting patiently for His own good time. I have three other candidates for baptism,

who, by the Spirit of God, will, no doubt, very soon make a public declaration of their faith in Jesus."

GALATZ:—

Mr. Gellert has recently been present at a very solemn and affecting service, held in the Protestant Church in this place, where Mr. Epstein, a Hungarian Jew, was baptised, and united in the celebration of the Lord's supper. His little daughter, aged four years, was also baptised on the same occasion.

ALGIERS.—Mr. Lowitz, writing on the 15th September gives some interesting particulars about a Rabbi to whom he had given some tracts, and who, having had occasion to sit up and watch for several nights against robbers, at the time of the earthquake in Blidah, occupied himself with repeating and writing down all the passages he could remember which related to the Messiah. Happening to lose both his memoranda and his tracts, he has applied to Mr. Lowitz for more of the former; and he seems bent upon pursuing the subject with a determination to find out the truth. Mr. Lowitz then continues:—

"On the 23rd of August I had the pleasure of being present at the baptism of Rabbi Jacob Gastin, his wife, and three children. More than five years ago they came here from Tunis, and having been shipwrecked on their voyage, applied to me for help. I gave them a little relief, which the father employed well, and by hard working he earned an honest livelihood. One or other of the family often came to see me, and of course I spoke to them about the salvation of their souls. The Rabbi, who knows the Scriptures and the Talmud, though ready to listen to me, was always opposed to the main points of Christianity, though his wife was more favourably inclined. Years passed by, during which he continued to visit me, and to read the New Testament. One day, however, he called on me, being in great distress of mind, telling me that God had brought him very low, and that he did not know what to do. After speaking to him words of comfort, I told him that his only way of recovery was to believe in the Lord Jesus Christ; and that, if he did so, he was sure to be saved. A new light seemed to spring up in his soul, and he left happier than when he came. He soon returned, telling me that he had spoken to his wife about becoming a Christian, and that she gave an answer somewhat like that of Ruth to Naomi. Shortly after this he was baptised by the Missionary of the Society in this place; and I was thankful to witness his confession and that of his family. Thus it has again been my duty to begin, and for others to finish. Still, 'both he that soweth and he that reapeth may rejoice together.'"

Missionary Journals.

TURKEY :—

One of Mr. Rosenberg's inquirers has been summoned before the Chief Council of Rabbies, in whose presence he has borne a decisive testimony to the truth; and after firmly resisting both intimidations and allurements, he has taken a resolute stand on the Lord's side. He reads the Scriptures and holds family worship in his house morning and evening, and is visited by many Jews, to whom he gives a reason for the hope that is in him, and urges them to seek for themselves the salvation that is in Christ.

Mr. Rosenberg has lately been surprised by the appearance at his door of a man sixty years of age, whom he knew eight years ago in Smyrna. "What has brought you here?" Mr. Rosenberg asked. "I knew that you were in Adrianople," his old friend replied, "and I came to you to baptize me, as it was from you I first learned the truth." He added that he wished to spend the few remaining days of his life in the service of Christ, and he is now under regular instruction.

Referring to his evening classes, Mr. Rosenberg says they have ceased, on account of the summer season; but the word of God is at work in the hearts of some of the young men. They carry portions of Scripture the whole day in their pockets, and read them whenever they get a spare moment.

THE MISSIONARY'S WORK IN HIS OWN FAMILY.—Although the Saviour's prediction that "a man's foes shall be they of his own household" comes to pass in the case of almost every Jew who embraces the Christian faith, instances not unfrequently occur in which the Missionary reaps his richest reward in the salvation of those whom he most dearly loves. One of our Society's earliest agents, now stationed in Germany, realised his heart's desire in the conversion of his aged father to Christ, after twenty-one years, in which he had not ceased to labour and pray for him. Two of his brothers also gave themselves to Christ; and now he tells us of two other young relatives who have followed their example, under the following circumstances :—

"Amongst my kindred," he says, "who distinguished themselves most by personal revilings and calumnies, was my own brother-in-law, the husband of my only sister, whom I tenderly loved. He was a fanatical, rabbinical Jew, and spared neither time nor influence to baffle all my efforts, and to neutralise all impressions that had been made for good upon others. My grief at witnessing his outbursts of passion was often overwhelming, and bowed my spirit to the very dust; but the Lord lifted me up again and endowed me with courage; and in the event, the very

hostility which he manifested was made subservient in promoting the salvation of his own children. Two of his boys, of tender age, but well instructed in the truths of the Old Testament, had frequently been present when violent disputes took place, and witnessed the outpourings of their father's wrath, whenever he was driven to his last strong-hold by the sacred weapons of the Gospel; and they seem to have felt the injustice of his opposition. But any favourable thoughts which entered their minds were reserved for riper years, when they would be able to think and act more independently for themselves. In the meantime years rolled on; my brother-in-law cut off all connection with me, and I was left in perfect ignorance of the welfare of my sister, and only now and then received some intelligence by side-channels, that gave me little or no satisfaction.

"A long season of 'hope deferred' has thus passed away; but it has not been able to destroy the good seed that has lain, to a certain degree, dormant in their hearts. The slumbering power of the Word of God within them was suddenly roused with a force which they could in no wise withstand. They have left their kindred and home in order to seek Jesus, the Friend of sinners. They were, of course, at first led to me, and they spent several weeks with me, in order to receive instruction in the truths of the Gospel; after which they left me, fully believing in the Lord Jesus as their Redeemer, and truly converted to God. From here they took their route to America, whither they intended from the beginning to go, provided with recommendations; and where, I am sure, they will serve the Lord with their whole heart and soul."

Mr. Fürst, in the course of a Missionary journey, has revisited his native town, for the first time since his early boyhood. It was there that he was presented with a Bible, when fourteen years old, by the late Mr. Moritz, a Missionary of the London Society; and not long afterwards heard another servant of God, the Rev. Mr. Hartman, of Breslau, vindicating the claims of Christ before a mixed congregation in the old Protestant Church:—

"Of course," he observes, "I did not much understand what he said, but I still recollect the distribution of tracts at the church door, and also the fury of the Jews in tearing them to atoms. The same day, in the afternoon, several young men paid Mr. Hartman a visit at his hotel, and argued with him about the truth of Christianity. My curiosity drove me to be present, and here again I could not much understand what was said, but the zealous Missionary gave me a tract, and in a quiet corner in our garden, unobserved, I read it through, with great interest and sympathy for the little heroes of faith. I was so much pleased with it, that I carefully hid it in order to read it at another time, but it disappeared, and I have never been able to ascertain by whose hand it was removed. I had read it, however, and to this very moment its contents are treasured up in my memory." Mr.

Fürst then goes on to narrate some particulars of his reception after an absence of twenty years. "An old Jewess, seventy-five years of age, met me at the house of a Christian. Under the name of 'Mindelchen,' she is known and respected in the whole Jewish community for her honesty and piety. She recognised my voice, but as her eyesight was dim she was uncertain whether I was the child she had so often nursed. On being convinced of my identity, she very soon began to ask me about that which had so seriously troubled her mind, namely, my conversion to Christianity. I endeavoured to give her a reason for the hope that is in me, but it was all new and hardly intelligible to her. Poor woman, she can neither read nor write. She told me she was prepared to be 'gathered to her fathers,' and for that purpose she had all her burial clothes ready, that she might have a decent burial. A true type of an honest orthodox Jewess. To be gathered to their fathers and to be decently buried, is alas! all their hope in the face of death. I tried to give her a clear idea as to what the Christian's hope is, and the dear old woman could but listen silently, though on leaving she solemnly enjoined me to keep to the Jewish faith. I had hardly arrived at the hotel when from ten to fifteen Jews gathered around me, and on ascertaining that I was prepared to argue with them about religion, provided they were prepared to behave themselves quietly, they seated themselves on the staircase and I stood before them. Three most important topics were very amicably discussed, viz.: 1. The belief in a Trinity. 2. How is it possible that faith in the death of a person can have any saving power? And, 3. If the Messiah has really come, where is the peace among nations and individuals of which the prophets speak? On the last point my opponents were certainly right in saying that the life and actions of a great many Christians do not verify the prophecies, but I showed them that this by no means decides the question in dispute. We parted in a very friendly manner, and saw one another several times afterwards. Several of them constantly surrounded me, and freely conversed with me.

"The same day, in the evening about nine o'clock, I was sitting in the market place, before the post office, with a few Jews, when all at once a large number of Jews, young and old, the *elite* of the Jewish community, came up to me; they brought with them a champion who was to give me battle. Certainly they could not possibly have chosen a better one to defend their interest. He has had a very good education, having passed the high school (gymnasium). Chairs and benches were brought out, and my opponent sat to my left, and we were surrounded by a very large number of anxious Jews. My opponent wanted first of all to know the history of my conversion, or in other words: 'How I, being born and educated in Judaism, could have become a Christian?' I was very pleased that this important question was first of all put to me, as it enabled me to state the principal reasons that had wrought conviction in my own case. This having been done, several important topics of controversy between Jews and Christians were one after another debated on. My opponent asserted

that he did not trouble himself about the dark mystical sayings of the prophets, but that the Pentateuch alone was binding on him. Of course I severely criticised this kind of eclecticism, and showed him the unreasonableness of such a proceeding on the part of a Jew. But for argument's sake we kept to the five books of Moses. In what manner my opponent explained away passages of Scripture, the following example will reveal. The prophecy given to Abraham (Gen. xii. 3), 'that in him shall all the families of the earth be blessed,' he explained by saying, that Abraham was endowed by God with a divine lustre, that all the nations with whom he came in contact did immediately bless God on account of him; and thus it has no Messianic meaning, etc. Our conversation did not finish until twelve o'clock at midnight, and I must confess that our public meeting held in an open market place, on a religious subject, with Jews, was carried on in the quietest and most gentlemanly manner. None spoke except my opponent, and almost all the rest kept strict silence the whole time. We parted very amicably, and I was asked by my Jewish champion to pay him a visit before I left the town again. I retired weary and exhausted to my hotel, and thanking God that He had so wonderfully disposed the hearts of so many Jews to give the message of the Gospel such a fair hearing.

"The next morning I paid several visits to Jewish families, and every where I was kindly received. About an hour before the time I had fixed for departure, the treasurer (Stadtkämmerer), a Jew, came to me for the sole purpose of having a religious conversation. Poor man, his religious creed was so confused and so startling that I much regretted I had not more time to devote to him. He himself is fully aware of the awful condition he is in, and was, therefore, very anxious to have his doubts removed. Fancy an intelligent man, and a Jew, entertaining the opinion that man may have originally grown out of the earth, and many more such absurdities, all wretched consequences of atheistical principles. I removed as many difficulties out of his way as I possibly could in such a short time, and at last handed him over my address. The sound of the postman's horn was heard, and I left my hotel accompanied by many respectable Jews, who bade me farewell.

"On my way to this, as well as to other places, I had to pass through Bromberg, and I greatly rejoiced with my dear friend Dr. Koppel, for all he has been enabled, by God's grace, to accomplish for the good of perishing souls. Seven young Jews are at present in his 'Home,' several of them already baptized. Above thirty Jews have already passed his 'Home.' At his request I was present at a baptism of a Jewess whom he had prepared for it, in a village not very far from Bromberg. This convert was baptized by Pastor Schramm. The service was very solemn, and we all felt the presence of the Lord in our midst. Dr. Koppel's institution is, thank God, in a healthy and good condition, and its importance is every day more appreciated. May God continue to smile upon it."

A POOR PRISONER FINDING JESUS.—Mr. Fürst has been several times

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to the gaol in Stettin, to converse with the prisoners; and among the rest, some time ago he found a poor Jewess, who had been placed there for buying some stolen goods. He has often talked with her, and read the Bible to her, and she has become a true penitent. He says she is longing for salvation. She has just been set free, and immediately on leaving the prison she came to him saying, "I love my Saviour, but I want to know more of Him."

AMONG THE GENTILES.

It has often been remarked that Missions to the Jews exert an influence in the promotion of Christ's kingdom, far beyond the boundaries of their immediate sphere. This is especially seen on the Continent, where the Gentile blindness is quite as great as the Jewish. The Christian Missionary, generally himself a Jewish convert to Christ, holds out the lamp of life to the Papist and the Infidel, as well as to his own unbelieving brethren. An instance of this has just occurred in Hungary, where a Roman Catholic lady, who in the month of August last formally renounced the errors of Popery, and united herself with an evangelical Protestant Church, expressed her gratitude to the British Society for the spiritual instruction she had received from one of its Missionaries.

ENGLAND :—

One of the Society's agents in this country speaks of a staunch Talmudical Jew, with whom he has long sought in vain to have an interview. One Saturday afternoon a little while ago, this man came up to a small group of Jews whom the Missionary was addressing, listened attentively till the close, and expressing the pleasure he felt at what he had heard, asked for a Hebrew Testament. Since then he has had several interviews with the Missionary, and he has not only read the New Testament through, but has commenced it the second time.

Another of our brethren holds a Bible-class in a Jewish family, several of whose members are sincere inquirers, and attend Christian worship on Thursday evenings as well as on the Lord's day. The younger children also go to the Sunday School. In this house Jesus was once despised, and now the truth concerning Him is hailed with joy.

From another :—

"The other day while out on my Missionary duties, I met a Jew in the street, following the business of clothier. I asked him to what synagogue he belonged; to the Orthodox or Reformed? 'To neither,' he replied. 'You don't,' I rejoined, adding that I was exceedingly sorry to find a brother of the house of Israel living without any religious belief whatever; and I was proceeding to admonish him and to persuade him to think of the God of Israel, whom I presumed that he had utterly forsaken, when he interrupted me, stating that my conclusion was a very erroneous one. 'You know not whom you worship,' he said, thinking that he was addressing an unbelieving Jew, 'but *we* (meaning converted Jews) know whom we worship; after which, this poor clothier, ignorant all the while that he

was speaking to a Missionary, went on in a very fervent way to preach to me Jesus Christ and Him crucified. My own joy and amazement was only equalled by his, upon my revealing to him that I too had found Jesus to be our Messiah and Redeemer. After a cordial shaking of hands, both as brethren according to the flesh and also according to grace, I besought him to give me, for my own encouragement and edification, a few details of his conversion; from which I gathered that he was one of the first fruits of Missionary labour among the Jews in London, that he had been brought to Christ more than twenty years ago; that he had to endure great persecutions on the part of the London Jews, particularly from his own relations, for Christ's sake; that they had sought by the offer of considerable sums of money to tempt him to return to the synagogue, but all was of no avail, as he counted all things but loss that he might win Christ. At last his wife left him, and this was a heavy trial, but about ten years ago the Lord melted her heart, and she returned to him. He concluded by saying that under the many sorrows he had had to bear he felt invariably supported, blessing God that he had been thought worthy to suffer for Christ's sake. Upon parting, the thought occurred to me that there must be many such obscure disciples gathered into the fold from God's ancient people, who are thus unknown unto us, and that the day of the Lord alone will finally reveal them to the Church at large."

Mr. Naphtali, referring to some of the fruits of his labours in Manchester, remarks :—

"I had to persevere with Mr. L. for seven round years, visiting him from day to day, sitting with him for hours together, and reasoning not only with him, but with daily visitors at his house; and at last the good Lord, in His own time, gave the finishing touch, and Mr. L. and his three sons came boldly together to the throne of grace, and they declared themselves on the Lord's side. Such is the duty that our Master expects us to do."

The Rhenish Jews' Society.

THE Anniversary of this Institution was celebrated on the 11th of August. The friends of the cause met on the morning of that day, at the Church of Unter Barmen, where, after singing and prayer, the worthy and zealous Missionary and agent of the Society gave a concise view of its work, which has now existed for twenty-five years, basing his words on Rom. x. 1—4. The sum of the whole, he said, was, that the Society had exercised the priestly office to Israel, in continuing instant in supplications on behalf of that people, and calling forth the spirit of prayer in others; in testifying to the Jews that Jesus is the end of the law unto righteousness, and that whosoever believeth in Him is justified from his sins. Referring to the past year, he mentioned seven individuals who had been under instruction during that period. The Society's income amounted to 4,333 thalers.

After a hymn, Pastor BRACHMAN, of Cologne, preached a most searching and stirring sermon on (Luke xix. 41—44) Jesus weeping, showing that—1, Israel needs such salvation; 2, that Israel is invited to partake of it; and 3, that Israel is capable of appreciating it. The discourse was listened to with breathless attention, and cannot have failed to produce a lasting impression upon the hearers.

A few hours later a meeting of believing Jews took place, to initiate a closer union of Jewish Christians on the Continent, somewhat after the idea of the Hebrew Christian Alliance in London. The meeting opened with prayer and meditation on God's holy word, after which a union of this nature was constituted, the rules adopted, and a Committee chosen for the furtherance of the object, of which Prof. Dr. Cassel, myself, and Mr. Haas, merchant, are members. I trust that this movement will result in our helping on one another in our spiritual growth, through faithful and sympathising prayer and advice. The crowning point of that day's proceeding certainly was the evening meeting. Never do I remember to have seen so vast a gathering. A large hall, densely crowded; the galleries and every corner closely packed with anxious hearers, making it rather difficult for the speakers to be heard by everybody.

After a hymn, the good Pastor of the district read Psalm cxii., and offered fervent prayer, which seemed to give the proper impulse to the meeting.

I then spoke from 1 John iii. 17, and endeavoured to show that while the words of my text referred to temporal things, how much more would they hold good in reference to the spiritual wants of the soul; pointing out, by several examples, the necessities of Israel, and how acceptable to many a parched soul was the consolation of the Gospel.

The next speaker was Rev. TH. MEYER, of Amsterdam, who gave an interesting account of his work in Italy, where he had been but lately removed to his present sphere of labour, and showed the progress of the Gospel both among Jews and Italians.

Mr. Meyer was followed by the Rev. A. HERSCHELL, who, with his brother, Rev. L. Herschell, had, to the great joy of us all, just dropped in in time for the day's engagements. He made a most touching appeal to the hearts of the Christians present, to remember Israel and Israel's wants. He urged them not to sit content with having the grace of God to themselves, but to remember those for whom Jesus prayed on the cross, Father forgive them; instancing his words by some very striking facts out of his own experience.

Mr. H. was followed up by Brother SPÆTH, Missionary at Smyrna who related with great warmth of feeling, his labours among the young in that great Oriental thoroughfare.

Mr. BRANDIS then addressed the meeting. He is one of those brethren who have been lately so marvellously delivered from the cruel fangs of that tiger in human shape, King Theodorus, of Abyssinia. Seven years he had spent in that ill-fated country, four of them in chains. He summed up

the touching account of his suffering, in connection with the other seven prisoners, with the words: *Then, indeed, we learned to subsist from day to day on the grace of God.* The account of his sufferings was listened to with the greater interest, since the speaker had been received some fourteen years ago, in that very place (Barmen,) into the church of Christ by holy baptism, and not a few were now present who then witnessed his confession of Christ.

Pastor AXENFELD closed the meeting by a short address, in which he reminded the large audience of the fact that they had heard from five believing Jews the testimony concerning the power of the Gospel for the forgiveness of sins, and the deliverance of the sinner from the judgment to come; then in fervent prayer he thanked the Saviour for the mercies shown to some in Israel, and pleaded for the accomplishment of the promise.

A spirit of prayerful interest seemed to pervade the whole assembly, and there can be no doubt that the cause of Israel has struck deep root in the hearts of many. From all I heard and saw at Barmen, I am sure that Israel will henceforth not be forgotten among God's people in that favoured portion of Northern Germany; indeed, the interest seems to be extending marvellously. There is news from Norway that prayers are offered regularly for the conversion of Israel; the same from the German provinces belonging to Russia (the Baltic); and even in distant Australia there are those who lift up their hands for a blessing upon Israel. Surely the covenant God will gather up all these tears, and bear them in remembrance!

P. E. GOTTHEIL.

Rev. J. Wilkinson's Journal.

Continued from page 143.

A considerable number of gentlemen and ladies gathered round the outside of the central circular enclosure to witness the singular performance of the devotees within. There were thirteen within the circle, but only ten whirled. The chief Dervish or Sheik had boots on, the second in order had coloured slippers, and the third, who did not whirl, had naked feet, the same as those who whirled; but he gave a sort of recitation or speech. The chief and the rest in the circle below sat in silence, whilst two in the gallery sung and played a flageolet; then all rose to their feet and marched with slow steps round the circular space three times, and as each time they approached the chief who was standing, each one bowed reverently before passing in front of him, then passed, turned round and bowed again, kissed his hand, threw off a loose robe, and began to whirl. The whirling continued about half an hour, in three stages, the right hand stretching outward upward and the left downward, and their loose flowing dress forming a sort of extended crinoline. They then replaced their outer robes, resumed their sitting posture, gave a short screech or howl, and retired. This was indeed a painful scene, but we were deeply humbled to think that

enlightened and Christian England could furnish a parallel in the mummeries and genuflections of ritualism and Romanism.

We then spent an hour or two among the bazaars, making a few purchases and observing the business life of Egypt. On our way to the hotel to dine at six p.m. we came to a synagogue, and the whole party entered it. It was Friday evening, and the Sabbath had commenced. The synagogue had a square floor with seats round by the walls only, and the congregants, 40 to 50 in number (males only), were walking about inside, and also outside in the court, saying their prayers. They received us graciously, and gave us seats on the benches. I expressed to one or two my deep and prayerful interest in their welfare, and assured them that thousands of Christians in England loved them, and prayed for them. "Are you not a Yehudi" asked one; I replied, "No, a Christian, but one who loves Israel." "Why," said he, "the Christians hate the Jews." "Not true and earnest Christians; such love and pray for the Jews." "Then," said he, "if the Christians in England love the Jews and pray for them, tell them that the Jews in Cairo will love them and pray for them too."

Saturday, 22nd of February, was a day to be remembered by us above all other days in Egypt. We started early for the Pyramids, intending to catch a train at five p.m., dismiss our donkeys, and return to Cairo by rail. The picture of the party on donkeys was rather amusing; some of us, not much accustomed to riding at all, cut a laughable figure; the donkeys ran very much where they liked, and of course, now and then too close to each other for the comfort of the riders. We rode through Old Cairo and crossed the Nile. Several of us during the day were thrown, but no one injured. On our arriving at the Ghizeh Pyramids, the Sheik and nearly the entire village of Busiris, men and boys, came out to offer their services, sell old coins, probably made in Birmingham, and to worry us for backsheesh. The Sheik having taken liberal fees for the services of his people, sat himself down in the sand a short distance from the Pyramid and watched the ascent. The yelling and shouting of the natives taxed the calmness and patience of even strong nerves. Each member of our party was attended by three men—one pulling at each hand; and the other pushing behind—besides a lad with a jug of water. The sun was intensely hot, and the strides of four or five feet high made the ascent for short legs rather fatiguing. Our attendants to encourage us kept on shouting, "good gentlemen," "hurrah!" "Jack and Jill went up the hill," &c. We all reached the top except one, and had a splendid view of the country for many miles distant. Some of us, like other foolish people, left our initials on the summit cut in the stone. I saw the name of Jenny Lind amongst others. On the top we sang "Jesus shall reign, &c.," and "God save the Queen." The natives wishing to please us, rather amused us by shouting "hurrah!" very lustily while we were singing. Cheops, the one usually ascended, is 32 feet square at the top, and is said to have occupied 366,000 men for the space of twenty years in building it.

As we descended the men entertained us by singing their own praises as the "best men," and demanding "backsheesh." I would not give one penny till safely down, but when we were all down the scene was indescribable,—one long continued howl for "backsheesh," which scarcely any amount would satisfy. The large Sphinx, under whose head we left our donkeys, is cut out of the solid rock and worked smooth, giving the idea of a local deity. The circumference of the monster's head is 102 feet across the forehead, its length 143 feet, and its height 63 feet.

Having visited the Ibis and Mummy pits in the neighbourhood of the Ghizeh and Sakarn Pyramids, we lunched under palm trees, and enjoyed very much the quiet shade and refreshment.

We visited Memphis, said to have been built by Menes, the first King of Egypt. We rode off in haste to catch the train, but were just too late. It was now after five p.m.; we were twenty miles from Cairo, too stiff to ride and too tired to walk. We crawled along for three or four miles to a dirty little village, passing water-melon plantations, and the thick broad-leaved tobacco plant; some series of dogs saluting us from the doors and roofs of houses, and children, even big boys and girls, almost naked from head to foot. At this village, situated on the border of a forest of palm trees, we engaged two or three boatmen to take us along the Nile to Old Cairo, a distance of ten miles. We dragged along through thousands of palm trees to the river side. About half-past seven, and a brilliant starlight sky, we were safely on board, donkeys, men and all. Heedless of dirt or anything else, several of us threw ourselves at full length at the bottom of the boat. The night was almost as cold as the day had been hot, and we wrapped ourselves in old coats and rugs, or anything we could get hold of. Tadros, our guide, kindly threw his coat over my legs and took his long shawl from his waist to wrap round my neck, which, by God's blessing, saved me from cold and possibly fever. We were aground two or three times, but safely reached Old Cairo about half-past ten o'clock. We now had to remount our donkeys and ride three or four miles to an hotel. Some of us were so stiff as to require lifting bodily on to the donkey's back only to roll off again as the donkey moved, and on reaching the hotel were unable to move without assistance, but glad and thankful to find ourselves a little after midnight safely and comfortably in bed.

I stayed indoors all Sunday, too stiff and tired to move out. This prevented my visiting the Jews and Miss Wateley's Schools, as was intended, but furnished a precious opportunity for reading, meditation, and prayer. In the evening I conducted service in our hotel, and expounded the 11th chapter to the Romans.

On Monday, the 24th, nine of our party left Cairo for Suez, to see the Canal and the Red Sea; and again joined the two left behind at Cairo, on Tuesday evening, at Alexandria. On our way to Suez through the desert, long lines of camels were passing to and fro with merchandise. At one of the stations, an Italian had fitted up a house in most singular style;

it was adorned with all kinds of beautiful and rare shells, horns and pictures, and would have looked remarkable anywhere, specially so in the desert. Arriving at Suez a little before four o'clock, we made for the principal hotel; engaged a boat, and at once had a row on the Red Sea. We had, however, a little fright; for another boat, much larger than ours, ran into our side, and threatened to run us down into the water, but just at the point of collision two or three of us threw our whole weight on the other boat, and broke the force of the stroke. The side of our boat was a little broken, but, by God's merciful care, we were preserved from all harm beyond a little momentary fright. We saw the gigantic work going on at the Canal, and whilst some said, "It is a piece of gigantic folly, and can never succeed," others said, "It must succeed, and will be one of the wonders of this age." There are also extensive Docks in course of construction. We observed distinctly the two ranges of mountains which are supposed to have shut in the Israelites when hotly pursued by the Egyptian hosts, and our minds were deeply impressed as we gazed upon the scene of that stupendous miracle, wrought for the deliverance of that wondrous people.

The next morning, Thursday the 25th, we filled bottles with Red Sea water, got a few shells as mementoes of our visit, left Suez by an early train after breakfast, and reached Alexandria the same night. On passing through Cairo between two and three o'clock in the afternoon, Tadros met us at the station with our luggage, and supplied us with bread, oranges, and hard-boiled eggs for lunch. He informed us that the Copts have 80,000 adherents in Cairo; 40 churches; and own 1800 houses as church property. We then took a most reluctant and affectionate leave of poor Tadros, our Christian brother and faithful guide. The peasants were reaping the cotton by the side of the line, and loads of cotton and wool we observed on the Damietta branch of the Nile. We reached Alexandria about nine o'clock; had tea, and retired to rest.

Wednesday, February 26th.—To-day was spent in making a few purchases, writing letters, and re-packing our luggage. I suffered very much all the day from distracting tooth-ache, so did not leave the house till night. The clouds and wind were threatening stormy weather all the day, so that we feared not only a stormy passage, but lest we should be unable to land at Jaffa. We held a prayer-meeting in one of our bedrooms just before we went down to dine, and implored our Heavenly Father, in submission to His will, for a safe passage and landing at Jaffa; for if the weather be unfavourable—the harbour being rocky and dangerous—the passengers must be taken on to Beyrout. The Lord graciously heard our prayers. We went on board our steamer between eight and nine o'clock. The wind lowered, the clouds broke, the stars appeared, and after a good night's rest, we steamed out of the harbour at half-past seven on Thursday morning, in the Austrian Lloyd's "Archduchess Carlotta." After washing and dressing to take a farewell look at Alexandria, I soon returned to my berth, from which I never moved till within sight of Jaffa, about half-past

one p.m. on Friday. The swell continued, and most of us were ill, some very ill indeed; but I believe none of our party lost hope of landing at Jaffa. Arrived off Jaffa we anchored about a mile from the shore, where immediately wild looking Arabs brought out a number of boats to meet us; the "wild waves" dashed them one against another, whilst the Arabs shouted and yelled at each other, tumbling over each other's boats, and earnestly endeavouring to strike a good bargain with the passengers. The scene baffles all description. At length terms were made, and gentlemen and luggage were literally tumbled over the steamer's side into the boats deep down below. I threw my things down, then jumped after them, and was caught in the strong arms of two Arabs. Having got all off, and cleared the boats, our boatmen began quietly singing an Arab monotonous melody by and by they dashed smartly on the breast of a large wave through a narrow pass between high rocks, and safely brought us to shore; and the soles of our feet pressed the soil of glorious Palestine, near to the spot where Peter had his remarkable vision, and Jonah paid his fare to Tarshish. Our next paper will be "Joppa to Jerusalem."

SERMONS and ADDRESSES on behalf of the Society, from August 15th to September 16th — 1868.

Deputation, Rev. J. Gill:—York; Revs. W. Jessop and T. Morgan. Knarborough. Harrogate. Hull; T. Holmes, Esq., Revs. Redford, Curnock, Olerenshaw, and Parkes, and Mr. Matthews. Scarborough; Rev. R. Balgarnie.

Deputation, Rev. J. Wilkinson:—Hackney, Mare St. Chapel; Mr. Woolley. Southampton; Revs. Carlisle, LL.B., Wright, March, B.A., Harper and Collins. Navenby. Chester; Revs. Lewis and Townend. Stafford; the Mayor, Revs. H. Fergusson and Grant. Maidstone; Revs. M.A., and T. Smith, and Mr. Harrison. Deputation, Rev. L. Zucker:—Gosport, J. MacDonald, Esq., M.D., Revs. R. Colman and S. Jones. Portsea. Wethersfield.

Deputation, Mr. Matthews:—St. Alban's. Hasted. Castle Hedingham.

CONTRIBUTIONS IN AID OF THE SOCIETY,

From August 18th to September 16th, 1868.

SUBSCRIPTIONS & DONATIONS.	Hull	9 16 7	Warminster	4 1 11
A. Y.	0 2 6	Istington, Cross St. Chap.	Wrexham, Coll.	7 8 6
A Friend	1 0 0	Coll.	" A Friend	0 2 0
Dabb, Miss D., Coll. by	1 3 6	Mr. Elphick, Box.	" T.T. Griffith, Esq.	0 10 0
H. B.	0 3 0	Jas. Jones, Esq., Don. 1	" A Friend	0 10 0
Hartshorn, Miss	1 0 0	Miss L. Brandard, Don. 0	" Mr. Johnson	1 0 0
Pickthorne, Miss	0 6 0	Knarborough, Coll.	Wem, Coll.	1 1 0
Pitt, Mr. G.	1 1 0	" Coll. by W. Knowles 0	Wethersfield, Offerings	3 4 8
R. P. C.	1 0 0	Llangollen;—Capt. Paul 0	Whitchurch, Salop, Coll.	5 10 0
Students at Greifenwalde,		Mrs. Edwards	" by Miss Olawley	0 10 0
by Rev. A. Furst	0 12 0	Dr. Pritchard	York, Colls.	15 1 0
LEGACY.				
The late Ebenezer Wil-		Mr. Coward	SUNDAY SCHOOLS.	
cocks, Esq., by Messrs.		Mr. T. Jones	Alnwick, Sion Cong.	0
J. Daw & Son	96 11 7	Mr. H. Jones	Bishop Auckland, Pres.	
ASSOCIATIONS & COLLECTIONS.				
Church		Navenby, Offerings	Church	0
Britannia Fields N. Con.		" Coll. by Mrs. Daw-	FOR HOME & ORPHAN.	
Meth. Chap., Coll.	1 8 6	son	Miss Barnes, (promised)	100
Castle Hedingham	7 9 0	" Coll. by Miss Sands 0	Joseph Pease, Esq.	10
Crewe, Coll.	0 12 6	Newark	An Invalid Lady, Harro-	
" Coll. by Mrs. Work-		Newbury	gate, proceeds of work	
man	4 3 0	Oswestry, Coll.	basket	10
Evesham	0 10 0	Portsea, Colls.	G. Rough, Esq.	5
" Fem Mission	0 13 8	" Dr. Butcher.	Mr. Tooth	6
" Jewish Herald	0 1 0	St. Alban's, Coll.	Mr. Thorns	1
Gosport, Colls.	5 16 4	Sandown	Miss Hartshorn	
Harrogate, Coll.	3 18 7	Scarboro', Coll.	Mrs. Ames	
" Mr. Schonberg 0	10 0	Slawston	N. S.	
		Southampton, Colls.		

The Committee gratefully thank the Rev. Mr. König, of Pesh, for his kindness in presenting esteemed Missionary, Dr. Zuckercandl, for use in his School at Rustchuk, 12 Reading Books, of the Calver Biblical History, and 100 Tracts.

The Baptist Union.

affords the Committee of the British Society very grateful pleasure to announce that the following Resolution was passed in the recent Assembly of the Baptist Union at Bristol.

"That this Union, sympathising with the object aimed at by the BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG the JEWS, cordially commends its interests to the support of Baptist Churches."

Signed, E. STEANE, D.D.
JAMES A. MILLARD, B.A.
Secretaries.

The Question of Temporal Relief.

HAVE read with much satisfaction the circular you lately issued from our office, and which has been embodied in the "Jewish Herald," containing a proposal for a "British Christian Home, &c., for Jews." It shows that that baneful principle of *no temporal relief*, hitherto so firmly held by our society and others, is giving way to a more charitable and scriptural view of the matter. But, while yourself and the leaders of our Society do ever clear of that prejudicial principle, as your circular unreservedly manifests, I am persuaded that there are thousands of Christians who still cling to it with great tenacity, considering that temporal aid is a kind of bait held out to the poor Jews, encouraging hypocrisy, and this in the sight of the unbelieving Jews, to the disgrace of the Christian Church. Allow me, therefore, to offer the following remarks on the subject.

Leaving out of sight for a moment, the experience of "Missionaries in the field of labour among the Jews who testify to the facts," upon which you rest your claims, and reserving my own to the end of these lines—I allege the testimony of Scripture to be conclusive, and in favour of *temporal relief* both to converts and inquirers.

That the congregate body of Christians when first called into existence by the adorable author himself, was chiefly composed of *poor*, is sufficiently evident from Christ's message to John the baptist; "The *poor* have the Gospel preached to them," and other passages such as "a rich man shall hardly enter into the Kingdom of Heaven," tho' he does also enter by the special power and grace of God; and "the common people heard him gladly." The Jewish converts—the Apostles and Disciples—became poor immediately that they were called by their divine Master, for they had to

"forsake all and take up the cross." These were fed and maintained by Christ; (Luke xxii. 35.) but, not only they, but also the inquirers,—the multitude that followed him, some, indeed, truly attracted by his doctrines, others from curiosity, and others again for the sake of the loaves and fishes—these also were fed by him indiscriminately, tho' none could deceive him who "knew what was in man." But with his perfect knowledge he had equal compassion upon all, and fed them all: as the true Son of God, he imitated his Heavenly Father, who "maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust." These simple and important facts should be conclusive to the opponents of temporal relief. They also claiming to be the children of God, let them imitate their elder Brother, as he imitated his Heavenly Father: let them "cast their bread upon the waters."

If we reflect for a moment upon the conduct of the Apostle Paul and the earliest churches in this respect, we shall find that they neither feared imposition from the recipients, nor cared what the unbelieving Jews might think or say of them for the course they took.

There was the first church, the Hebrew church at Jerusalem, a church—so to speak—in the lions' den. This church must necessarily have abounded with poor from the nature of its situation, surrounded as it was by fierce, persecuting, and vigilant enemies, who would, if possible, cut off all its resources, and withhold even the cup of cold water from every one of its members and from every one that showed an inclination to join it. They were the *saints* or *poor saints* spoken of, 1 Cor. i. vi. and Rom. xv. whose welfare was so much at the Apostle Paul's heart, and for whom he made special collections in the Gentile churches, and himself carried the contributions to Jerusalem, fearless as to what the watchful Jews, in their animosity, might call it. "Now," said the Apostle, "I go to Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the *poor saints* which are at Jerusalem." These quotations are sufficient to prove by scriptural evidence, not only that temporal relief to the Jews is desirable, but that it is the duty of Gentile Christians to impart it.

"For so," the Apostle continues, "it hath pleased them verily, and their debtors they are. If they have been made partakers of their spiritual things, their *duty* is also to minister unto them in carnal things."

And may not the absence of temporal relief be a hindrance to greater success in the preaching of the Gospel among the Jewish poor? The testimony of all the Missionaries answers this question in the affirmative. With them it is not merely a matter of opinion, but an experimental truth, and whatever the conflicting opinions about it may be, the Missionary is obliged, in a degree, to act out the principle of temporal relief by constantly putting his hand in his pocket, to obviate many an immediate suffering, from his own scanty pittance, and to prevent reproach being brought upon himself and the Gospel which he preaches.

Let me offer an illustration from my own present experience.

From the time I began to labour among the Jews in this place, I reached Christ, as every Missionary does, indiscriminately to rich and poor as occasion was afforded me. With respect to those in easy circumstances, men of position and business, I ever found myself in state of uncertainty. I alternately made and again lost acquaintances, is the nature of the busy world everywhere. "I will hear thee at a more convenient season;" but that season seldom comes. Returns of visits are politely and often sincerely promised, but rarely realized for lack of time or opportunity. Thus it is that "the rich man hardly enters the Kingdom of Heaven;" nevertheless, thanks be to God for what has been done even among this class. But the poor, so to speak, are always with them; they are pretty constant in their attendance, and to them, it may emphatically be said, the Gospel is preached.

As to the latter, I must explain myself. A poor, but respectable class, very soon attracted my attention. I allude to the Jewish students at the university colleges. They are very numerous here, and are mostly the sons of poor parents. They come from all parts of the empire, and to gain a position by the acquisition of knowledge. The situation of the majority of them is fraught with difficulty and misery under a respectable exterior. Their only resources are derived from giving private lessons in Jewish families. Upon this, it may be said, they literally starve, yet such is the Jewish tenacity and perseverance, such the thirst after knowledge, that no difficulty daunts them in the attempt to carry out their object, and among them are found young men of superior talent and literary attainments, but almost void of every sense of religion, scepticism being the predominant principle among them, while there is no effort to present divine truth to them in its proper light. From the nature of their situation they are easy of access, and very susceptible of kindness. They no sooner meet with a real friend than they lay open all the misery under the fair outside appearance. But consolations *merely* in words are as worse than useless. Christianity presented to them in its simple sublimity has, through the blessing of its divine Author, led many of them to a belief in divine revelation, and some to the study of the New Testament. In one very hopeful case I was constrained to help the individual to leave a city where it was impossible that he could any longer maintain himself, and I recommended him to a Missionary elsewhere. Another in a pretty similar state requested to be sent as an inquirer to a Christian institution in England. In the last two cases I could not, as an individual single handed, do much more than commend these, at least, *almost* Christians to God and the Word of His grace. But how incalculably more might have been done in these and other cases by such a "Central Home in London," as you propose in your circular. With all my heart do I wish good success, for the elect's sake out of Israel, and for the glory of our common Redeemer, Christ Jesus.

B. D.

Conversion of Rabbi Gurland.

THE city of Kishinew, the capital of Bessarabia (Prussia), which number among its inhabitants from 30,000 to 35,000 Jews, also contains a small community of German Protestants, forming, with the Diaspora of German scattered in the neighbourhood, a Church, presided over by an earnest Christian, Pastor Faltin.

One day Pastor Faltin received a visit from a Jewish gentleman of about thirty residing in the place, who said, "I have lately finished my studies and passed my trials, and am now a Rabbi among my people. In the office I have but little to do, and as little to live on. I have, therefore, made up my mind to occupy my leisure time in giving private lessons. I take the liberty to ask you to remember me in case you should ever be asked about lessons in caligraphy and drawing." So saying, he laid on the table a number of sheets which he had brought with him as specimens to prove his proficiency. The Pastor promised to think of him, and very soon set about finding some pupils for his new acquaintance, but without success.

To his regret, he had to inform the young Rabbi, when he called again a few days afterwards, that his endeavour to serve him had been in vain. "But," he added, I have another idea which may perhaps answer as well. I have often wished I had a better acquaintance with the Hebrew language and could read the Old Testament with greater fluency. Now, would you feel inclined to give some of your spare time to instructing me in the sacred tongue?" The young Rabbi was willing to do so, but with the proviso, that the Christian Pastor should never in the course of the lessons, refer to that which was to him the centre of all Holy Scripture. The Pastor entered upon this arrangement, because he saw the wisdom of not directly opposing his friend's wish, but resolved to continue all the more earnestly and fervently in prayer, that the Covenant God would work by His Spirit in the heart of this son of Israel, and teach him to know and love Jesus as his Saviour. Knowing the Word of God to be a two-edged sword, he was fully confident that it would not fail to work with power in the heart of this Jewish doctor. His faith was however put to a severe trial. Lesson after lesson, week after week passed by without the least change, or even the least impression upon the Rabbi's heart being observed. But this only drove Pastor Faltin all the more frequently to the Throne of Grace.

After a while, having read a great deal of the Old Testament, and returned again to it, reading it all over again, they came to the fifty-third chapter of Isaiah. It was then that the Pastor, for the first time, was struck by observing some emotion in the pious teacher, who had become very grave, and evidently impressed. After the chapter had been read through, the Rabbi said:—"Should we not read it over once more?" The Pastor too gladly assented; and when the Rabbi left that day, the

latter betook himself to earnest prayer and thanksgiving to his God for having so far listened to his intercessions, fervently entreating that He would accomplish the work thus graciously begun. He was not a little surprised, however, when his Jewish friend, on their meeting for the next lesson, preferred the request:—"Might we not once more read the fifty-third chapter of Isaiah?" And when they had finished reading it, he said: "I can't tell how it is. I now find so many things in the Old Testament which I never noticed there before, though I have learned the whole of the Old Testament by heart. All these things seem exactly fulfilled in him whom you call Jesus, so much so that I can scarcely help believing he is the promised Messiah."

The time now appeared to have arrived for the Pastor to open up the scriptures to the Rabbi, as testifying of Jesus, and henceforth they ceased to read the Bible, chapter after chapter, but looked out such parts as relate to the Messiah. One day Gurland observed: "I cannot resist any longer. I cannot but believe that Christ is the Son of God. I am only astonished at having so frequently read the Bible, without seeing what I now see. That I have diligently read the Bible I can give you a proof. Take my Bible and tell me the first five words of the first five lines of any page you choose, and I'll tell you at once what passage they are taken from." The Pastor tried several places, and the Rabbi could in every case not only tell him chapter and verse, but the whole page, from memory. On the Pastor expressing his astonishment, "I have not done this," observed the Rabbi, "to display my learning, but merely to prove that I have diligently read God's Word. But for all that, it appears to me, as if I had never read these things before, and I am astonished that I have never seen them in this light."

From the day he had found that Jesus was the promised Messiah, he made up his mind to be baptized, and henceforth circumstances became reversed. The teacher now became the pupil. The Rabbi told his wife of the change that had come over his views, and asked her to follow his example. She refused to hear of it, and reproached him for desiring to forsake the religion of his fathers. But her husband had already learned from his Christian friend how to set about in order to win a soul for the Lord Jesus Christ. Just as the Pastor had first interceded for him at the Throne of Grace, so he now began to pray for his wife; and knowing the Saviour's promise, that when two or three agree to pray, the Father in heaven will hear and answer, he requested the Pastor to join him in his petitions. And it was not long before the answer came. The Rabbi's wife became a believer in Jesus; and her husband continued to instruct her in the truth, whilst he himself was being led, by the Pastor, more fully into the doctrine of Salvation.

After a while the good people of Kishinew became very much alarmed at seeing the Pastor in such frequent intercourse with the Jewish Rabbi. It so happened that one day a member of the German Evangelical Church entered a shop kept by a Jew to make some purchases, and whilst they

were in conversation, Rabbi Gurland passed by. "By the way," observed the Jew, "I hear your Pastor is coming over to us. One of our Rabbis is with him every day instructing him. We shall be glad to have him, and no doubt he will soon find a good place as a Rabbi." That very day the German called on Pastor Faltin to ask him whether it was true that he was going to become a Jew.

(To be continued.)

The Jews of Silesia.

SILESIA, with upwards of 3,000,000 inhabitants, contains a Jewish population of about 50,000 souls scattered in its towns and villages; and it is remarkable that, just in proportion as the Christian population around them are either faithful to the creed of their fathers, or have abandoned it, with few exceptions, the Jews have done the same. Thus, Upper Silesia, which is mostly Roman Catholic, and celebrated for its bigotry and ignorance, is also the seat of Jewish orthodoxy, combined with the most stupid fanaticism and ignorance even of the first principles of the divine law. On the other hand, if we turn to the fruitful valley of Lower and Middle Silesia, where the inhabitants are chiefly Protestants, the Jews present quite a different appearance. Here, as also to a great degree in the community of the Christians, infidelity has erected its throne; and although the people are accessible and free from all fanatical violence, it is only with the greatest exertion and perseverance that an impression for good is produced. The missionary of the cross has to combat a twofold enemy; the one in the guise of a Christian, "has a name to live," and the other, in the garb of a Jew, derides everything holy on his lips. These districts are for the most part thickly populated with Jews, and the missionary labour specially devoted to them has told powerfully against the hostile elements existing among the inhabitants at large. But there are tracts of land in which the faith has been kept; and though there the Jews are not represented by large numbers, yet they are free from frivolity, and they pay a serious attention to the claims of the gospel. It is thus in the southern districts of the country and adjacent portion of Saxony. The natives of that part of Silesia, with the exception of a few Roman Catholics, are all Protestants; and though they were not converted to Christianity till the tenth century, yet, after they had once given up idolatry, they steadfastly adhered to Christ and His doctrines, and having bravely held their ground through the abominations of the "thirty years' war," they remain faithful to this day. It is a singular fact that until the year 1848 Jews were allowed to settle amongst them; but the storms of that gigantic period swept away that barrier, like so many others, and by and by the descendants of Abraham formed a settlement amongst them which proved to be for their good both temporal and spiritual. The exact number of Jews in that region I could not ascertain, but there are some thousands.

and most of them well to do. I have carried my message amongst them for nearly seven weeks, and during that period the blessing of God has followed my humble efforts.

Amongst other cases, I may mention two in which I have been particularly interested. In Görlitz, where many Jews reside, I was attracted to a Jewish shop by a number of old books exposed in the window for sale, which proved to be partly German, with a few Hebrew of little or no interest. I entered the shop, and a young man who was the proprietor of the place soon made his appearance, and with great kindness explained to me the different articles, though he evidently saw that I had no intention of buying them. But we soon came to the subject which I had at heart, and to my surprise I found that he was no stranger to it, and he told me that he had already read something about it, though his ideas were very much confused. As, however, he seemed anxious to know more, he proposed a time for a meeting at which his cousin, the son of a Rabbi, would be present. At the appointed hour I presented myself, when, on entering the room where I expected to find the two friends, to my agreeable astonishment I found it full of Jews at least to the number of twelve or fifteen persons. There was a solemn silence; and as I was proceeding to pay my respects to the proprietor who entertained me so kindly before, I was rudely interrupted by an arrogant man, who protested that it was not proper that so near a relation of such a distinguished Rabbi should shake hands with a missionary. The thing coming so suddenly I was startled for the moment, and did not know how to act. My friend, however, seeing my embarrassment, at once came to my assistance, and peace being established, I was enabled to resume the subject where we left off on a former occasion, and no one showed more anxiety to ascertain the precise agreement of the Old and New Scriptures than the Rabbi's son himself. The power of truth revealed in the Word of God, compelled him to yield point after point, though evidently with great reluctance; and it was almost visible that a great struggle was taking place in his inmost soul. Self-righteousness, and consciousness of sin, pharisaic pride, and the humble confession of the publican almost trembling on his lips, were plainly at fierce war with one another, and there were evident signs that the Great Spirit had taken hold of his heart. Many of the hearers seemed deeply impressed, but the son of the Rabbi and his cousin were pierced to the quick, and on subsequent interviews repeatedly confessed their faith in Jesus the Redeemer of the world. They are now on their way to a place where they intend to settle, and to confess Christ publicly. The Lord grant that they may faithfully carry out their good purpose.

G. F. SCHWARTZ.

Commemoration of the Fall of Jerusalem.

MR. GELLERT gives the following notes of the scenes which he witnessed when the Jews assembled to mourn over the ruin of the holy city and its "beautiful house:"—

"In one family I visited, I saw the father at the close of their evening meal, seat himself on a sack, spread out on the ground, and according to rabbinical instructions, eat an egg mixed with ashes. With this same sack he then went to the synagogue, to which I met whole groups wending their way with their sacks on their arms; indeed, for twenty-four hours, while the fast lasts, a Jewish family has altogether the appearance of mourning for a beloved relation. The rooms are not cleaned, the beds not made, nor do the men put on their boots.

"On the eve as well as the great day itself, I visited four synagogues, which gave me ample opportunities of preaching, profitably I believe, Christ and Him crucified.

"Not only the interior of the buildings, but the approaches, were full of the mourners, seated on the ground.

"While the men chanted, in touching tones, the lamentations of the Prophet Jeremiah, and other sublime compositions in the Hebrew language, by their great men of later periods, the women, in separate apartments, recited in the Judæo-German dialect, the various calamitous events connected with those fearful days.

"In many private houses I also saw assemblies of women sitting on the floor, lamenting and weeping over the afflictions of their nation.

"It seemed as if the sad recollections of the time greatly contributed to soften their hearts, as I found many of them more disposed to listen to the doctrines I brought under their notice. Some of them remarked: Christianity been presented to us in this way, for centuries past, who can tell what the effect would have been?"

"The number of Jews I have conversed with during the past month amounts to 84, among whom I have distributed 55 tracts, 2 New Testament, and 2 Bibles."

Dying Words.

For more than two years I have had intercourse with an intelligent young Jew, who frequently contributed articles to magazines and newspapers. When I became acquainted with him he was in very delicate health, suffering from tubercles in the lungs; I retarded the disease for some time by a careful treatment, but not taking sufficient care of himself he became very ill, and he was then treated by another medical man and died a short time ago. During the whole of his illness I visited him several times a week. He had long read the New Testament and sincerely investigated the truth, and had expressed to me his belief that Jesus was the Messiah; but the mind only was convinced, and the heart was untouched by that grace which alone can make man a true believer and a child of

God. The last fortnight before his death, when I saw that there was no hope of recovery, I told him plainly that he had no time to lose if he would secure a better life than the one which he had here below, and thus I endeavoured to prepare him for the solemn change which, according to the opinion of his medical attendant, and in my own judgment, was likely to take place very soon, and I availed myself of every opportunity to direct his mind to Jesus. He was very weak and could speak but little, but he listened with great attention to what I had to say, and apparently with solemn emotions when I prayed with him. It was only during his last two days on earth, that with his feeble voice he expressed his feelings and hopes. "I feel," he said, "daily more how great a sinner I am, and that I cannot appear as I am before the Great Judge. I thank you for all that you have done for me, but especially for what you have taught me about Jesus Christ; my only hope now is in Him, and I trust that He is my Messiah, and that He will save me." I told him then, that if this was the case, he would soon make a happy exchange, and spoke to him of the glories of eternity which awaited the penitent and humble believer in Jesus. Each time I mentioned the name of Jesus he lifted his eyes to heaven. He spoke very little the last day, and when he breathed his last in the arms of his weeping father, there was a heavenly smile on his face and the name of Christ appeared to be on his lips. It was the hallowed death-bed of a child of God.

Missions among the Jews have greatly changed the minds of many among them, and the Jews in general, from a moral point of view, are no more what they were.

The powerful fortresses of Rabbinism have been dismantled to a very great extent; the Gospel of Jesus Christ has already dispersed much of Judaic darkness; false opinions respecting Christianity, which surrounding corrupted churches had fixed in their minds, have been changed for more correct views as to the nature of Christ's religion, and we can see superstition in full retreat before the sword of the Word of God. These are facts which every one must know who has watched the Missions among the Jews within the last fifty years. Many have already been led to the feet of Christ, many are still led to Him every day, and many a Jewish saint in Christ has already gone to heaven. a witness to the efforts of the church by means of Jewish Missions. Daily facts bear ample testimony that the work is steadily progressing, even in the midst of many discouragements, and it appears to me that we cannot be far from the crisis, when the elect shall be gathered and all Israel be saved. Daniel's "time and times and the division of times" (vii. 25,) is approaching its ultimatum, the walls of Satan's stronghold are tottering and cannot stand much longer against the sound of the Gospel trumpet—they will fall like those of Jericho in the days of Joshua; the Euphrates is drying up, the many waters (nations) are receding and gradually withdrawing their support from the spiritual Babylon; the mother of harlots must fall and will fall ere long, and *her* fall will be

the signal for the great change; the fulness of the Gentiles shall be brought in, and so all Israel shall be saved. Let us work, watch and pray.

My intercourse with the Jews here I continue as usual, and though I meet with much opposition, yet the progress in general is evident, and I feel thankful even for the little encouragement given me from time to time.

H. PHILIP.

A Journey in Algeria.

By Rev. A. Ben Oliel.

"*Arzen and Mostaganem.*—On the 6th May I embarked for Mostaganem, intending to visit Arzen on the return voyage; but on calling there, the captain was informed, by telegraph, that the sea was rough at Mostaganem, and the steamer could not touch. It has no port, but an open roadstead exposed to every point of the compass, except a land breeze; and the slightest wind renders approach to the anchorage impracticable, and often dangerous. The town itself is about a mile distant from the shore, situated upon elevated ground, and surrounded by verdant fields and gardens that make it very picturesque. It is one of the prettiest and most salubrious towns of Algeria; and the 'valeur des Jardins,' at a walk's distance southward of the town, is a wonderfully fertile and richly productive spot. A brief description of Mostaganem will be found in the *Herald* for July, 1860. The captain urged me to land at Arzen, or I should have to be taken to Algiers and back; and I of course did so, thereby losing the fare paid.

"Arzen is the Roman Arsenarium, and has a very good harbour, similar in configuration to Mors-el-Kebir—the Portus Magnus of the ancient geographers—near Oran. Though not equally capacious, it is more securely sheltered, and as easily accessible. Nearly all the headlands form bays along the coasts of North Africa, from Tangiers to Alexandria. Shortly after the conquest of Algeria, Arzen became a flourishing port and town; but now it is in a languishing condition, and the greatly reduced population are mostly occupied in sea fishery, and working the salt pits in the neighbourhood. The town runs parallel with the shore; but the majority of the houses are, at present, deserted and crumbling down. This is owing partly to the want of drinkable water (for what the wells produce is highly brackish, and there is no spring nigh,) but mainly to the construction of an artificial port at Oran; while agriculture, for want of water, is reduced to cereals and the few spontaneous products of the soil, the principal being 'halfa,' or 'sparto,'—a kind of rush, of which large quantities are now imported to England for the manufacture of paper on which a London weekly newspaper is exclusively printed! Perhaps Arzen may yet rise again. Its harbour is certainly the best in Algeria, and near to the most productive plains of this province. On a hillock, about two miles from the port, are some interesting Roman ruins, which seem to indicate the site of the ancient colony.

"The Jewish inhabitants of Arzen are few; but among them are two families, natives of Tangiers, with whom I had much intercourse while they resided at Oran; and I was desirous to visit them, that the favourable impressions produced, and the kindly feelings evoked, should not be effaced by time and distance. They welcomed me with demonstrations of friendship; and during the few days of my stay there, I was constantly in their houses employed in pleasant conversation, which I hope may serve to strengthen the bonds of amity and confidence, and eventually lead to their reception of the Gospel. They have always paid great respect to my religious views, and shown much deference to my teaching.

"I found Mostaganem smarting under great losses from typhus fever. The people, and more especially the Jews, who, from more frequent contact with the Arabs, suffered most, were greatly cast down. The streets were crowded with Arab beggars, in a pitiable state of destitution and misery; and every day large numbers from distant localities, who had come to seek food, were collected by the police, and conducted outside the town to return to their tribes. My friend, the French pastor, who had caught the epidemic from visiting the Arab children he had taken under his care, and for whose support he had raised liberal contributions from France, had been on the brink of the grave, but was mercifully spared, though still emaciated and very feeble; in fact, gloom was depicted on every countenance, and my intercourse with the Jews was anything but agreeable, the conversation dwelling so much on the prevalent distress, and the demise of friends and co-religionists. I tried to comfort and console, but alas! it could not penetrate hearts that had not been surrendered to the Saviour through faith in His all-sufficient merits. I can only hope and pray that the seed sown may bring forth fruit hereafter.

"During my former visits to Mostaganem, the Jews did not wait for me to find them out, but used to come to me at the boat, and to stop me in the streets for discussion of our differences. This time they seemed too low spirited for any lengthy conversations. A few, however, mostly natives of Tangiers and Tetuan, were pleased to see me again, and expressed the hope that I would visit them more frequently.

"*State of Algeria.*—I am thankful to announce a great amelioration in the sanitary condition of this country, and a considerable decrease of distress and misery; but typhus has made fearful havoc everywhere, and in this city it was most severe among the Jews, who died as many as thirteen daily. The prospects of the harvest are thus far good, though some articles of primary use, such as bread and meat, are higher rather than lower in price.

"*The Arabs.*—When the distress among the Arabs was at its height and the streets were thronged with beggars,—a great proportion being children of tender years, going about naked,—I frequently took little girls to the shops and bought them ready-made clothes, besides giving them food; but was forced to abandon this way of succouring the poor little creatures, on discovering the very same children again wandering about

naked. The police agents told me it was useless to spend money in that way, for the parents and friends of the miserable children were sure to take the clothing from their backs, and sell it for a trifle! Among others, two boys, brothers, of about six and eight years respectively, attracted my attention by their intellectual heads, large bright eyes, and bashful demeanour. My sister and self went repeatedly to the place where they were wont to sit down and beg, to carry them food, and at last I decided to take them to my lodgings. Rachel made them some clothing, with which they were clad, after a good scrubbing at the Moorish warm baths. They appeared truly grateful and happy; but ere long, their friends came and took them away; and on the following day, to my great surprise, they were on the same spot again, naked and filthy! It was sadly disappointing, for I had fully made up my mind to train up those two boys, apprenticing them to some trade, and teaching them at home in the evenings; but I failed in all my attempts to persuade their friends to leave them under my care. Such has been the experience of all who have tried to assist the destitute Arabs; and a noisy controversy in the public press has been going on for some weeks past, between the Governor-General of Algeria and the Archbishop of Algiers, in consequence of the latter gathering large numbers of orphans and forsaken Arab children, with a view to educate and train them up as Christians, though he and the priests protest that their primary object is not proselytism. However, matters are now mending; and since the French senate voted two millions of francs for the Arabs, public mendicancy in the towns is interdicted. The prisons are still full of Arab delinquents, principally for petty larceny and robberies. The distress among the Jews here has also somewhat abated; but I regret to say, chiefly through the death of large numbers of the poor.

"*Letters from Tangiers.*—My last visit to Tangiers seems to have renewed a kindly feeling on the part of natives and friends, and I have lately received several letters expressive of their desire to see me there again, and some of them entreat me to go to reside amongst them. I trust the day is not far distant, when the state of our Society's income will enable the Committee to authorize the carrying out of the plans proposed, and approved by them, for the extension of my itinerant labours more frequently to the wastes of Morocco. As it is, in the first instance, only a question of an additional expenditure of £50 per annum, I fondly hope that some liberal supporter of Missions among my people will speedily come forward with the requisite assistance.*

"But I must defer other and interesting facts to another report, when they will be more fully developed, and I can write of them with greater confidence. The work is arduous; the labour is solitary; the obstacles great; the human heart obdurate; but the promises of our God are sure."

The Rev. J. Wilkinson's Journal will be resumed next month.

* Since this was written, a liberal friend in Leeds has provided funds, enabling Mr. Ben Oluel to carry out his long-cherished desire, and we hope soon to have some tidings of the progress of his work in the Moroccan Empire.

Our Note Book.

SYNODICAL CONFERENCES.

Meeting of Rabbis last August will probably lead to very important changes in some parts of synagogue service. Among the questions taken up, and for the most part till under consideration, are questions, whether the prayers should be recited in the German language; and whether the portions should be sacrificed, to the return of Palestine, and the re-establishment of a Jewish empire should not in future be omitted. It was also proposed to abolish the long hours of worship, and to substitute a prayer in German for the Hebrew. Interesting discussions took place on Schools and the Jewish Marriage Laws. It was determined that in the German synagogues parts of the liturgy should be read in the language of the country. Rabbis were present from Germany, but none from France, England, Spain, Italy, or the United States, two Rabbis having been prevented from attending through illness. The object, as stated by Lazarus Adler, the President, in effect, to do away with all antiquated usages which are inconsistent with the advanced ideas of the present age. Future synods are composed of laymen as well as rabbis. While these reforming measures are at work on the Continent, on the other side of the Atlantic, a celebrated Jewish doctor is advocating union with the United States, and some are even bold enough to talk of the abrogation of the Sabbath day, and the observance of Sabbath on the first day of the week. A correspondent predicts a storm of thunder and lightning." On the other hand, it is announced that a synod of decidedly orthodox Rabbis will shortly be convened to consider how these reforming movements are to be resisted.

THE FALASHAS IN ABYSSINIA.

M. HALÉVY states that the Falasha Jews are distributed over the vast fertile land which extends from the southern shore of the Tacazzi to the Blue river. Their complexion is more or less black, but they have not the physical type of the Negro. They retain a deep and pathetic attachment to the Holy Land. The word Falasha means exile or wanderer, and the name Philistia is evidently cognate. They speak two languages belonging to different philological stocks. One is the vernacular of the district, the Amharic. But the language which they use in their families is a dialect of the Agaou, which they also employ for their prayers. Many of their names are biblical, and consist of Hebrew words pronounced in Abyssinian fashion.

In the place of worship, men and women sit apart, and there is a sanctuary which is only entered by the High Priest on the day of Atonement. Sacrifices are performed, but these are only commemorative, and are therefore not in accordance with the Mosaic ordinances. There are no sacrifices on Sabbaths or Kipur.

Almost all the manufactures of the country are in the hands of the Falashas. They enjoyed civil rights until the accession of the late King.

JERUSALEM LEPERS.

Dr. London, chief Physician of the Rothschild Hospital in the Holy city, in reporting on the subject of leprosy, says, "I have not found in the lepers' huts in the neighbourhood of the gate of Zion a single Israelite suffering from this terrible disease. Careful researches instituted by me have shown that, even in the four largest towns of Palestine, which are inhabited by Israelites—Jaffa, Hebron,

Tiberias, and Saphet—there is not a single Israelite suffering from oriental leprosy.

COLOGNE.

A cemetery is about to be opened in this city to which the remains of Jews, Catholics, and Protestants will be admitted.

HUNGARY.

Several Hungarian Jews have been appointed post masters. This is an office from which Jews were formerly rigidly excluded.

ITALY.

It is stated that, according to the last census at Rome there were 4602 Jews in that city, of whom 2394 were males, and 2208 females. The whole Jewish population of the kingdom of Italy is stated to be 29,233.

The oldest manuscript extant of the Talmud is said to be preserved in the National Library of Florence. Where, or by whom, it was written is unknown.

SWITZERLAND.

The *Archives Israelites* says it is anticipated that municipal privileges, which have long been withheld from the Jews of the Swiss confederation, will shortly be accorded to them.

A SINGULAR DISCOVERY IN SPAIN.

SOME time ago, during some excavations at Vittoria, human skeletons were found in the ground. On examining these, marks were noticed on the forehead and left arm of each of them. This was a problem which the local antiquarians could not solve. The account at last reached the ears of a Jewish merchant, Mr. Silva, staying at St. Sebastian. He at once cleared up the mystery, by declaring that these were the remains of Jews who had

been buried with their phylacteries on their heads and arms. Further inquiries were then instituted, and it was discovered that the place where these skeletons were found had formerly been the cemetery of the Jewish community of the city, and that at their banishment from Spain in 1492, they made a present of the ground to the municipality, on condition that it should never be built upon. On the document being discovered, Mr. Silva prevailed upon the authorities to carry out the terms on which the ground had been made over to them. The place was forthwith walled in, and a resolution passed that no building should be erected on it.

JEWISH MARTYRS IN SOUTH AMERICA.

The first *Auto-da-Fé* celebrated by the Inquisition in the new world, took place in Mexico, 1554, the year that Cortez died. Large tribunes were erected in the public place, and eighty Jews died at the stake. The savage Indians were delighted with the flames, which burned from six o'clock in the morning till five in the evening. The festive music, the ringing of bells and the songs of the priests pleased them, and they burst out into wild rejoicings. Spectators, who had attended such festivities before, avowed that this ceremony would have been much finer than many others, if the Court had only been present. Lima and Carthage also had their funeral piles. On the 23rd of January, 1639, there was a great *Auto* at Lima. Sixty-three adherents of Judaism, all Portuguese, were brought to the public place, and eleven of them were burned. Among the victims there was a very learned man, who caused the ignorant scholastics sore travail. Francisca Meldonado de Silva was his name. He had passed thirteen years in prison; during all that period he had tasted no meat; a little maize had been his daily food. He permitted his beard and

hair to grow, and gave himself the name of Eli Nazareno, as a servant of the one God. He wrote several works while in prison, which are said to have been subsequently printed. Old leaves artistically tied together, served him for paper, ink he prepared from coals, the pointed leg of a hen was his pen, and notwithstanding the poverty of these materials, his handwriting resembled print. After thirteen years' sufferings he died at the stake. During the *Auto*, a fearful storm, more terrible than any remembered by the oldest inhabitant, raged over the city.

VOLTAIRE AND THE JEWS.

Among the correspondence of Voltaire is rather an eccentric letter—perhaps one of the most flippant of his many flippant epistles. Its object, however, is a very humane one. He writes to the *Intendant* of Lyons on behalf of a Jew who was robbed near that city, and who appears to claim either redress or the restoration of the article stolen from him. The letter was written in 1747.

—*Jewish Chronicle*.

A JEW'S TRANSLATION OF THE NEW TESTAMENT.

While the late Rev. Claudius Buchanan was pursuing his travels through the East Indies, he obtained from the Jews settled in that land, a very peculiar manuscript, viz., a Translation of the New Testament in Hebrew, done during the 16th century. The Translator was a learned Rabbi, and the rendering was, upon the whole, very faithful. The original intention of the Rabbi in translating the New Testament was to refute it, and to parry the arguments which his neighbours the Syriac Christians of St. Thomas's had brought forward in defence of Christianity. But the intention of Providence concerning him was different. The translator was conquered by the power of the Truth, and became a true disciple of Christ. His own work was turned into an instrument for the destruction of his former unbelief. He afterwards lived and died in the faith of his Messiah, Jesus Christ. The Manuscript itself is now exhibited in the public library of Cambridge.

Literary Notices.

Israel's Centre.—The Annual Sermon, on behalf of the *British Society for the Propagation of the Gospel among the Jews*, preached at Poultry Chapel, June 15, 1868, by Rev. ADOLPH SAPHIR, B.A., of Greenwich.—Priced 1d.—May be had of Morgan and Chase, and at the office of the British Society.—The friends of Israel will do good service by circulating this excellent discourse among all whom they desire to interest in the subject of Missions to the Jews; and it would be well to present it to Jews themselves, whenever there is an opportunity of doing so personally, or, not anonymously, through the post. We say not anonymously, because we have sometimes received complaints from Jews to whom tracts

and books, bearing on controverted points, have been forwarded in that way, and who naturally object to the practice. Mr. Saphir's sermon however, is so thoroughly scriptural in its sentiments, and kindly in its tone, that it might well serve as a pioneer to open up further correspondence between Christian believers and the descendants of Abraham who have not yet, like Abraham, rejoiced to see Christ's day. Christian people may do a great deal towards the spiritual good of Israelite neighbours and friends, if they will but seize the opportunity; and a sermon like this, conceived in a loving spirit, and based entirely on the divine word, put into the hands of a Jew, can hardly fail to be useful.

Voluntaryism as it is in the Churches, and as it is in Christ.—Morgan and Chase.—Price 2d.—We cannot commend this little tractate too strongly. It is scriptural, terse, earnest, and interesting. "Voluntaryism as it is in Christ," Mr. Ross says, "is as free as the gushing spring and the leaping wave; full, as means permit and the heart dictates; joyous, as the expression of blissful privilege—a redeemed creature, bringing the gift of his love to his Saviour King."

This is the voluntaryism that Christ uses in furtherance of His kingdom.

Images in the Windows of Churches. A Protest against them.—By GEORGE ROCHFORD CLARKE, M.A.—A series of Letters to the Bishop of Oxford, the Bishop of London, and others, forming a pungent essay against the practice of adorning Churches with images and paintings. Mr. Clarke appeals very forcibly to the Church of England Homily on the subject, in support of his views.

SERMONS and ADDRESSES on behalf of the Society, from September 16th to October 16th, 1868

Deputation, Mr. Matthews:—Beverley; Messrs. Thirsk, Denton, and Sample. Bridlington; Messrs. Postill and Heselon. Thirsk; Messrs. Smith and Waits. Pickering; Rev. Mr. Brockson. Kendall; J. J. Wilson, Esq. Barnard Castle; Rev. W. Darwent. Cotherston; Rev. W. Darwent. Richmond, Yorks.; Rev. J. Parrott.

Easingwold; T. Barker, Esq. Goole; Rev. M. Floyd. Tadcaster. Snaith. Deputation, Rev. J. Wilkinson; Hornsey; Bedells. Erith. Deputation, Rev. Dr. Weir; Totteridge. Deputation, Rev. L. Zucker; Stebbing. Deputation, Mr. Ducat; Newark.

CONTRIBUTIONS IN AID OF THE SOCIETY,

From September 16th to October 16th, 1868.

SUBSCRIPTIONS & DONATIONS.		Easingwold, Coll.		Stafford, Coll.	
A Friend, at Prayer Meeting	0 3 0	Subs.	5 16 0	Stebbing, Coll.	6 1
A Friend, per W. Rollo, Esq.	0 5 0	Erith, Coll.	7 1 0	Stockton-on-Tees	2 1
C. C.	0 1 0	Goole	6 11 9	Swansea	2 13
E.	0 2 5	Greenwich	8 1 0	Tadcaster, Coll.	1 3
G., Thankoffering	0 10 0	Halstead, Coll.	7 5 0	Thirsk, Coll.	3 1
Hopkins, H., Esq., <i>Hobart Town</i>	20 0 0	Harrogate, Coll.	3 16 7	Totteridge, Offerings	5 6 3
Lambert, Mr. J., the late, by Rev. T. Windsor, Skipton	10 0 0	Mr. Schonberg	0 10 0	by Miss Brown	0 3
Lightfoot, Miss, by Major-General Goodwyn	0 10 0	Hartlepool	1 5 2	Towcester	1 13
Lovel, Mrs.	0 10 6	Highgate	4 5 0	T. W. Gurney, Esq.	0 10
M.	0 7 0	Hornsey	6 0 0	Miss Hill	0 5
Macdonald, R., Esq.	1 0 0	Offerings after Address at School	0 10 0	Uxbridge	2 17
Pitowsky, Mrs., by Major-General Goodwyn	0 10 0	Hull	30 3 9	Whitehaven	1 7
Robertson, Miss	0 2 6	Ilkerton, Weekly Offerings by a Friend, by Mr. Watts	0 9 6	Wirksworth	3 12
Smith, Mrs.	1 0 0	Islington, Cross St. Chap. By Mr. Elphick	1 19 8	York, Colls.	18 13
Thompson, Mrs.	0 10 6	J. Jones, Esq.	1 1 0		
W. B.	2 0 0	Miss L. Brandard	0 5 0		
ASSOCIATIONS & COLLECTIONS.		Knaresboro', Coll.	1 18 0		
Alnwick	2 0 0	Coll. by Mr. W. Knowles	0 9 0		
G. Allen, Esq.	2 0 0	Leeds	23 19 6		
Barnard Castle, Coll.	1 19 4	Maidstone, Colls.	13 13 0		
Beverley, Coll.	1 4 6	Metropolitan Tabernacle	4 17 2		
Bridlington, Coll.	2 0 0	Odiham	3 9 0		
Chester, Coll.	10 0 0	Pickering, Coll.	1 8 4		
Colchester	5 16 2	Richmond, Yorks., Coll.	3 0 0		
Cotherston, Coll.	0 18 3	St. Ives, Hunts	1 1 0		
Cowes	1 0 5	Scarboro', Coll.	5 0 0		
		Sherborne	2 0 10		
		Snaith, Coll.	0 13 6		

A Word of Gratitude.

THE Committee of the British Society, offer sincere thanks to many readers of the *Jewish Herald* who have exerted themselves to procure new Subscribers, as also to those who have purchased it. The result is, that 6,000 additional copies have been issued in the course of the year, and a considerable pecuniary saving has been effected in the Society's Funds. The Committee, however, hope that this is only a step towards a still larger circulation, and that their friends will only redouble their efforts in this direction, because they are confident that the facts connected with the progress of the Mission only need to be known, in order to call forth a great increase of Christian sympathy and zeal.

Collectors for the Society, who obtain contributions to the amount of thirty shillings in a year, are entitled to the *Jewish Herald* gratuitously; and they may obtain it from the Secretaries of the local Associations nearest to their residences.

The *Jewish Herald* may be ordered of the British Society, 96, Great Russell Street, London, W.C., whence twelve copies are sent for one shilling, free of postage; of John Snow and Co., 2, Ivy Lane; or of any Bookseller. Specimen copies will be supplied to those who intend to canvass for subscribers, on their application by post or otherwise to the Secretary at the above address.

The British Society's Mission Schools.

MR. and Mrs. Rosenberg in Adrianople, and Dr. and Mrs. Zuckercandl in Rustchuk, are prosecuting a most useful work among the young. They have gathered, in their own residences, assemblies of poor neglected children, Jewish and Gentile, and have given them daily instruction, until the numbers have so grown that they can no longer accommodate them, and they find that some assistance in the

work of teaching is indispensable. Among the adults whom they have been the means of leading to Christ, they have happily found suitable colleagues, who will gladly undertake the service if a small support can be given them; and hence the Missionaries urgently appeal to the Committee to furnish the requisite funds. We are sure that the friends of the Mission will not fail to sustain us in taking advantage of an opening for usefulness such as this. Mr. Rosenberg and Dr. Zuckercandl will be very thankful for gifts of children's clothing, as well as little articles for a Christmas tree, and above all, English school books, globes, and maps. Any packages sent to the Society's office will be speedily forwarded.

Mr. Rosenberg says in his letter dated Oct. 28:—

“My teacher has been offered employment in the Jewish school, and when all efforts in that direction failed, the rulers of the community gave orders, which were published in every synagogue, that no Jew should visit me, or send his child to our school, under pain of due punishment. But in spite of this, Jews have continued coming to my house, and only one child has been taken away from the school.”

Some of the pupils pay a small fee, and there is reason to hope that, with thoroughly efficient arrangements, the Schools may, after a while, become self-supporting. We hope it may not be long before the Committee is able also to respond to a repeated application for a School in a city of Hungary, where a large number of Jewish and other children are ready to attend, and good teachers are also to be had. A girls' school, in the first instance, would be a very great boon.

Thank-Offerings.

To the Editor of the Jewish Herald.

DEAR SIR,—In a recent number of the *Economist*, we read as follows: “The harvest of 1868 is now fully secured, and on all sides it is admitted to be more favourable in its actual than in its anticipated results. In the weekly *Gazette* average, on the 25th April, 1868, the price of wheat was 74s. 11d.

per quarter; on the 29th August, the average price was 56s. 11d., *the fall is 17s. 8d. per quarter, or 23 per cent.* The *Economist* adds: "The abundance of 1868-9, will set at liberty in Western Europe, perhaps, *thirty millions* sterling, for expenditure of one kind 'or another. Sooner or later this powerful cause will tell on the state of trade, and will lead to a more active demand for money. I venture to suggest to all your readers, that the marvellous goodness and mercy of God, in the unexpectedly full harvest vouchsafed to us, should find practical utterance in *thank-offerings* to Him who has disappointed our fears, and exceeded our expectations. We seemed to be threatened with famine from the long continued drought; the fierce heat seemed to have burnt up the cereals and the pastures, and that without remedy. But see what the Lord hath wrought for us! The wheat crop was ready for the sickle a month earlier than usual, and the quality was the very finest. And when this was secured, the rain, "the beautiful rain" descended; the earth drank in the flood, a second spring-time was vouchsafed, the green herb and the grassy pastures were gladsome to every eye. And there has been also vouchsafed to us a period of fresh heat, and a second beautiful out-pouring of rain.

How much is thus saved to the nation, as contrasted with the scarcity and high prices which seemed inevitable, let heads of families and others gratefully wonder; and let all of us bring our tithes and offerings, according to what our relative means demand, that so the poor and the needy may be sought and succoured, especially God's own children; and more than this, that that people Israel, who are perishing from a famine of the Word of God—a famine far more terrible than that of "bread and water"—may be more specially and practically remembered by our willing hearted gifts towards that Mission work at home and abroad, which God our Father has already so greatly blessed.

I ask all those who read these lines not to put away this suggestion, but to endorse it speedily. I believe enough of the Society to give it my entire confidence; I greatly regret

that its work is crippled from inadequate resources, and so let all do something special:

“Ye rich your talents, and ye poor your mites;”

so that fresh living stones may be placed on that ever rising temple of Jew and Gentile, of which Jesus, the Anointed One, is the corner stone, and on which the top stone shall at last be put, amid the acclamation of men and angels.

I herewith request your acceptance of £1 as a *thank-offering*.

Your's faithfully,

AMICUS.

A Baptismal Service in Wurtemberg.

ON Wednesday, September 9th, we were cheered and encouraged by witnessing the confession of Jesus Christ as their Saviour, by two young people, a brother and sister, belonging to a family in Bohemia, in whom our dear brother, Rev. D. A. Herschell, takes a deep interest; and for whom he has done much already. As it so happened that Mr. Herschell could be among us just about this time, the day above-named was determined on for the solemnity, and it was conducted at Kornthal, by the pastor of that place. A goodly company of praying Christians met, and the service was of a most solemn description. Its striking feature was the presence of four believing Israelites, to witness the confession of Jesus by two more of their nation. The opening prayer was offered up by our venerable brother, Mr. Heman, of Basle; and this aged and tried Christian Israelite felt deeply whilst offering up supplications on behalf of Israel, and especially of those now about to declare themselves believers in Israel's Saviour. Next to him stood Mr. Herschell, who was his first spiritual son, the first Jew whom he had been privileged to lead to Jesus. Mr. H., in his address to the two about to be baptized, feelingly alluded to this fact, and also to his happiness in his Christian life during all these years, and the pleasure he felt that there were two now present, who had been eye witnesses of his own profession some twenty years ago. In most touching terms he appealed to the experience of all present, and to that too of the young disciples about to be received into Christian communion, of the grace of God in leading sinners to repentance and faith. His words were listened to with deep emotion, and many eyes filled with tears. When he concluded, Pastor Staudt put the questions to the two candidates, which they replied to in a clear ringing voice, upon which they were baptized in the name of the Triune God. A very moving prayer concluded the service, which I do not doubt has left a lasting impression upon all present.

I was so glad that Mr. Herschell could be present on that solemn occasion, as he indeed has been the means, under God, of bringing the family to whom the two candidates belong fully under gospel influence; five members of this family are now already on the side of Christ, whilst the remainder are very nigh unto Him. May the Lord shield the tender plant, and help the precious seed to sprout forth, and may they altogether ripen unto Him, as the works of His own planting.

P. E. GOTTHEIL.

Conversion of Rabbi Gurland.

(Continued from page 166.)

THE German, as might be expected, soon went away, fully assured that his minister would never deny the Lord Jesus Christ. At last, seeing that there was no appearance of any change on the part of the pastor, the Jews became suspicious, and several of them went to Rabbi Gurland, to inquire whether he really intended to bring over the pastor to modern Judaism; adding, at the same time, that it appeared to them to be a hopeless task, and had better be left alone. The Rabbi told them freely, "I am not going to attempt any such thing; on the contrary, I am about to become a Christian." Upon hearing this, they began to mock Jesus, and endeavoured to prove from the Bible that Jesus could not have been the Messiah, but that he had misled the people. But the Rabbi opened to them the different passages which unmistakably foretell of Jesus, until one of the Jews rose up in a fit of anger, and charged the speaker with having a falsified Bible. "There are no such passages in our own Bibles," others chimed in, "his Bible is not genuine." The Rabbi quietly replied, "My brethren, why will you not compare your Bible with the one I have in my hand, to convince yourselves that there is nothing falsified in it?" At last they were induced to do so, and after much searching they confessed that his Bible was a correct copy, but they shut their hearts against the truth, and seeing they could not shake the convictions of their teacher, they left him with bitterness in their hearts.

Having now been fully instructed in the truths of the gospel, our Rabbi desired to receive baptism; and the pastor having left it to him to determine the time when the solemn rite should be administered, he selected Easter-day for that purpose; his wife, meanwhile, continuing to receive instruction. Now the good pastor was a daily visitor at the Rabbi's house. On one occasion he was greatly moved when, on entering their dwelling, he discovered the Rabbi and his wife on their knees, fervently thanking the Messiah for having led them to the knowledge of the truth, and praying that He would now help them to enter fully into the covenant of grace. On the day previous to that appointed for their baptism, they both went to the pastor, and Rabbi Gurland related the following incident: "One Sunday morning," he said, "I was walking with my father, who was also

a Rabbi, through a village inhabited by Germans, just when the bells were calling the people to the house of God, to which they devoutly resorted whilst we went on. I was greatly struck by all this, and asked my father to delay a little, it was all so solemn, so beautiful. Upon which, my father sternly replied, 'You must give no heed to these things; there is no blessing on these people, because their religion is all a lie.' A venerable old man just then passed by, leaning on his stick, and having heard our conversation, turned to me, laid his hands on my head, and said, as if with a prophetic spirit, 'The Lord has chosen thee, my child, for something better.' From that day my father had Rabbies and pious Jews meeting at his house several days in the week, when they prayed to the God of Abraham, Isaac, and Jacob, that He would keep me from ever forsaking the faith of my fathers. By this means a dislike to all strange religion was so firmly rooted within me, that I could scarcely cast it off even after having been long convinced that there is no truth whatsoever in the system of the Rabbies."

At the time that Rabbi Gurland was under instruction, another Jew, a goldsmith by trade, also came to Pastor Faltin, desiring to be received into the Christian church, and he was told that previous to baptism he must be fully instructed; but not liking the delay, went to a Prussian Priest, who immediately complied with his request, and received him into the Greek church. On his way from the church after his baptism, the Jews waylaid him for the purpose of some violence. All the town was up, and soldiers had to be called out for his protection. It had also been noised abroad that the Jews also meant mischief to Rabbi Gurland's person, on the day of his baptism; but being asked whether he would not like to be placed under the protection of the police, he declined, saying, "The Lord is my shield, in Him will I trust."

Easter-day came, and with it a great stir among all the inhabitants of Kishinew; Jews and Christians alike being aware of what was to happen. The little church was crowded as it never had been before; many were obliged to remain outside. After the sermon, which was listened to with great attention, the holy rite was administered to Gurland and his wife, amidst breathless silence within and without the church. Then the pastor, the Gurlands, and most of the congregation knelt down, and Gurland poured out his soul to the God of all grace, for having vouchsafed unto him His forgiving mercies in Jesus, and pleaded for the remnant of His people, that many of them might be likewise awakened to see their need of salvation, and to seek it in Jesus. That utterance of the heart made such a powerful impression upon the crowd, that many were in tears. Three women so far forgot themselves as to press their way in the crowd to the church to embrace Gurland's wife, saying, "You are the happiest of us all." The two Gurlands, on returning home were not molested; for even their bitterest enemies seemed to be deeply touched by the solemnity of the occasion. Subsequently, Gurland said to the pastor, "God has given me great grace, but there are so many among my brethren to whom this

grace is as yet unknown; I feel deeply for them, and should like to spend my strength in making known to them God's saving love." The pastor wrote on this subject to the Jew's Society, at Berlin, who willingly received the young Christian, in order to afford him opportunity for further study and preparation for the Christian ministry. But the tempter found occasion to try and tempt him. When about to leave Kishinew, Gurland was one day visited by some Jews, who said they had heard that, though he had received Christian baptism in an outburst of zeal, he now regretted that step; at the same time offering him a sum of money wherewith to proceed to Constantinople. "There," they said, "nobody will know that you have been baptized, and you may therefore join the Jewish community again, and all will be right." They hinted, in case of his refusal, that violent hands would be laid on him, to prevent his leaving Kishinew alive. Gurland gave no heed to these threats, and on the day appointed left the place without any protection, not even that of the pastor, who would have accompanied him part of the way, but was prevented by official duties. God shielded his trusting servant, and he arrived safely at Berlin.

After two years' preparatory study at the Berlin Missionary Seminary, having passed his trials to the satisfaction of his examiners, Gurland was ordained to the office of the ministry, on the second Sunday after Trinity, 1867, by Superintendent-General Dr. Buchsel, at St. Matthew's Church, Berlin, and soon afterwards returned to Kishinew, where he was affectionately received by his beloved teacher, Pastor Faltin, as an assistant in the ministry of the Gospel; and there, in his native town, he is permitted to realise his heart's desire in preaching the unsearchable riches of Christ to his brethren after the flesh. Such has been the effect of his conversion upon his Jewish acquaintances in the neighbourhood, that, within the last year and a half, no less than sixty Jews have presented themselves to him for instruction in Christian truth.

A Curious Talmudical Invention.

MR. NEUMANN, of Philipopolis, in referring to a conversation with one of his Jewish neighbours, gives us the following as a specimen of the fanciful and fallacious arguments by which the orthodox Jew, cleaving to the traditions of the fathers, seeks to parry the force of true Biblical interpretation. "In proof of the divinity of Jesus, I read to him, among other passages, Is. ix. 5, 6, observing that these deeply significant names cannot be applied to a mere human being, however holy. Against this, he asserted in common with most of the Jewish commentators, that this prophecy refers to Hezekiah, and with respect to the different names, he said that they offered no difficulty, for we find in the Scriptures persons with several names, as for instance Moses, our teacher. I remarked that as far as I knew the Scriptures, Moses always was called by the same

name. With a smile at my ignorance, he took my Hebrew Bible, and pointed out to me 1 Chron. iv. 18. *And his wife Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah, the daughter of Pharaoh, which Mered took.*

"'There,' he said, in a tone of great satisfaction, 'you find Moses with several names.' My first reply was, 'How can you look for the genealogy of Moses, who was a scribe, in the midst of the genealogy of Judah? We find the genealogy of Moses in the next chapter.' But what led him to take this passage as referring to Moses and his several names? His authority was the Targum, from which I extract the comment *in loco*:—*And his wife Zebudila educated Moses after she had drawn him out of the water, and she called his name TERED, because he caused the manna to descend upon Israel in the wilderness; and Prince GEDOR, because he restored the desolation of Israel; HEBER also, because he joined Israel to their Heavenly Father; and Prince SOCHO, because he overshadowed Israel with his righteousness, and JEKUTHIEL, because the Israelites waited on the God of Heaven for forty years; and Prince ZANOAH, because God on his account had passed by the sins of Israel. These names Bithiah the daughter of Pharaoh called him by the spirit of prophecy, for she became a proselyte, and Mered took her to himself; he is Culeb, and was so called because he opposed the counsel of the spies.*" Mr. Neumann remarks, "Surely this is a striking illustration of the prophecy, 'For the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.'"

The Jews and the Luther Festival.

ABOUT a thousand Jews live in Worms, chiefly in the Jews' street, which was spared in the great fire of the seventeenth century, and therefore boasts of the most ancient houses. The Jews took a very cordial part in the great celebration, adorning their street and their houses with festive devices and with banners and pictures of Luther and other reformers. They even joined in affording hospitality to strangers who had come for the festival, and they mingled with the grand procession in honour of the Reformer. Some of them were also present at church during divine service. They gratefully acknowledge Luther's energetic opposition to the fanatic hatred at that time displayed by the Christian people against the Jews, and his earnest entreaty that they might be treated in a gentle and Christian-like manner; and in fact, they cannot help perceiving that wherever the pure evangelical doctrine has obtained the sway, the condition of the people of Israel has improved, and their liberty has been

increased. There is reason to fear that very many of them do homage to Luther merely as the apostle of modern humanity, and the prophet of a future everybody's religion.

But we must not condemn them on this account. We ought rather to bear in mind that the evil of unbelief is wide-spread in this country, even among Protestants, and that the Jews are not more remarkable for it than thousands of the so-called Christians around them. Much good, however, may be expected to result from the all-powerful preaching of the foremost pulpit orators, men inspired by the Holy Ghost, and thoroughly orthodox, who thrilled their hearers from day to day with their eloquent expositions of the Word of God, from Luther's translation. Their mighty appeals, and the fine old evangelical hymns, such as *Ein feste burg ist unser Gott*, must have left a deep impression on the minds of the Jews; and then a good many Bibles have got into the hands of the Jews, for the British and Foreign Bible Society sold upwards of 900 copies.

Several strangers who had come for the festival, also visited the synagogue, which is one of the most ancient in Europe. It was built in the Gothic style, about 800 years ago by one Mar Joakob. A lamp is kept perpetually alight before the Ark of Covenant, bearing this inscription,—*Eternal lamp in commemoration of the two Wanderers*. It is said that during a persecution of Jews at Worms, 700 years ago, two unknown strangers, Christians, making a short stay there, were killed while trying to shield the Jews from the fury of the rabble. The names of these two devoted persons have never been known, but the grateful Jews of Worms sought to immortalize their memory by the foundation of an ever-burning lamp.

B. J.

Mission Notes.

HOME.—Mr. Lazarus has witnessed the public Christian confession of Joseph Gordon, a young man who was sent to him from Paris by Mr. James Brunner. Joseph Gordon was recommended by Mr. Lazarus to Dr. Schwartz, into whose home he was kindly received, and although great efforts were made to entice him away, he remained steadfast, and was received into Christian fellowship at the Presbyterian church, Harrow Road, by baptism, on the 24th of last October. Mr. Lazarus says that this young man has been five years in a Solicitor's office, and would be glad to meet with a similar situation. Will not some Christian lawyer take him by the hand?

Mr. Lazarus also speaks of one of his inquirers who is preparing for a public union to the church of Christ, and is learning a trade at the Jewish Operative Institution, Palestine Place; as well as of another who comes to his house twice a week for spiritual instruction; besides which, many respectable Jewish families are under his constant visitation.

Mr. Sternberg tells us that after the Annual Meeting in Birmingham last month, attended by Mr. Wilkinson, two artizans came to inquire for some books about the subject of the Mission, and afterwards called on him asking if they might accompany him in some of his missionary calls on the Jews, so that they might qualify themselves to take part in the work. They wish to devote their spare hours in the evening to this department of Christian labour. Oh, that many more may be stirred up to follow their example! The missionaries, who are entirely devoted to the object, cannot undertake half the work to be done, and volunteers of every social grade are wanted.

Writing Nov. 5th, Mr. Sternberg adds, "I have cause to rejoice over some, who, I believe, are earnestly seeking the Saviour. I had a meeting to-night, and five members of the house of Israel were present, who read the Testament *daily*, and speak about Jesus in the most gratifying manner. Mrs. Sternberg is busy amongst the Jewesses. She has got some of them into service in Christian families."

Mr. Zucker has had the satisfaction of rescuing from the deepest distress a poor family, the mother of which is a Jewess. She was instructed some years ago by Mr. Fürst, our missionary then in London, and she joined a Christian church in Limehouse. Her husband was at that time in a good position as a skilled mechanic, but through the loss of sight, became disabled, and gradually sank into such poverty, that they had parted, not only with every bit of furniture, but with almost every garment, to save themselves and their children from starving. Under these circumstances, the wife was offered daily situation with sufficient pay to keep her husband and family if she would abandon her Christian faith. But nothing could tempt her from Christ, and it was just in the last extremity, when her fidelity to the Saviour had thus been tried and proved, that Mr. Zucker found them out, and by his devoted exertions succeeded in getting such help from one friend and another, that now, with a sewing machine, and their clothes and furniture restored, they have every prospect of earning a livelihood.

PARIS.—Mr. Brunner has of late been a frequent visitor to a French family, the father of which is a Protestant while the mother is a Jewess. In consequence of the mother's determined opposition to any kind of Christian teaching, the poor children, of whom there are five, have had no religious instruction whatever. When Mr Brunner became acquainted with them he found them growing up in the most heathenish ignorance. After very persevering efforts he has at length overcome the mother's objections, and they are all being carefully trained in scriptural knowledge, and he says he is "not without hope that the Jewess herself may be brought to see her own need of a loving and pardoning Saviour."

He adds, in his last letter, that he was pleasingly surprised one day, when calling on another Jewish household, to find an Israelite, whom he had previously known, sitting with the Bible before him, and arguing with

his host on the evidences in favour of Christianity. When Mr. Brunner entered the room, he was contending for the doctrine of the resurrection, which, he thought, was contained in Hosea vi. 2,—“*After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.*” The missionary was welcomed very cordially, and, being appealed to, on both sides, for his opinion, had a good opportunity to speak at large on the great truths of the Gospel.

THE CONTINENT.—A missionary labouring in the midst of a vast population, partly Jewish and partly Roman Catholic, writes:—“The Jewish festivals just terminated have, through our Lord’s infinite mercy, been to me replete with interest and encouragement. The leisure these afforded the Jews, and the fine weather, enticed multitudes to the public walks with which this city abounds, giving me ample opportunity of preaching Christ, and Him crucified. Everywhere I met with old acquaintances, and those in company with strangers, so that, at times, whole groups surrounded me, listening to expositions upon the import of the several feasts, and the typical bearing these have upon the Christian economy. And ‘waxing bold’ by the attention paid me, I freely circulated the New Testament Scriptures as occasion offered, though some risk was thus incurred. Some of my friends begin to perceive the striking analogy between the Old and New Testaments, and their historical connection. The importance of this appears from the fact, that the great mass of the people in these parts have not the remotest idea of the history of Jesus himself, and much less of His Apostles; some even supposing the latter to have been Gentiles, or Christ to have lived some time after the destruction of the second temple. A New Testament by way of a loan is often thankfully accepted, and there are many who prove the interest they feel in the Gospel by the manner in which they at all times meet me. As a mark of respect, many have volunteered to see me safely home in the dusk of the evening.

Gatherings in Jersey.

To the Editor of the Jewish Herald.

DEAR SIR,—I have much pleasure in transmitting to you a few particulars of the recent services in this island, on behalf of the British Society for the propagation of the Gospel among the Jews. On the two Sundays Oct. 18 and 25, that your esteemed deputation, Mr. Matthews, was with us, he was cordially welcomed to the pulpits of all the leading denominations. On Tuesday, October 20, a public meeting was held, under the presidency of the Rev. M. Gallienne, in the Grove Place Wesleyan (French) Chapel, by far the most spacious place of public worship in Jersey. About 1000 persons were present. The address of Mr. Matthews thrilled the entire audience, and a collection of £12 17s. evinced the practical sympathy that had been excited. The platform was filled with

Through it also nearly all the foreign commerce of the Jews was conducted until the artificial port of Cæsarea was built by Herod. Hither Jonah came to find a ship in which to flee from the presence of the Lord, and from it he sailed for Tarshish," (The Land and the Book.)

Our party entered this ancient city during the afternoon of Friday, the 28th of February. An officer demanded our passports, and on showing him mine, he asked for backsheesh. "Give me money." I gave him an earnest look and a significant shake of the head, but nothing more. We now walked along the main street of the city, carrying our small baggage, to the outskirts of the town, accompanied by a host of porters carrying our heavier baggage on their backs. Our tents were erected on an elevated piece of ground belonging to our Vice-Consul, and now, having reached the land of the Patriarchs, like them, we began "dwelling in tents."

As we passed along the street, we met donkeys laden with the large Jaffa oranges, about twice as large as the largest usually seen in England. Some of these however reach this country and have been known to fetch half-a-crown each in Regent Street. Our horses and mules were already on the camping ground, and we sat on our portmanteaus while the tents were being erected. Tents, baggage, mules, horses, Arabs and English travellers made the scene rather picturesque. Most of us were very hungry, for some had eaten nothing all the way from Alexandria to Joppa, but we must still wait an hour or two, for our dinner was just arriving on the ground, and still full of life and covered with feathers. So off we went to deliver introductory letters to our Vice-Consul, and to see the house of Simon the Tanner by the sea-side, and ascended by steps outside to the top where Peter is said to have had his remarkable vision. We broke off and brought away with us small pieces of a figtree growing close by. The "Stripes and Stars" were flying over the house of Mr. Adams, the principal of the American colony. In a conversation I had with one of the colonists, he told me their number has been reduced to twenty-six, who are now doing well as roadmakers, builders, and carters. Mr. Adams, he said, intends soon to visit England to try and induce others to go out and join them. We walked about along beautiful lanes with orange, lemon, and citron groves on either side, protected by the high hedges of cacti or prickly pear. These gardens are most extensive and beautiful, being enriched by an abundant and constant supply of water, brought from a moderate depth by the working of a thousand Persian wheels. About thirty years ago Jaffa contained only about six or eight thousand inhabitants; now it has no less than 22,000; about 1,500 of whom are Spanish Jews, who have a Synagogue near our Vice-Consul's residence, and a few German and Polish Jews who meet for worship at the hotel kept by a Jew. Jaffa largely owes its rapid increase and commercial prosperity to the fact that it is the usual landing place for Jewish and Christian pilgrims to the Holy City, and also to the additional fact that there are large soap factories at Jaffa, Ramleh, and Jerusalem.

Our Vice-Consul, to whom I had introductory letters, paid us every attention and kindness, and, as I had not found him at home on my first calling to deliver letters, he came to our tents during dinner hour and gave us valuable information. He told us they had had three weeks of incessant rain at Jaffa, such a down-pour that scarcely any one could turn out of doors. When we reached Jerusalem we found there had been four or five weeks rain there. This was during the month of February; the former rain had fallen in the autumn of 1867, and they were expecting the latter rain in April. This was certainly an indication of returning fertility. We sang a hymn, read the word and prayed, then retired to rest. We had beautiful tents—three for sleeping and one for cooking; five slept in one tent, four in another, and two in the third, the third being the one in which we dined. Each tent floor was covered with pieces of carpet, and each gentleman had his iron bedstead and mattress. The beds were ranged all round in a circle, and our clothes placed on camp stools in the centre to frustrate the pilfering propensities of natives and others. We felt the tent rather chilly, for the dew fell heavily during the night and lay like heavy rain on the ground the next morning, but we took care to wrap ourselves up well, and took no harm.

We awoke to a new kind of life on Saturday morning, February 22nd, as we turned out of our tents to enjoy the balmy air, the beautiful sunshine and clear eastern sky, with the heavy dew drops all around us, and the orange gardens spread out before us. After breakfast two or three of us ran off to take leave of our Vice-Consul, from whose drawing room we had the most charming view of the gardens, and who kindly took us to the Synagogue near his residence. We then selected our Arab steeds, and mounted them; the tents and baggage were packed on mules; and now with horses, mules and donkeys, about thirty in number, together with eleven of our party and about a dozen men servants, we marched out of Jaffa about half-past nine in the morning, *en route* for Jerusalem. We now began our experience of Palestine roads, which, in truth, are not roads at all; for, excepting the one in course of construction between Jaffa and Jerusalem, and that between Beyrout and Damascus, there was not a road in all Palestine. The deep mud caused by the recent heavy rains rather inconvenienced our horses and impeded our progress. We left Lydda, "nigh to Jaffa," on our left hand, and rode on through Ramleh, the ancient Arimathea, and had lunch under a shady tree near a Mohomedan burial ground.

The country for some miles was perfectly flat, but pleasantly relieved by the mountains of Ephraim in front of us. The sun now rested himself on the Mediterranean, and the clear sky was for some time one blaze of glory. We erected our tents for the night at Bab-el-Wady, the entrance to a deep mountain gorge. Here, in this quiet spot so favourable to meditation, we spent our first Sunday in the Holy Land.

On Sunday morning, March 1st, I conducted service, read the 121st and 122nd Psalms, and expounded the 129th. Another of our party

conducted service in the evening. The night was fine though rather windy. This, our first Sunday in the Holy Land, was spent among the quiet hills in the country, and was a happy Lord's day to us all. Refreshed in body and spirit we journeyed on to Jerusalem on Monday morning. The morning was remarkably fine as we ascended the deep glen of Bab-el-Wady, the supposed birth-place and scene of the exploits of the afterwards penitent thief, a neighbourhood most favourable for the successful pursuit of such a profession. On Saturday we had passed Latrun, which may properly be called the thieves' den, and is supposed to be the ancient site of Modin, the birth-place of the Maccabees. We now came upon some most extensive mountain scenery—the olive, the fig, and the vine, planted on terraces on mountain sides—which quite charmed the traveller unaccustomed to such scenes.

We soon came on to Kuryet-el-Enab, the ancient Kirjahth-Jearim, which anciently belonged to the Gibeonites, a substantial stone-built village on the hill side, on which rested the ark in the house of Abinadab twenty years, and from which David fetched it to Jerusalem. Below the hill is a fine old Gothic church in which were cattle located. On reaching Colonieh we lunched under shady olive trees close by. The little village of flat roofed cottages is surrounded with terraced orchards and vineyards, the hill tops rising high above them, and the dark belts of olives almost filling the deep glens below. Looking down the valley southward we get a peep at Ain Karim, and its convent on the hill side, amid olive groves. Two or three patriarchal looking Jews, and three or four youths with the Polish Jews' side locks hanging down the side of the face, were sitting under olive trees on the opposite side of the road as we took our lunch. They had come out from the Jerusalem to meet and welcome to the Holy City a learned Rabbi expected from Russia. I had a little conversation with them. My expressions of love to Israel, and my quotations and remarks on the 1st and 2nd Psalms were kindly received, but when I quoted the 53rd of Isaiah a shadow came over the face of the old man who was the chief speaker, the subject seeming as unwelcome as the doctrine of Messiah's second coming to reign is to many Christians. Nevertheless, we cordially shook hands and wished each other "*Shalom alaykem*." All along the route we observed the single telegraph wire, and efforts making for a new and wide road from Jaffa to Jerusalem. We saw great numbers at work as we got into the mountains between Bab-el-Wady and Jerusalem. The long lines of camels we observed passing each way by our tents, and those we met en route, together with the dress and habits of the people, and the olive, vine, and fig all around us, brought to our mind many a bible scene, and threw a sacred interest around everything we saw.

We reached the Holy City about half-past two p.m. on the 2nd of March. Our tents were already pitched on the north-west side, near to the large and magnificent Russian establishment which has cost the Russian government a quarter of a million of money.

(To be continued.)

THE JEWISH HERALD.

[December 1
1868.]

from October 16th to November 20th, 1868.

SERMONS and ADDRESSES on behalf of the Society, from October 16th to November 20th, 1868.

Deputation, Rev. J. Wilkinson:—Birmingham;
Revs. G. B. Johnson, Giles, Sternberg, and Ald.
Manton. Wolverhampton; Rev. T. G. Horton,
and Mr. Sternberg. Midway Conference.
Deputation, Mr. Matthews:—Guernsey, Jersey,
Clevedon, Bristol, Leytonstone, Luton, Upper
Norwood Congregational Church.
Deputation, Mr. Sternberg:—Atherstone, Rugeley,
Rugby.
Deputation, Rev. L. Zucker:—Haverhill, Steeple
Bumpstead.

Deputation, Rev. J. Gill and H. Liebstein, Esq.:
Bourton; H. Tucker, Esq., Revs. J. Flecker and
—Cearney
Deputation, H. Liebstein, Esq.:—Horbury Chapel,
Cheshunt.
Deputation, Mr. Ducat:—Warrington, Greenwic
Deputation, Rev. J. Wiplich:—Sutherland Chap
Bonner Street United Methodist Free Church.
Deputation, Mr. Lazarus:—Winchmore Hill.
Deputation, Rev. Dr. Weir:—Saffron Wald
Dartford, Uttoker, Leek, Bakewell.

CONTRIBUTIONS IN AID OF THE SOCIETY, From October 16th to November 20th, 1868.

SUBSCRIPTIONS & DONATIONS.

An aged Pilgrim 0 2 0
Brady, C., Esq. 10 10 0
Collected by B. 3 17 3
E. 0 3 0
G. 0 2 6
Graham, Mrs. R. 0 3 0
Joyce, Miss E. 0 5 0
Snook, Mr. 0 2 6
Thomas, John 0 10 0
Turner, Rev. J. E. 0 10 0
Wheatley, T. R., Esq. 1 0 0

ASSOCIATIONS & COLLECTIONS.

Bath 5 0 0
Birmingham, Coll. 11 2 9
Bridport 3 14 6
Brighton 5 0 0
Bourton, Coll. 9 3 7
Chelmsford 5 4 0
Chester 5 8 1
Clevedon 7 2 11
Coggeshall 6 12 4

COWES, WEST, BY MISS

Hansen 0 17 6
COWES, EAST 1 6 7
Glossop 2 0 0
Greenwich, Offerings 0 10 6
Guernsey 14 16 11
Guildford 5 3 10
by Miss Lewis 0 12 6
Haverhill, Coll. 6 8 8
Horbury Chapel, Coll. 2 13 9
Donation by
W. W. W. 10 0 0

HULL

Jersey 8 15 4
Kendal 24 5 0
Kingswood 30 1 0
Leytonstone, Coll. 5 15 7
Luton 2 7 10
Newark—Pray for the
peace of Jerusalem.
Ps. cxlii. 6 20 0 0
A Friend 10 0 0
" 5 0 0

A Friend..... 5 0 0

The fruits of an in-
crease 5 0 0
Collection 17 8 0
Tea Meeting 9 13 0
Subscriptions, &c. 20 2 11
(less expenses) 5 5 0
Persbore 20 0 0
St. Albans 6 1 5
Sheffield 4 10 0
Stebbing, Coll. 0 16 24
Steeple Bumpstead, Coll. 2 0 0
Sudbury 4 12 1
Sunderland Chapel, Coll. 3 1 2
Sutherland Chapel, Coll. 4 10 8
Wellington, Salop. 11 7
Whitehaven, Coll. 10 4 4
Wolverhampton, Coll. 0 1
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THE
JEWISH HERALD:

A RECORD OF CHRISTIAN EFFORT

For the Salvation of Israel,

PUBLISHED BY

**THE BRITISH SOCIETY
FOR THE PROPAGATION OF THE GOSPEL
AMONG THE JEWS.**

NEW SERIES.—VOL. II.

**PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE
REMNANT OF ISRAEL.—JEREMIAH XXXI. 7.**

1869.

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BRITISH SOCIETY

FOR THE

Propagation of the Gospel among the Jews.

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THIS SOCIETY invites the co-operation of Evangelical Christians of all denominations. Its sole object is the spiritual and eternal welfare of the ancient people of God. This it seeks in prayerful dependence on the influences of the Holy Spirit, by the circulation of the Word of God and scriptural publications, and by the ministrations of pious and well-instructed Missionaries. The present Stations are in London, Birmingham, Manchester, Bristol, Paris, Heidelberg, Breslau, Nuremberg, Stuttgart, Bromberg, Stettin, Königsberg, Galatz, Rustchuk, Adrianople, Algiers, Leghorn, and in two of the largest cities of Austria. Several of the Missionaries regularly itinerate, whilst others make occasional visits to places where large populations of Jews are found, but where the way is not open for permanent residence. One of the objects kept in view is to establish CHRISTIAN SCHOOLS for Jewish and other children. Two have already been founded in Turkey, and another will soon be commenced in Hungary. A HOME, ORPHANAGE, and SCHOOLS are also about to be opened in the neighbourhood of London, where believing or inquiring Jews may find temporary shelter and spiritual instruction, and where Jewish children may be brought under Christian teaching.

It has pleased God evidently to accompany these efforts with a saving blessing to very many of the house of Israel; and it is hoped that Christian friends of the Mission will not fail to offer up continual prayer that the Divine favour may rest upon the Mission in a still larger degree.

Contributions are gratefully received by the Society's Deputations, and at the Office, 96, Great Russell Street, Bloomsbury, W.C., by Rev. JOHN GILL, Secretary; to whom it is requested that all orders may be made payable. (Post Office Orders at the Post Office, Great Russell Street.)

THE JEWISH HERALD,

AND

Record of Christian Effort for the Salvation of Israel.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."—*Is. lxii. 1.*

"Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."—*Is. lxii. 6, 7.*

"Publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel."—*Jer. xxxi. 7.*

The Conversion of the Jews.

BY REV. CLEMENT BAILHACHE.



HERE can be no doubt that the Christian Church, in all ages since Apostolic times, has neglected its duty to the Jews. The prevailing feeling has been that they were a reprobate and hopeless race, and that it would be labour lost to try to bring them to the faith. This feeling has largely rested on the misapprehension of certain truths stated by the Apostle Paul concerning them, a misapprehension from which has resulted a secret impression that the endeavour to evangelize them would be an interference with the Divine purposes. Nor has the impression been always a secret one: it often finds utterance even now. Good men have waited for we scarcely know what special manifestation of the Divine will, in order to begin their work in this direction. Moreover, the professedly Christian Church has ill-treated the Jew. The darkest pages of the history of persecution are full of the cruelties wreaked by the Church upon the Israelites; so that, in addition to the fact that no attempt was made to bring them to the Gospel, there has been the fact that the conduct of the Church has resulted in making the Gospel and

Christianity repugnant to them. We cannot but think of the contrast between the Master and His followers. On the cross He said, "Father, forgive them, for they know not what they do." His followers have said, "*Persecute them, for what they have so wickedly done!*"

Recently, however, matters have altered. Missionary efforts on behalf of the Jews are now somewhat vigorously made, yet not to the extent to which they should be. Many prejudices and misconceptions yet remain. To seek to remove all these would be a dry and wearisome task, and would take us much too far. Our present idea is very much more simple: it is just to call attention to the leading points in the noble and conclusive argument of the Apostle Paul, as presented to us in Romans xi.

The Apostle is evidently guarding against any possible misapprehensions of what he had written in the former part of his Epistle, specially against the mistake that *all* the Jews had been finally rejected. He does this by showing that the idea of a universal rejection was set aside by the fact that he himself was a Jew, and that God had saved him (ver. 1). If God saved Paul, it cannot have been His design to cast off *all* the Jews. This part of the argument derives additional force from every well-authenticated case of conversion from Judaism. And that there have been many such, not even the most prejudiced or the most mistaken will venture to deny. The Apostle then points out that in Gospel times, as well as in all previous times of national defection, God has ever reserved to Himself a faithful remnant (ver. 2—5). Paul refers to the ministry of Elias as an illustration under the old dispensation; whilst he himself, the other apostles, and not a few Jewish converts besides, are illustrations of the same fact under the New. God's plans of mercy are never quite frustrated. There will always be faithful souls enough to praise Him for His grace, and, so to speak, to cheer the Divine heart, and to vindicate God's ways to man. There is "hardening" indeed—*impenitency of heart*—on the part of the great mass of the Jewish nation (ver. 6—10); but, so far from this being a special difficulty, it is no more than the *common result* of unbelief whether in Jew or Gentile.

Further: Paul distinctly affirms that the design of the rejection was not that it should be *final*, but that the very rejection itself was intended to serve in bringing about the most wide-spread results of Divine mercy and love. By means of it the Gentiles were to be admitted to the privileges of the Gospel (ver. 11—24); and henceforth the religious prerogatives of *one* people were to be offered to the whole world. However, when the Gospel had been largely received by the Gentiles, they were in their turn to seek to win the Jews to it. They were to do it, as the Apostle points out, from mercy, or compassion for the spiritual needs of the Jews; so that the duty to evangelize them is perfectly plain: not to fulfil it is to be wanting in "mercy." And lest any one should still be hindered by thoughts of the Divine decrees, let it be observed that throughout Paul's argument, whilst it is clearly made out that God is accomplishing a purpose, and one which we may not quite fathom, it is also clear that, as far as the Jews are concerned, both their rejection and their restoration are conditioned in the same way as all other men's—viz., faith and unbelief.

From all this it follows that, even on the ground of an election of grace, it is clearly not a hopeless task to preach the Gospel to the Jews, for, at the lowest, *some* will believe. Such a result will be more than sufficient to

reward us for any toil or cost in connection with this work. As to the rest, we have no intimation that we are to depend on God's manifesting to us any special time for beginning this work. The time to preach to the Jews is *co-ordinate with our feeling of compassion for them*, and it is impossible to suppose this compassion absent from our hearts. Inasmuch, moreover, as the salvation of the Jews is to be brought about by the same process of Gospel-teaching as that of the Gentiles, we have the machinery in our hands for effecting it, and *that* is ground enough of obligation. Then, as a matter of fact, wherever the means have been faithfully used, there has been *some result*; nay, more—the result has been equal to that which has been realized elsewhere, and in excess of that which has accompanied missionary labour in many a field of foreign enterprise.

For our encouragement, let it not be forgotten that Paul hints at the immense gain to the cause of the Gospel which would be the result of the conversion of the Jews (ver. 12), "Life from the dead." He does not particularize, but we can readily see what some of the special effects would be. And *first*: to the outside world, their conversion, after long ages of unbelief, obstinacy, and persecution, would be the crowning attestation given to Christian truth and to the power of the Holy Ghost. It would be understood why God had preserved them in their strange and almost marvellous individuality. A most remarkable fulfilment would be given to prophecy, and thus, the mouths of unbelievers would everywhere be stopped. *Secondly*: these new converts to the truth would possess remarkable facilities for the diffusion of the newly-embraced faith. They are scattered abroad in all nations; no country is without them. By their known qualities for commerce they have access to all peoples, and they enter with them into necessary and important relations. They are acquainted with the languages and customs of the nations in the midst of which they dwell. The strange readiness with which they seem to naturalize themselves everywhere, would give them facilities for immediately commencing their missionary work. They could, literally, "make every man hear in his own tongue the wonderful works of God." *Thirdly*: their zeal for the long-despised faith would make them energetic in preaching it to the utmost extent of their power. As an army of seraphs they would be. They would devote everything to it, and specially that great wealth which they so well know how to use when their hearts are touched. And what sort of missionaries they would be, let the past declare. Every Apostle was a Jew, and wherever were such missionaries seen? Just think, 10,000,000 of Jews, all converted to Christianity! God speed the time!

Finally: let us remember two things: What we owe to them! Christ was a Jew, and so were Paul, Peter, John.—What we owe to our faith in Christianity, as able to subdue the hardest hearts.



Baptisms.

ADRIANOPLE.

ON the last Sabbath of 1868, Johanan Ben Zion was, through the grace of God, admitted into the Church by baptism. It was indeed a hallowed Sabbath. To my surprise, above a hundred individuals were present. I invited only a few friends, but the hall of my house and the stairs were filled with Jews, Greeks, Bulgarians, Armenians, Germans, and even a few Turks; thus forming a heterogeneous congregation of Roman Catholic, Greek, Armenian, and Protestant Church members, besides those belonging to the Synagogue and the Mosque. Most came out of curiosity to see an old Jew of sixty years baptized, while others came from Christian motives, desiring to be witnesses of the divine power, which had changed a great enemy to the truth into a loving disciple of his long-rejected Saviour. We began divine worship by simultaneously singing the Hundredth Psalm, in Turkish, English, and Judæo-Spanish, and I took for my text Mark xvi. 15, 16. After preaching in Judæo-Spanish and Turkish, the Austrian Vice-Consul, with his family, besides some merchants and German Jews, being present, I delivered a brief discourse in the German language. While I was proving the divinity of our blessed Lord from the law and the prophets, and adducing in support of my argument the fact that idolatry had been broken down, and the influence of Christianity had been diffused throughout the world by means of a few hated and despised disciples, I saw several shedding tears, especially an aged Armenian priest. The preaching, singing, and prayers took us four hours. Our brother Ben Zion answered all his questions, and received the holy rite of baptism; after which he addressed his brethren in his own language on the great truths of the Gospel; and we then dismissed our mixed assembly with the benediction —

Ben Zion has been living, under my own roof, for the last nine months, an exemplary Christian life. All the Protestant brethren esteem and love him, as do many of our Jewish brethren, before whom he is a living epistle, adorning the Gospel of our Lord by a consistent walk and conversation. May God strengthen and confirm him more and more in the truth!

It has also given me great pleasure to hear several of my young Spanish Jews publicly, and in the presence of their brethren, defending the truth of our holy religion, without fear of the hatred and punishment which they may draw upon themselves from the Jewish authorities.

Among our German inquirers, too, I am happy to observe some change. All listen to the truth, and show an inquiring spirit. A good deal of the feeling of animosity towards our Saviour, cherished by some, has given way for the better; and the word of God is studied in the tailors' shops and in the streets, by persons who formerly could not read, and cared nothing for the one thing needful,

L. ROSENBERG.

NATAL.

ON the 4th instant I was at Haherstroorn, where I baptized a Russian Jew. He is an agent, or kind of lawyer, practising in the Court of the Landrost. Some six or eight months since, he accused the Landrost of perjury and misappropriation of public money, and the Landrost put him in prison on a charge of sedition. While there, as he had no other books to read, he borrowed one of a fellow-prisoner, which contained a brief outline of the "History of Manasseh," and concluded somewhat after this manner:—"Reader, perhaps this may come to thee in prison; and as thou seest that Manasseh in his imprisonment hearkened to the voice of the Lord, so let this be a call from the Lord to thee!" He did so regard it. And as in his trouble and sin he felt the need of a Mediator, he read the New Testament, and by its light was led to God in Christ for salvation.—*Extract from a Letter by the Rev. G. Blencoe, Wesleyan Missionary, December 26, 1868.*

Cast off for Christ.

ONE of the British Society's missionaries in Germany was arrested a few weeks ago, and brought before the local authorities on a charge of breaking the law, by seeking to make proselytes from the Jewish faith. The authors of this proceeding had been annoyed by the circumstance that one of their relatives had become a Christian; and they not only endeavoured to get the missionary banished from the land, but, when they found that a little company of young men were diligently attending his instructions evening after evening, they violently dispersed the meeting, and threatened any who continued to visit him with severe punishment. The missionary, after a very rigorous examination, was acquitted, and he thus describes the sequel:—

"About two days after the painful ordeal I had to pass through, as mentioned in my last, one of the young men who had been accustomed to meet with me, and who was turned out of his situation in consequence, called upon me in the evening in a most distressed state of mind, telling me that the Jews here had written home to his parents, and blackened his character in such a manner that his friends became furious, and sent him a most cruel letter, which he laid before me. The letter, after describing the sorrow which the news from Nuremberg had occasioned them, went on to say,— 'Considering that you have become an apostate, and, by so doing, have brought shame and reproach upon yourself and family, and have blasphemed the religion of your ancestors, we disown and discard you from this day, and pray that the curse of Heaven may follow your every step.' The young man, with heavy sobs, said that he would have written to his parents, and told them that it was only malice which accused him of having become a Christian; that it was never his intention to become one, and that all he did was to engage in religious conversation, in which he felt very interested, and that was no crime; but the letter stunned him so completely that he had

[March 1,
1869.]

no power left within him ; and even now he was so agitated that he could not write, even if he felt inclined. He then told me that he was utterly at a loss to know what to do, for in his present state he could accept of no situation, and as to obtaining one in this place or neighbourhood, there was little or no likelihood of that. But the worst of all was, that he was entirely destitute of means to go anywhere else.

"After some reflection, I told him that, if he chose, he might stay with me till his mind had become calmer, and he could look out for something. He hesitated to accept the offer, for fear that it might greatly inconvenience me, and, perhaps, bring me into trouble ; but I eventually overruled his objections, and he consented to remain with me. Not being able to accommodate him in our apartment, I hired a room for him near by, where he slept at night, but spent the day at our house. I studied with him the word of God, and endeavoured to lead him to the only true source of all peace and happiness ; but it was not until I was laid up, and preached to him the Word of Life from a bed of sickness, that the arrow of God's truth penetrated his soul, and prostrated him as a humble suppliant at the foot of the cross. He passed through a severe mental conflict before he could fully acquiesce in the proffers of mercy held out to him in the Gospel of Christ ; but he overcame, and is now the happiest of men. It would do your heart good to hear him talk of the love of God, and exalt that grace which to him was so free and glorious."

In a subsequent letter, dated February 1, 1869, the writer resumes his narrative :—

"Our young brother, Mr. —, who is with me, and about whom I wrote you in my last, has, for nearly a fortnight, been laid up with fever ; but you will rejoice when I tell you how nobly he has acquitted himself in a fearful trial that he has had to pass through. About three weeks ago, early one morning, a middle-aged Jew rushed into my room trembling with excitement, and calling out, 'Where is my son Joseph, my son Joseph ? who is driving us to despair ! Oh, tell me where can I find him ?' I was so taken aback at the sudden appearance of the man, and so startled by his wild looks, that for a few seconds I could scarcely utter a word ; but as soon as I had come to myself again, I tried to calm the poor man's mind, and inquired who his son was. 'My son Joseph,' he replied ; 'who has turned meshomed (apostate), and you will probably be able to tell me where I may find him ?' A sudden light broke upon me—was this the brother who was with me, and was just then breakfasting in another room ? On asking his family name, the whole was plain to me. I was in a great dilemma as to what I should do ; but after a few moments' reflection my resolve was formed. I went into the room where my young friend was, and having acquainted him with what had taken place, asked him whether he would like to see his father ? He turned ashy pale, and in a trembling voice said, 'By all means, I will see my father ; but not here ; pray bring him to my lodgings.' A quarter of an hour after, I accompanied the father to the son's room, and the scene I then witnessed will not easily be effaced from my mind. I wanted to withdraw, but our brother beckoned me to remain. When father and son met, both stood

speechless for some time, and then the old man, with great effort, and in broken accents, tried to speak. 'Is it true, my son, that you have denied the God of Israel, forsaken the faith of your ancestors, and turned meshomed?' 'Father,' he replied, 'will you patiently listen to me whilst I tell you what great things the Lord has done for me? How He has opened my eyes to see the gulf over——' The father, greatly excited,—'I will listen to nothing, but I want to know whether you have become a meshomed?' The son, with firmness,—'If you will listen to no explanation, then I declare, in the sight of God and in your presence, that I have, as you call it, become a meshomed, that I have embraced the doctrines of the Christian religion, and found in them a peace, happiness, and joy which I never knew before; but, my dear father, you are in error if you suppose that by becoming a Christian I have forsaken and blasphemed the God of our fathers. Quite the contrary. It is the belief in Jesus as our promised Messiah that brings God near to us; that makes Him known to us in His glory, as our Father who seeks our happiness, that prompts us to love Him with a love and adoration to which, as Jews, we are perfect strangers.' The father, in great excitement,—'So you pretend to be wiser than our fathers, and to possess greater judgment than our great and learned men?' The son, meekly,—'I don't pretend to great wisdom or learning, but the Lord in his infinite mercy has made known to me the truth, which our wise men, in their great wisdom, cannot find out; and have they not experienced the truth of God's threatenings when He said,—"The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid"? And again,—"The Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes."' The father, very impatiently,—'I have not come here to argue with you; but, tell me, have you been geshmadt (baptized)?' The son, very reverently,—'I have not as yet taken that important step, but I trust that God will soon pave the way for me to do so.' The father, imploringly,—'Oh, then, there is hope! Come home with me, and renounce the error you have been beguiled into; come, and heal the wounds you have inflicted, and once more gladden the hearts which you have made to bleed. You shall be received again as our child, and everything shall be done to render your life easy and happy.' The son firmly, but deeply moved,—'Father, I cannot retrace my steps! The peace of mind and happiness I now enjoy are of far greater value to me than all else; and I would a thousand times rather remain poor and despised than part with the great treasure I have found. Upon hearing this, the father, in great rage, first spat in his son's face, and, as he rushed out of the room, pronounced a terrible malediction upon him. Our dear brother burst out into loud sobs and cries, and it took me some time before I could calm him. 'Thank God,' he at last said, 'that the great trial is over. I can truly say that I have never once regretted the step I took, nor has a shadow of a fear ever crossed my mind that I am deceived in my hope of salvation in Jesus; but this meeting with my father is the greatest trial I have had to pass through.' I read with him several appropriate portions of Scripture, and then we thanked God on our bended knees for the strength given to make this a firm confession."

The Mission School in Rustchuk.

"OUR Christmas Eve," says Dr. Zuckercandl, "was a most solemn and blessed one. Four Jewish families, eight Jewish girls and two boys, two Roman Catholic girls, the Austrian Consul and his family, two German Protestant families, two colporteurs of the Bible Society, Mr. Weiss (the teacher in our school) and his family, and a good number of our Bulgarian neighbours were present.

"A large tree, illuminated with candles, and hung with a good number of gifts for the children—something for every one of them—occupied the centre of the room. Mrs. Zuckercandl opened the festive evening with her pupils by singing suitable hymns, and my little daughter accompanied them on her piano. I can scarcely describe the great joy felt by all present. After that, Mrs. Z. examined her young friends about the reason of the festival, and wished that you, dear sir, and all other true friends of Israel had been present to hear the answers of these little Jewish children. 'And the angel said unto them, Fear not,' one replied, 'and we also shall not fear.' 'Why shall we not fear?' 'For, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord,' &c.

"Did only one angel appear there?" asked, Mrs. Z. 'Oh, no; a great, great number of angels appeared, in order to bear witness and to glorify the new-born King and Saviour of Israel,' the children answered. 'How did they glorify the new-born King?' The children all together, 'Glory to God in the highest, and on earth peace, good will toward men.' Tears of joy streamed down all our faces.

"A little Jewish girl, aged no more than three years and five months, who had been sent regularly to the day-school and Sunday-school, said (I shall give you her own words in German), 'Ma—madame,' she speaks very slowly, 'I—ich w—ill a—allein s—agen wa—s die E—ngel ha—ben ge—sagt' ('I will tell you, all by myself, what the angels said.') 'Gut, mein Kind, lass hören was haben die Engel gesagt' ('Very well, my dear, tell us what they said'), Mrs. Zuckercandl replied. And the poor little girl began, her parents being present, 'E—ehre sei Go—tt i—n de—r Hö—he' (Glory be to God in the highest); now she stopped a little; 'u—nd Frie—de auf Er—den, und den Menschen ein Wohlgefallen' ('and peace on earth, and good will to men'). Then all the children joined in repeating the precious salutation, Ps. viii. 3, Matt. xxii. 15.

"After this all the children got their presents and were released. I then delivered a short address about Israel's King and Saviour, suitable hymns were sung, God's word was read, praises and prayers were offered, then followed tea, and about eleven o'clock we separated.

"Among the scholars is a daughter, nine years old, of a rich Spanish Jew and some of the Spanish Jews are beginning to say, 'Now that Signor B sends his child to your school, we will send ours.' Mr. and Mrs. Weiss give

great satisfaction as teachers, and Mrs. Zuckercandl helps by devoting two hours to the school every day. Now we have only to pray that the Lord will prosper the work and make it a blessing in this desert place."

The foregoing has reference to a little band of children gathered by Dr. and Mrs. Zuckercandl in their own house for many months past, and there instructed day by day. The number, however, so increased that it became impossible to accommodate them, and the Committee felt that the time was come to comply with the urgent entreaty of their esteemed brother and his excellent wife, and to set apart funds for the hire of a room and the remuneration of teachers. The latter were at hand. Mr. and Mrs. Weiss, themselves the first-fruits of the Mission there, seem to have been led to that spot by Divine Providence on purpose that they might be ready for this work, and in reply to the letter authorizing the steps he proposed, Dr. Z. writes:—"I have no words to describe the joy your kind letter caused when we found that the Committee had consented to our proposals that a regular school should be established. We fell on our knees and offered thanks to Him who has not forgotten His covenant people Israel, and we then went to our son and daughter in the Gospel who were ready to offer themselves on behalf of the Lord's cause among their brethren and sisters according to the flesh, and communicated to them the gladful news. On this occasion we read a suitable Psalm, and again knelt down and offered united thanks to our most precious Redeemer; and thus I hope that He who has helped till now will bless with His richest blessings the beginning of this holy work. All to whom I have spoken about the opening of our school have been delighted. A post officer of the Austrian Consulate at once offered us four suitable school benches and a large table-book. Others promised to give their helping hands. I have also useful reading-books and others appropriate for missionary schools, and I hope to be able to send you further good news from time to time.

The Mission at Home.

A MISSIONARY in London, who has lately induced several Jewish families to purchase Bibles for their own use, and has frequent conferences with the reader of an English synagogue who evinces great candour in his investigation of the truth, says in his report:—"I am now reading the Old Paths with a Rabbinical Jew; with another, who is thoroughly acquainted with the Mosaic law, I read the Epistle to the Hebrews; with an old Jew who is anxious about his soul, but is self-righteous, I am reading the Epistle to the Romans; with an orthodox Jew, I read the prophet Isaiah, particularly dwelling upon the Messianic portions of that book; with another, who knows not why he is a Jew (and alas! there are many such), I am reading alternately the five books of Moses and the Gospels, and comparing them as we go on; and among those that visit me is a Chasan and Schochet. Two young Jews who had called upon me several times, came, before returning to Russia, their native country, and asked me to supply them with New Testaments and

tracts, and solicited notes of introduction to missionaries on the continent, in order to have the opportunity of further conversing about Christianity. At this season of the year, even at the best of times, the poor suffer great privations, and especially now when trade is slack and business indifferent, I have met with several most heart-rending cases of distress, notwithstanding all the assistance rendered by the Jewish Board of Guardians.

ANOTHER, in London, states :—During the past month two of my brethren have placed themselves under my instruction. They call regularly upon me at my house, where I read with each of them the word of God, listen to their difficulties, and answer their questions. Mr. B., especially, seems to me to be under deep impression ; and whenever I point out anything which further corroborates the validity of some Christian doctrine, he seizes it with great delight, and can hardly restrain himself from expressing it in his manner. We are going through all the passages having reference more or less distinctly to the central truths of the Gospel.

I am also happy to tell you that a young Jew, of very high attainments and considerable social position in his own country, but in great spiritual distress, has opened his mind to me, and I have been enabled, by the blessing of God, to calm his doubts and troubles, and to lead him to hold fast to the Cross. He has not yet embraced Christ openly, but I hope the time is not far distant when he will do so.

MR. NAPHTALI, who is still pursuing his useful labours in Manchester, mentions a respectable Jew in that city who has long been one of his frequent visitors ; and, having now found Christ as his Saviour, is about to unite himself with a Christian Church.

MR. COHEN (Bristol) speaks of two inquirers who have recently become decided for Christ. One of them, who first received spiritual instruction from him nearly twelve months ago, called on him the other day, and, pulling his New Testament out of his pocket, said, "Here is that holy and blessed Gospel which I once despised and hated, but which now forms the only comfort for my soul for time and eternity." The other, who has visited Mr. Cohen occasionally for the last three years, and, Mr. Cohen says, "has sometimes sat with me for hours together drinking deeply of the well of life," is now prepared to make any sacrifice for the truth, counting all things but loss for the excellency of the knowledge of Christ Jesus his Lord.

A New Messiah.

WE wish to draw the attention of the Christian public to the history of a Jewish sect which sprang up in the last half of the eighteenth century, through the cunning deception of a would-be Messiah. Ever so many con-

fictitious accounts of the life of this extraordinary individual were circulating, all more or less tinged with partiality, and devoid of any credibility. But the celebrated Jewish historian, Dr. Grätz, in a work just published at Breslau, has collated all the original documents extant on the subject, and to him the public is indebted for a faithful and correct impression of the man and his doings; and, basing our narrative on this valuable biographic sketch, we now proceed to give the leading events in the strange career which it portrays.

The modern Messiah is called Frank, but it is said that his real name was Jacob Lebowicz. He was the son of a rabbi, and born in the south of Galicia, either in the year 1712, or 1723, or 1727. As the birth of a Messiah must necessarily be attended with a miracle of some kind, it is reported that at the birth of Frank witches surrounded the happy house, but fortunately his grandmother knew enough of the art of astrology to drive these uncomfortable guests away. These witches, however, are reported to have said,—“Take care of the child, educate him well, for through him something of importance will occur in the world.” In spite of this prediction the boy never learned much, and his father was sorely disappointed at not getting his son to become a student of the Talmud. He seemed in his childhood to have had a predilection for lying and cheating, which never left him in his after life. In his thirteenth year he came to Bucharest in the capacity of a servant to a wealthy Polish Jew, who took him to Turkey. A few years afterwards we find him a thrifty tradesman in that country, and in 1762 he married in Nikopolis a Channah, by whom he had two sons, Joseph and Jacob. Thus far the life of Frank was prosaic and ordinary enough; but it was in Salonica that his life began to be romantic and out of the usual course. Here it was that he met with many followers of another false Messiah—Sabatai Sevi (born 1641), who, for fear of losing his life in attesting his Messiahship, had turned a Mohammedan, and all his blind followers did likewise. Although they embraced Mohammedanism, yet they constituted a particular sect, and zealously cultivated the study of the Cabbalah. They believed in a very peculiar kind of Trinity. The first person was considered the highest cause (*causa causarum*), and so far removed above everything that he could not possibly influence the government of the world; the second person was held to be the God of Israel, or the holy king, and with him they identified the Messiah, Sabatai Sevi, and his followers, into whom his soul is said to have transmigrated; and the third person was the Schechina, or Matronita. The duty of the faithful was by prayer and other religious observances to cause the unity of this Trinity, and only when this is effected does the Godhead come to perfection. This Mohammedan Jewish sect is still existent in Turkey under the name of *Donmâh*, or *Apostates*. It numbers about 50,000 followers, and at the time of which we are writing there were also many of them in Poland. Frank was initiated into the creed of the *Donmâhs*, accepted it, and became a Mohammedan. He often visited the grave of Sabatai Sevi, and remained at the graves of the departed saints, that he might draw down their spirits upon him, and thus, in their cabalistic language, become assimilated to them. Very soon, in consequence of this transmi-

tion of spirits into him, he too felt a call to be something in the world,—
 haps another Messiah ; and as he seemed not to be successful in this
 extension among his new religionists, he left Turkey, and travelled over
 allachia, Moldavia, and Hungary, but he nowhere met a response to his
 all. In Poland he met with many Sabatians, who received him with open
 arms. Here it was that he openly proclaimed himself to be the Messiah.
 His adherents soon gave out that they saw a star shining over his head, &c. ;
 and, as his name was Jacob, he made use of the name of the patriarch to
 further his claims. But his most attractive charm was undoubtedly the
 money which he so lavishly spent among his idle adherents. They honoured
 him as the Messiah, and prayed to him as to a god. During several days in
 the week, many of the initiated met at his house, sang psalms, and addressed
 prayers to him. In one of their secret assemblies, which Frank held with
 them in the little town of Laskornum, the door was suddenly broken open by
 the police, and the whole assembly marched to prison. Various reasons are
 assigned for this interference of the law ; among others, it is said, that in
 their assemblies they violated the laws of decency and morality ; but what-
 ever may have been the real cause, thus much is certain, that from this time
 the disciples of Frank were openly at war with the Talmudists. In Brody
 they were publicly excommunicated in the synagogue. They were forbidden
 to take any part in the Jewish services, or to act in any official capacity in any
 synagogue, and their wives and daughters were deprived of all social stand-
 ing. This excommunication was also proclaimed in several other congrega-
 tions, and the Jews were not allowed to take Frank into their houses, or to
 sell him any provisions for himself, or fodder for his horses. Mutual accusa-
 tions were brought before the Christian spiritual authority, before whom all
 matters relating to religious controversy were legally decided ; and at the head
 of this ecclesiastical court was a certain Dembowsky, bishop of Poland.

(To be continued.)

Rev. J. Wilkinson's Journal.

(Continued from page 30.)

THE mountains in some parts between Jerusalem and Jericho seem to
 have been rent to their foundations by some violent convulsions of nature,
 especially in Wady-el-Kelt, whose awe-inspiring depth appeared accessible to
 none but eagles and the like. The brook Cherith was running musically
 along this deep gorge impressing our minds with a sense of the almost
 absolute necessity of supplying miraculously the wants of any one located by
 the side of that brook.

The recent heavy rains had swollen the stream considerably, and we crossed
 it diagonally lower down, and had our riding-boots washed in its deep and
 rapid waters. We were now on the plain of Jericho, and immediately found
 ourselves in company with Sergeant Birtles, a native of Stafford, apparently
 delighted to see and converse with some fellow-countrymen. He had then

been about fourteen months conducting excavations in Jerusalem and near Jericho. We did not see Lieut. Warren, who was then on the east of Jordan. The authorities from Jerusalem had just been down to stop the work near Jericho, as they had done in the Holy City the day before; but as an illustration of the weakness of the Government, the Arabs still continued their work on the promise of Sergeant Birtles to continue their pay. Having passed along the Valley of Achor, and through the brook Cherith, we reached our tents about half-past four p.m., and found ourselves encamped by ancient Jericho.

The entire plain before us is well watered, and the shrubbery and jungle favour the hyena, the jackal, and the wild boar. A hyena, we were told, had been recently shot there by a traveller, and, during the night we spent there, one of our friends observed a jackal in the act of extending the circle of his acquaintance by pushing the foremost part of his face under our tent; and, but for his timely retreat, a J. P. might have inflicted a penalty that would have injured for life the olfactory nerves of the bold transgressor. About a hundred yards from our tents was the fountain of Elisha, to which several of us ran to bathe the moment we alighted from our horses, and were greatly refreshed, though we had to watch each other's clothes to the last, for our *protectors* kept close to us, and occupied their time by alternately saying their prayers, and attempting to steal from our clothes. The water was so sweet and refreshing that several of us drank five or six glasses to our dinner. After dinner the Bedaween came down to our tents to honour our visit by a dance and song. They clapped hands, and made the most hideous noises, bowing and bending to the earth, while two played grotesque antics with swords, and another played something very like the bagpipes. Sergeant Birtles had about 170 men at work in this neighbourhood, but, up to that time, nothing of importance had been discovered. The "Mount of Temptation" was just behind our tents. Before retiring for the night, some of our party fired revolvers, and we kept lights burning in our tents through the night; but, though in a dangerous part, we were mercifully preserved unmolested, except by the jackal above referred to.

On Thursday morning, March 5th, we were called at four o'clock, had breakfast, struck huts, and packed by half-past five, and were in our saddles at a quarter to six o'clock. What a crowd of thoughts rushed into the mind as we were about to gaze, most probably for the last time, on localities whose sacred historic events linked us to the times of Joshua the son of Nun when the harlot received and concealed the two men who came as spies, and who pledged themselves in return for her kindness to respect the scarlet line hanging from her window, and to save her and her relations from the doom that awaited Jericho! What a wondrous procession! Seven priests blowing seven ram's-horns, accompanied by the Ark of the Covenant and by armed soldiers and the people, but not a word is to be spoken as they walk round the city once a day for six days, nor indeed until the seventh circuit on the seventh day; then "Joshua said unto the people, shout; for the Lord hath given you the city"! Hither, nearly six hundred years after, came Elijah and Elisha from Bethel, and the sons of the prophets ran out from their school

at Jericho to meet the two good men, and asked Elisha, "Knowest thou that the Lord will take away thy master from thy head to-day?" How touching the answer Elisha gave, "Yea, I know; hold ye your peace"! How interesting must have been the conversation of the two as they journeyed on to Jordan, where, on the other side, the chariots and horses of fire, with the whirlwind for a pathway, awaited the good and faithful prophet Elijah! Thoughts on these events and a hundred others brought us into close contact with the miraculous, and helped the mind to realize the nearness and power of God. On leaving Old Jericho we rode on to New Jericho—the Jericho of the New Testament; and as we rode along we called to mind that the blessed Saviour once "entered and passed through Jericho." We passed by Riha, the supposed ancient Gilgal, where 40,000 armed warriors encamped under Joshua's direction, after crossing the Jordan, and where the general circumcision of the entire male population of Israel was performed, which circumstance gave the place its name, and also the spot where the first passover was celebrated within the Promised Land.

On our way over the plain to the Jordan, one of our friends had the misfortune, by a fall from his horse while firing a pistol, to sprain his wrist, which was an occasion of pain and inconvenience to him for about a fortnight. We passed through beautiful foliage, and the birds were singing most sweetly. Fine fig-trees and large vines met our eyes here and there, and we wondered not that Lot should prefer this part of the country, though we were not a little astonished at his intense selfishness when treating with his generous uncle Abraham. At the time our friend fell from his horse, we had just come up to another party, who were mourning the loss of a horse that had galloped away without its rider. Our Bedaween *protector* gave it chase in smart style, and soon captured it.

The ground was crisp with salt, resembling a slight frost. We soon came in sight of that wondrous river which has been miraculously divided on three separate occasions: for the Israelites to pass through; for Elijah and Elisha to pass to the east side; and for Elisha to pass back again to the west side, to reside awhile in Jericho, and to heal the water which was "naught,"—the river in which John baptized his multitudes, and in which the Lord of Glory submitted to the sacred rite; and the river on whose surface the borrowed axe's head was made to swim. Two or three bathed, but with great difficulty, for the recent heavy rains had increased the volume and velocity of the stream, which was very muddy, and deep mud lined the banks of the river for a considerable distance. One of our party, I believe, dipped seven times in Jordan, in the absence, however, alike of the need, the command, and the results in Naaman's case.

Most of us washed our hands and faces in the sacred stream, brought away bottles of water, and gathered a few twigs of the tamarisk. Having remained nearly an hour here, we passed on to the Dead Sea, and, to cut off a corner, we crossed some swampy ground in which some of our horses sank to their bellies, and with difficulty extricated themselves. Arriving at the Dead Sea, bounded on the east by the mountains of Moab, on the west by the mountains of Engedi, but open on the north and north-west to the plain of

Jordan, we lunched along its northern shore, and some bathed in its clear, buoyant, but oily-looking water. There were large branches of green shrub, and wild flowers along the shore, though everything wore a sickly and death-like aspect. We lighted a large fire of the reeds and dead drift-wood; not that we needed it for warmth, for the entire plain was hot almost as an oven. but because some one had said that this dead wood would not burn. Melancholy were the thoughts that filled the mind—of sin and its ruinous consequences—as we gazed on the supposed site of Sodom and Gomorrah, and sad indeed to think that, after ages of Christian civilization, “as it was in the days of Sodom and Gomorrah, so shall it be in the day when the Son of Man is revealed.” Most of us tasted its exceedingly bitter water, filled our bottles, and departed for Mar Saba, passing along mountain sides and deep glens, over most difficult and dangerous roads, if roads they may be called, literally climbing in some places stone stairs. A Bedawy came up to us to sell a bird he had just shot. We observed several clusters of the low, black, Bedaween huts in the rear and the more remote distance, but we passed on unmolested. We met during the day with a small party of Americans, including two ladies, and gave the ladies a cheer, for we had none in our party. It was interesting, also, to observe the happy meeting of son and father, as our protector met the protector of the American party. About sunset we arrived amid the wild and magnificent scenery of Mar Saba, situated in the rocky and perpendicular side of the deep gorge of the Kedron, and is undoubtedly the most remarkable structure of its kind in all Palestine. Other tents had been erected on the lower and more sheltered ground, so we had to encamp on the higher and more exposed. A storm of wind and rain came on during the night, which threatened to blow away our tents; and we dressed on Friday morn, March 6th, amid much discomfort; and while at breakfast had all t, spring to our feet, to prevent the tent falling on our heads. We visited this wonderful convent, constructed in the solid rock, and saw valuable and gorgeous pictures sent from Russia; the chapel, chapter-house, and caves; the tomb of St. Sabas; heads of martyred saints; the cells once occupied by John of Damascus, Cyril, the biographer of Sabas, and the rude grotto in which the saint spent many years of his life. The cave is said to have been originally a lion’s den, and that the lion walked out of his quarters at the request of the saint, to be devoted to its higher destiny. It is the property of the Greek Church, and was founded by Sabas, who was born in 439 A.D. Our next paper will be “Bethlehem and Solomon’s Pools.”

CONTRIBUTIONS IN AID OF THE SOCIETY,

From January 20th, to February 17th, 1869.

SUBSCRIPTIONS & DONATIONS.		E. R.		Rawlings, E., Esq.,	
Abbs, Miss	£1 0 0	For the Jews	0 2 0	by Dr. Weir.....	£1 1 0
Do. for Female		Garland, Mr. J.	0 5 0	S. M.	0 2
Mission	0 10 0	Goldsmith, Miss.....	0 10 0	Smith, Mrs.....	1 1 0
Alexander, J. W.,		Greenway, R., Esq..	0 5 0	Wallis, Mr. J. H.	0 10 0
Esq.	3 3 0	Haigh, B., Esq.	0 8 0	LEGACY.	
Bumpus, Mr.	0 5 0	Martin, M., Esq. ...	2 2 0	Mrs. Le Breton,	
Clemans, Mrs.	2 0 0	Mirrieles, A., Esq. .	1 1 0	Kendal, by Rev.	
Duncan, Mr. G.	0 4 6	P. G.	0 2 0	W. Taylor	
				12 12 0	

ASSOCIATIONS AND COL- LECTIONS.			Haslingden, Subs. ... £7 6 0			St. Just, Coll. £4 6 8		
Abingdon, Coll.	£2	3 0	Hayle, "K"	3	0 0	Do. Subs.	5	4 6
Abney Ch.	4	9 6	Hayle, Coll.	0	10 10	Scarborough	0	15 0
Ashburton	1	6 1	Subs.	4	2 9	Stockwell Ind. Ch.,		
Bacup, Colls.	39	6 0	Helston, Coll. and			Mrs. Dunn	1	0 0
Bakewell, Coll.	1	0 0	Subs.	7	16 0	Sudbury	2	0 3
Rev. J. and			Hinde-street Wes.			Tavistock, Coll. ...	1	10 3 1/2
Mrs. Howard	0	5 0	Chapel	1	14 4	Tolmer-sq. Congre-		
Bath	5	0 0	Launceston, Coll.			gational Ch., Coll.	5	0 0
Bayswater Wes. Ch.			and Subs.	33	15 2	Totnes, Coll.	0	18 10
Coll.	2	7 0	Leek, Coll.	3	16 3	Truro, Coll.	13	2 7
Birkenhead	8	19 0	Maidstone	7	6 6	Do. Subs.	11	3 4
Bocking and Brain-			Marazion, Coll.	0	18 6	Upper Mill, Coll. ...	2	2 8
tree Coll.	25	0 0	Do. Subs.	2	7 5	Mrs. Bradbury's		
Bodmin, Coll.	3	9 2	Metropolitan Taber.	4	11 8	Box	0	8 6
Subs.	3	5 10	Nelson, Coll.	4	19 1 1/2	Mrs. Syke's Box ...	0	12 11
Bolton, Colls.	30	11 10 1/2	Newark	23	17 6	Mr. Avison's Box	0	6 10
Subs.	6	1 6	Newton Abbott, Coll.	3	1 7 1/2	Uttoxeter, Coll.	0	19 1
Cheltenham	10	0 0	Oldham, Coll.	8	13 9 1/2	Weldon	1	3 0
Chorley, Colls.	6	7 9	Ormskirk, Coll.	2	15 2	Wem	2	8 6
Subs.	2	13 0	Penryn, Coll.	6	6 7 1/2	Wigan, Coll.	3	5 0
Clapham Park Pres.			Penzance	17	13 0	Windsor	3	2 0
Chapel — Mrs.			Peterborough	1	10 0	Witham	2	2 8
Corbet	1	0 0	Portsea	2	0 0	York-st. Ch. Wal-		
Clapton Chapel	28	0 0	Preston, Colls.	15	19 4	worth, Offerings ...	2	13 7
Colne, Coll.	7	7 4 1/2	Do. Subs.	9	9 1	Do. Subs.	2	7 6
Croydon	2	8 0	Ramsey	4	1 6	For Schools.		
Do. Fem. Mission	1	2 0	Rawtenstall, Coll. ...	3	4 3 1/2	By Rev. Dr. Weir—		
Dartford, Coll.	1	8 9	Reading	0	0 0	Allen, E. M., Esq.	5	0 0
Edmonton, Ind. Ch.	0	18 6	Redruth, Coll.	2	7 0	A Thank Offering	1	0 0
Falmouth Colls. and			Do. Subs.	7	5 9	Coates, Messrs.		
Subs.	25	0 0	Reigate	10	16 0	J. & H.	10	0 0
Farnworth, Coll.	6	7 9 1/2	Rochdale	5	12 9	Cobb, F. W., Esq.	2	2 0
Greenwich, &c.	9	2 6	Royston	1	19 6	Gibson, Mrs.	1	0 0
Halifax	42	19 0	Saffron Walden, Coll.	4	8 3	Palmer, J., Esq.	10	0 0
Halstead	1	16 2	St. Columb Coll.	3	3 1	Potts, Mr.	0	10 0
Hartlepool	1	12 9	Do. Subs.	3	15 3	Prust, Rev. E. T.	2	2 0
Haslingden, Coll. ...	8	14 0	St. Day, Coll.	1	10 0	Spicer, Messrs. ...	4	0 0
			St. Ives, Cornwall ...	16	6 0			

FOR PROPOSED BRITISH CHRISTIAN HOME, ORPHANAGE, AND SCHOOLS FOR JEWS.

Amounts already ac-			Shepherd, Mr. ...	1	0 0	Getty, J., Esq.	1	0 0
knowned	£727	5 0	Barnes, Mr.	0	10 0	Stuart, J., Esq.,		
By Rev. J. Wilkinson,			A friend	0	5 0	Manchester	4	0 0
Ormskirk—			Helmshore—			Rawnsley, Mrs.,		
Lawson, Mr.	0	10 0	Smith, Mr. T.	5	0 0	Rochester	0	4 4
Bassett, Miss	1	0 0	Smith, Mr. T., jun.	5	0 0	— Allan, Esq.,		
Kochdale—			A friend	1	1 0	Newcastle-on-		
Ormerod, Mr. O. ...	5	0 0	Upper Mill—			Tyne	5	0 0
Ormerod, Mr. W. ...	5	0 0	Platt, Mr.	5	0 0	By Miss Agnew,		
Shaw, Mr.	3	3 0	Midwood, Mrs. ...	1	0 0	Cookstown	1	0 0
Willans, Mr.	2	0 0	Schofield, Mrs. ...	0	10 0	By Miss Janet Soule	1	3 6
Kelsall, Mr. H.	2	0 0	Bolton—			By Miss Meredith ...	1	10 0
Wilkinson, Miss E. ...	2	0 0	Heaton, Mr. T. ...	50	0 0	Brown, Mrs., Sud-		
Wilkinson, Miss M. ...	2	0 0	A friend	5	0 0	bury	1	0 0
Wilkinson, Miss E. ...	1	0 0	Nelson, Mr.	0	10 0	James, Mrs., St.		
A friend	0	2 0	Farnworth—			Mawes	0	13 6
Sums promised—			Topp, Capt.	5	0 0	Macnah, Miss Grace,		
Sutcliffe, Mr. J. ...			Topp, Misses	2	0 0	Edinburgh	1	0 0
and Miss, Bacup	50	0 0	Scrimgeour, Mr. ...	2	2 0	By Miss Goldsmith	0	19 10
Barlow, Mr. J. ...			Friends	0	5 6	By Mrs. Thompson,		
(Mayor), Bolton	50	0 0	Colne—			Windsor	1	6 0
Barlow, Mr. T.,			A Servant Girl ...	0	10 0	By Miss Edith Lewis		
Bolton	50	0 0	Robinson, Mr. T. T.	1	0 0	(from Calcutta) ...	0	13 6
A friend, Oldham ...	1	0 0	By Dr. Weir—			By Mrs. W. D. Wells,		
Grange, Mr., Grims-			Worcester	3	10 0	Bristol (sale of		
by (first fruits of			Leamington	6	8 3	fancy work)	20	5 0
the new year)	10	0 0	Stratford-on-Avon	2	12 6	Wolfenden, Mr.	1	0 0
Bacup—			Wolverhampton ...	1	0 0	Burnes, Mr. A.,		
Smith & Lord,			Belfast—			Farnworth	10	0 0
Messrs.	50	0 0	Weir, A. C., Esq.	1	0 0	Broadhurst, Mr. E.,		
Lord, Mr., Sons of	10	0 0	Boyd, H. H., Esq.	0	10 0	Colne	5	0 0
Baron, Miss.	1	10 0	Hanna, Mr.	0	10 0			

THE JEWISH HERALD,

AND

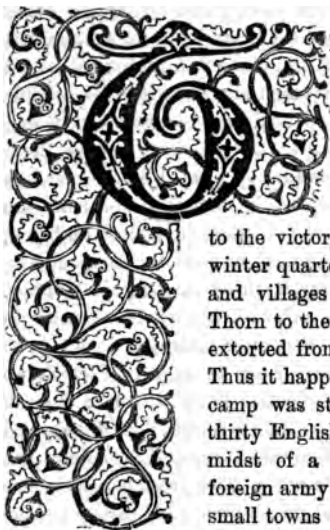
Record of Christian Effort for the Salvation of Israel.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."—*Is. lxii. 1.*

"Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."—*Is. lxii. 6, 7.*

"Publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel." *Jer. xxxi. 7.*

Ridley Gaim Herschell.



THE years 1806 to 1808 were memorable ones in Prussian history. Napoleon was at the height of his power, and all Germany was at his feet. After the battle of Jena the fortified towns of Prussian Poland were garrisoned by French soldiers; and when subsequently to the victory at Eylau, Napoleon put his army into winter quarters, the cavalry were posted in the towns and villages along the valley of the Vistula, from Thorn to the Baltic, the supplies for these troops being extorted from the inhabitants of the occupied districts. Thus it happened that in the spring of 1807 a French camp was stationed at Strzelno, a small town about thirty English miles from Thorn, and situated in the midst of a rural district. At the approach of the foreign army the greater part of the inhabitants of the small towns and villages fled for security to the larger towns; for property, and, indeed, life, were scarcely safe in the more remote districts, and the unsettled state of the country rendered communication almost impossible, even between places at no great distance from each other.

In Strzelno, at the time to which we refer, only four Jewish families remained, and one of them was that of Judah of Strzelno, as he was designated, in accordance with the ancient custom which prevailed even up to that period among the Jews, of using only the first name. In the spring of 1807 Judah was absent from home, having gone to Warsaw on business,

and his return was so much delayed by the difficulty of travelling, that his wife, a daughter of the renowned Rabbi Hillel, was kept in a state of the utmost anxiety as to her husband's safety. All the inhabitants of the little town, indeed, were in terror for their lives and property, for the soldiers had lighted a large camp-fire in the streets, in close proximity to the houses, and either accidentally or by design a cannon-ball was fired into the very room where Judah's wife was lying, which not only destroyed much of the furniture, but actually struck the wall close to the head of her bed. In such trying circumstances her third son, Haim, of whose useful life we propose to give a very brief sketch, was born on the 7th of April.

We have quoted the above particulars almost verbatim from the deeply-interesting memoir of Ridley Haim Herschell by his daughter, which has been printed for private circulation, and to which also we are indebted for the following facts.

Trained up most carefully and devoutly in all the sacred observances of the synagogue, and accustomed to mingle with the Jewish students and other guests who were freely welcomed to his father's table every Sabbath-day, young Haim at eleven years of age carried into execution a bold project for so young a child, characteristic enough of the energy and enterprise which distinguished him through life. Having set his heart on being a rabbi, he determined to leave his father's house and travel alone to a rabbinical school at a great distance, the fame of which had reached him; and it is remarkable that from this time he was never entirely dependent on his parents. Going on foot the greater part of the way, receiving the hospitality which in those days was always freely accorded to every traveller by Jewish families, and on one occasion facing a band of robbers and diverting their attention from the little stock of money he carried by asking one of them for a piece of bread, he reached his destination, and having introduced himself to the presiding rabbi as desirous of an engagement to teach three languages—Hebrew, German, and Polish, he became installed in a Jewish household as tutor to two little pupils. Here he spent two years, and, after returning for a time to his father's dwelling, proceeded, at fourteen years of age, to Pieterkowo Trebonalski, the former abode of his grandfather Hillel, to place himself under Rabbi Aaron, one of the sect known as the Chasidim, who "seek and find in every picture, in every story, a symbolical, allegorical, or cabalistical meaning," so that they spiritualize the whole Bible. Two years passed in this kind of study ended in a severe illness brought on by the unhealthy character of the neighbourhood, and leading him once again to his parents' roof. We next find him encountering the strange influences of University life at Berlin, and then about 1825, starting on foot for Hamburg, a walk of 200 miles, but contriving, when his feet were too sore for further progress, to arrange with a *voiturier* who was conveying a lady and gentleman to Hamburg, for a seat on the box, provided the consent of the hirer was obtained. This led to conversation with the gentleman, Herr Heintz, who was so pleased with him that he invited him to take a seat inside the carriage, entertained him at Hamburg, paid his fare to England, and gave him intro-

ductions to several of his acquaintances in London, and, among the rest, one to the Duke of Wellington, which it does not appear that Haim ever used.

From Hamburg, after a seven days' voyage, he reached the English metropolis, which was afterwards to become his home and the sphere of his devoted labours. After this he is again in Berlin and then in Paris, where, while living a gay and thoughtless life, he was thrown into deep grief through the death of his beloved mother, and this, together with a second illness, led to a powerful awakening of conscience. Referring to this period, he says, "I had no place nor rest. I could say with Job, 'The arrows of the Almighty are within me, the poison whereof drinketh up my spirit.'"

And now it was that the great crisis in his history commenced. An article he purchased in a shop happened to be wrapped in a piece of printed paper, on which he observed the words, *Blessed are they that mourn, for they shall be comforted*. His attention was thus arrested, and he read on, the rest of the Sermon on the Mount following. He had not the slightest idea who was the author of these wonderful sayings, and he little thought how soon he would meet with the very book that contained them; but a few days after, taking up a book that lay on the table, in the house of an acquaintance where he had called, in turning over the leaves he beheld the very passage that had so much interested him. He borrowed the volume; but, shocked at the frequent recurrence of the name of Jesus, repeatedly cast it away, till he could no longer resist reading it through. The account he gives of his own conversion in his little work entitled "Jewish Witnesses," shows how deeply and patiently he studied it from one end to the other; comparing it as he went with the teachings of the older Scriptures, and weighing with the greatest care every evidence that presented itself in favour of its divine authority. The issue is thus described in his own language:—

"After mature deliberation, I was forced to come to the conclusion that Jesus is the Messiah, and that the New Testament is, equally with the Old, the Word of God.

"But this conviction, so far from bringing peace with it, seemed at first to increase the trouble of my soul tenfold. All the hatred and prejudice with which I had been accustomed to view Christianity, instead of being subdued, were rekindled in full vigour, and my heart shrunk with aversion from that which my understanding was fully convinced was true. I will not dwell long on my state of mind at this period: those who have experienced it need not be told its anguish; and to those who have not, the account would be unintelligible,—'What man knoweth the things of a man, save the spirit of man that is in him?' 'The heart knoweth its own bitterness.'

"One day I cast myself upon the ground, and wept bitterly before the Lord, entreating Him to give me peace. I besought Him that he would give me to feel what Paul experienced when he said, 'Being justified by faith, we have peace with God through our Lord Jesus Christ.' Long did I continue my supplication, remembering that Elijah, when on Carmel, sent seven times before he received the answer to his prayer; but still no peace came. Suddenly these words of Jesus came into my mind, 'Hitherto ye have asked

nothing in my name.' I cannot describe the reluctance I felt to pray in the name of Jesus, and yet I saw how inconsistent was this reluctance with the belief that He is the Saviour of the world. The struggle of that movement can never be forgotten. At length I was enabled to cry out, 'Lord, I believe that Jesus is the Messiah, the Redeemer, and King of Israel, who was wounded for our transgressions, and bruised for our iniquities; for His sake have mercy upon me, and give me peace;' no sooner had I offered this prayer than my burden was removed; the peace of God, that passeth all understanding, entered into my soul. I felt that I was redeemed from destruction; that God loved me; that Christ had died for me, and washed me from all my sins in His own blood; that, guilty and sinful as I was by nature, I was now 'justified freely by grace, through the redemption that is in Christ Jesus.'

"I am well aware how much of enthusiasm and folly may appear in this—not only to Jews, but to those who, while professing themselves to be Christians, have never yet seen the necessity of a radical change in the heart and affections, which must take place in every man before he can become a child of God. But the mode in which this change is spoken of in Scripture—being 'born again, becoming a new creature'—surely implies something much more than an increased attention to the performance of outward worship and the duties of social life. And I would solemnly and earnestly entreat all who may read this, whether Jew or Gentile, to examine diligently whether these things be so; whether it indeed be true that 'except a man be born again, he cannot see the kingdom of God.'"

(To be continued.)



Jewish Converts in Italy during the Sixteenth Century.

BY HERMANN LIEBSTEIN, ESQ.

(Continued from page 20.)

WE resume our notices of converts in Italy during the sixteenth century with that of *Paul Canossa*, also called *Paradisus*. He was a man of high culture, occupied the position of Professor of Hebrew, and was much admired for his learning and general character. He died in 1543. John Quinquarboreus, in a dedication of a book to P. Canossa, addresses him, "*Omnes in tuâ admirationem ingenii dexteritate trahis*" ("You attract universal admiration by the cleverness of your genius").

Felix Pratensis was baptized early in this century. After his conversion he entered the order of Augustine monks, and at Rome preached with fervent zeal to the Jews. He was celebrated as a great orientalist, and, besides translating the Psalms into Latin, he was instrumental in the establishment of a Hebrew press by the celebrated Daniel Bomberg, at Venice, from which issued several editions of the Bible and the Talmud. To the large Bible *Pratensis* added

a list of all the various readings. He died in 1539 at Rome, at the age of nearly 100 years.

Another convert of the same century was *Raphael Aquilino*. In 1571 he published a treatise on the "Verities of the Faith," which is based entirely on Scripture and is directed against Jewish unbelief.

John Baptista Elianus, a descendant of the celebrated *Elias Levita*, was baptized in the year 1551. A brother of his had confessed Christ, and John, desirous to win him back to the synagogue, set himself to an earnest study of the Scriptures, which resulted in his leaving the synagogue for the Church himself. He was master of the Hebrew and Arabic and several other languages. In 1561 he went to Cairo as a missionary, in company with a Jesuit of the name of Roderick. The mission had shortly after to be abandoned, but John continued his labours in the same cause by his writings. He died in 1589.

We pass by *Dominicus Hierosolymitanus*, a physician and also a great orientalist, who was baptized at the age of 50, and translated the New Testament into Hebrew, and the rich and highly-respected families of the Korcos and the Gabai who embraced Christianity during the same century, and who were the founders of two noble houses in Rome, and proceed to notice a man who possessed vast learning, which he entirely consecrated to the service of God and His Church, and who, by his writings and personal labours, has profited not only his own nation, but Germany, England, and France likewise, and not only his own generation but all succeeding ones, down to this day. We refer to *Immanuel Tremellius*, the friend, counsellor, and helper of Bucer and several others of the leading Reformers. His life illustrates the power of Divine Grace to enable God's servants to suffer as well as labour for the truth. He was often persecuted, not by Rome only, but also by the Lutherans, because he happened to think that election and predestination are taught in the Scriptures, and he submitted to imprisonment and to exile rather than deny what he believed to be the truth.

Tremellius was born at Ferrara in the year 1510. After his conversion he attached himself to Peter Martyr Vermilius, who was then prior of a convent at Lucca, and was endeavouring to found there a kind of Italian Wittenberg. By his learning and knowledge of the Scriptures Tremellius vastly contributed to the *éclat* of the rapidly-rising institution. Neither he nor Peter were, however, permitted to labour at Lucca for any length of time. The inquisition soon found them out, and they were obliged to flee. After visiting Geneva and Bâle, they settled at Strasburg, where Tremellius became professor of Hebrew at the celebrated school of John Sturm. But neither was he permitted to remain long at Strasburg. Tremellius being a Calvinist, refused to sign the Augsburg confession, and therefore in 1548 he once again was compelled to flee. God, however, provided for him a refuge and sphere of labour in happy England, whither he was invited by Archbishop Cranmer, and where, by his counsel and help, he took part in settling the Thirty-nine Articles and the Prayer Book. He was soon appointed professor at Cambridge, where his expositions of Scripture attracted large masses of

young men. With the accession of Queen Mary an end was of course put to our convert's usefulness in England. He and Peter Martyr return to Strasburg. Peter, likewise a Calvinist, signs the Augsburg confession, with the additional note, "provided it be rightly explained;" Tremellius, however, refuses to sign, and during four years prefers obtaining a livelihood by private tuition. In 1558 a new gymnasium is established at Hornbach, and Tremellius is appointed its rector. The spread of Calvinism at Heidelberg alarms the prince, whose children Tremellius had educated, and he is again cast into prison. A call to become professor at Heidelberg has the effect of opening the prison bars. At Heidelberg he laboured in peace for fifteen years, and then during that period, besides taking part with Caspar Olevianus and others in the composition of the Heidelberg Catechism, he gave to the world his principal works. Of these we may specially mention his translation of Bucer's Lectures on Ephesians; his Translations of the Prophet Hosea, and of Jonathan's Chaldean paraphrase of the twelve minor prophets; a Syriac translation of the New Testament, printed with Hebrew letters and points, so as to be useful to his Jewish brethren; and a book of Christian doctrine in catechetical form, written in Hebrew. This last work has since been many times reprinted, and is now used by the London Society in their mission work among the Jews. His original Latin version of the Old Testament was also executed at that time. This version has in a not inappreciable measure influenced later translations of the Bible, and among them our own authorized version. Towards the end of this period he was permitted to revisit England, where a hearty reception was accorded to him, both by Archbishop Parker and by Queen Elizabeth, the latter of whom had also been kind to him during his first sojourn here in the reign of Edward VI. Soon after his return to Heidelberg he was driven thence, for conscience sake. But God opened another door for His aged pilgrim. Henri de la Tour, a Huguenot viscount, just then founded an academy for the Huguenot nobility at Sedan, and thither our friend is invited, and here the French youth listen to the old man's teaching with as much avidity as it was in former years listened to by the youth of Italy, England, and Germany. Here this faithful and conscientious servant was permitted to work in peace during the remainder of his days, till the Lord gave him rest from his labours by calling him home. In 1580, Tremellius fell asleep, full of gratitude to God that "He had been pleased to reveal Himself to His servant in His Son Christ Jesus."



Preaching at Funerals.

FROM A MISSIONARY IN ENGLAND.

ON Thursday, February 11th, I was passing the Jewish burial-ground, where I found that an interment was taking place. A few of the Jews stood outside (probably those who think themselves the descendants of Aaron, and

are, therefore, not permitted to enter within the precincts of the cemetery, lest they be defiled by dead bodies), with whom I entered into conversation. On my inquiry as to the character of the deceased, I was informed that he was a learned man and a Talmudist. I then endeavoured to show them that whatever amount of learning and Talmudical law a man may possess, and however laudable these may be in the estimation of men, God will not be satisfied with them, if there be no real, heartfelt conviction of sin and the necessity of an atonement, "for it is the blood that maketh atonement for the sin;" the Talmud cannot atone for sin. Whilst thus engaged, the gates of the cemetery were thrown open, and the people began to pour out in large numbers.

The news of my being present was soon communicated to the heads of the Synagogue, and in a very few minutes I found myself in the company of six most respectable Jewish gentlemen, who accosted me very politely; and, in the course of conversation, stated that some of them had the intention of calling upon me. I told them that I should be most happy to see them. They asked me a good deal at first respecting some poor families I was visiting, and whether it was honest on my part to go to those poor people, who are very ignorant, and to fill their heads about Christ, &c. I told them that my Saviour had set me the example, for he went to the poor and ignorant first, and taught them the way of salvation before he went to the rich and the learned. But I said, "Do not fear, your turn is coming too, when I have done with the poor." I cannot relate to you the whole of our conversation, but it terminated with the hearty invitation on their part for me to visit them. Some of the heads of the Synagogue called upon me on Saturday last. I called upon them on Monday at their office, where we had an hour's conversation, and I may say that I have been treated by them with the greatest courtesy and kindness, and a new opportunity has been given me to diffuse the knowledge of Christ.

FROM DR. ZUCKERCANDL, RUSTCHUK.

THE last Saturday my wife and I were invited to a Roman Catholic funeral. The agent of the Danube navigation, a very rich and esteemed man, with whom I had been well acquainted, and from whom I had hoped to get considerable aid on behalf of our school, died on Friday, the 19th instant. We were not at all inclined to go and to see the Roman Catholic idolatry; but the Spirit of the Lord, I dare to say it, taught us quite the contrary of our opinion, and we went. On reaching the yard where the corpse lay, I found some hundreds of different people. It was a very fine day. Whilst the priest was occupied with his ceremonial duties within the room of death, I made use of the time to observe the mixed people, and I was very much astonished to see a great number of Spanish Jews, and about three Polish ones. Some of them got large candles, and lighted them. Poor Israel! I thought within my distressed heart. Christianity they in general hate; and when we explain to them the great distinction between true and false Christianity, they very

[April,
1888.]

often reply in a kind of proverb : "What you are so kind as to explain to us may be all true ; but, as we know our money is pure gold, we are not inclined to change it."

Accordingly I could not be silent on this occasion ; and I asked one and another why they do change their golden money by breaking their Sabbath. One wealthy young Spanish Jew said, "We do it because we have now escaped from the pipe-clay times." When I showed the vanity of these words, some of them seemed to be much affected, and silently changed their places.

In the mean time the priest finished his ceremony, the body was brought into the yard, and thus we were interrupted in our conversation. I thought all was finished, and the procession would move off to the cemetery ; but no, the bier was now carried into the church, and a great number of people, including all the Spanish Jews, and my wife and myself, followed. Arriving at the porch of the little church, which bears the superscription, "Venite adoremus," the body was carried in, attended only by a few,—the church being very small,—among whom were two Polish Jews ; all the rest remained in the yard, which is a spacious one. A little distance from me I saw a number of Spanish Jews gathered together, holding a kind of secret discourse, and from time to time looked towards me. After a little while, one of them, a respectable elderly man, whom I had never before seen, came to me, saying, "Excuse, Signore, you are very well known to me ; where have you been ?" &c. Having understood this introduction, I at once turned our conversation to a religious direction ; and, after a few moments, I was surrounded by a congregation of Spanish Jews, to whom I preached Christ and Him crucified for more than half an hour, while the priest was performing his idolatrous ceremony. One of my very attentive hearers, a venerable man, interrupted me, saying, "Signore, there is a great dispute among us as to whether Christ was born in a natural or a supernatural way, and we are studying and searching about this matter in our Scriptures ; so that we will now make good use of this occasion, and ask you what is your opinion about it ?" I replied by asking them whether a man who was himself deeply in debt could be a security for a neighbour who had fallen into the hands of justice for the same cause ? "What do you think ?" I asked, in a loud voice. No answer. But I observed a great moving among them. I said then, "Is it to be supposed that our King Messiah would be born like you and I were ?" quoting the 5th verse of Psalm li. ; and I added, "that is the nature of a man born naturally ; and how could an unjust one be a substitute for the unjust—a sinner for sinners ? Therefore," I said, "it was necessary that our King Messiah, our holy Redeemer, should be born without sin—pure, holy, just, shapened and conceived by the Holy Ghost ; and that is the supernatural way in which our blessed Redeemer came into this sinful world. Because He was just, He had and has the ability and power to be a Redeemer for the unjust," &c. "But He is called God, and a Son of God," said another. Knowing the time was short for my conversation, I hastened to quote suitable verses of the prophets Isaiah and Jeremiah, upon which only few objections were made, and my

hearers generally seemed quite satisfied with my short explanation ; but meanwhile the priest had finished his long performance ; the dead man was brought out of the church, and we were interrupted in our discussion ; some, however, saying, " In due time we will speak again about this matter." My wife also had a very interesting conversation with some Roman Catholic acquaintances and some Protestant ladies about the true way of salvation.

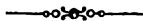
May the Lord, Israel's King and Redeemer, bless all our common endeavours on behalf of Israel's salvation !

In the sequel of the letter from which the above extract has been made Dr. Zuckercandl mentions the following fact :—

" One of the two colporteurs employed in Rustchuk by the Bible Society, both of whom are natives of a small village not far from Konigsberg, has just received a letter from his father to this effect :—

" ' Having learnt from your letters that there is a missionary to the Jews in Rustchuk who is himself a descendant of Israel, I one day mentioned this to a wealthy Jewish merchant here, and I told him about Israel's Redeemer. At first he would not give the least credit to my words ; but after we had talked on the subject a long while, he and his two servants desired that I would write to this missionary, and beg him to send them a letter with an explanation about the Messiah. But as I do not know this missionary, be so kind, my dear son, as to see him for me, and beg him to forward the desired letter either to me or to the gentleman whose address I inclose.' "

Dr. Zuckercandl adds, " You can imagine my joy ; and I shall at once fulfil the wish of the Christian man and of the poor lost sheep."



A New Jewish Christian Author.

PROFESSOR DELITZSCH writes, in the last number of his periodical (*Saat und Hoffnung*, Seed and Hope), that in the course of the month of October, 1868, he was visited by a Jew, whom he describes as one of the most learned and most remarkable Jews he ever met with. In a letter with which he introduced himself to the Professor, he said, " I have found Him whom my soul loveth. Now that I have become poor in his service, take me and employ me in his service." Living in some obscure village in Moldavia, he had spent twelve years in endeavouring to find out from the Old and New Testament, as well as from the Talmudistic and Cabalistic writings, whether Jesus was indeed the Messiah promised. The result of these protracted researches—which came to this, that Jesus Christ was indeed the promised Messiah and the incarnate Son of God—he has laid down in a work written in Hebrew, 2,000 copies of which he has had printed, at his own expense, at Berlin, thereby exhausting his scanty means ; only anxious to disseminate the knowledge of Jesus among his brethren at any cost or deprivation to himself. Professor Delitzsch speaks of his works as the best ever written by

a Hebrew Christian. The writer refuses all compensation or support on account of the expense he has been put to, his only anxiety being that Jesus, whom his soul fervently loves, may be made known among the Jews. How vividly this reminds us of a similar case (Philippians iii. 8)! The Professor adds that this Jewish brother belongs to a remarkable community of Jews residing at Skolian, in Moldavia, who believe in Jesus as the Messiah, and have conferred on one another the rite of baptism in the name of the Triune Jehovah, whilst they also observe the Mosaic law, though not as a means of salvation, which they only seek and find in Jesus.



A Day of Joy.

ON Friday, the 19th of February, the parents of the son and daughter whose baptism, on September 9th, 1868, is recorded in the *Jewish Herald* of December last, made their public profession of Jesus as their Messiah, and were received into the Church by baptism. The service was held in the same church, and many of those who assembled on the former occasion met again to join in heartfelt prayer and sympathy with the aged parents on entering so late in life upon the Christian warfare, with the hope of Christ set before them. You are aware how deep an interest our dear brother, Rev. A. Herschell, has taken in the welfare of this large family, and how much he has been enabled to accomplish on behalf of several of its members. Last time, when the son and daughter were baptized, we had the pleasure of having him among us, and hearing from him words of comfort and admonition. This time I was called on to address the candidates, as well as the Christians who were present, which I did from the first part of Isaiah xii. Our dear brother, pastor Axenfeld, the agent of the Rhenish Jews Society, engaged in prayer. The good pastor of the place, Staudt, a loving friend of our cause, then put several questions to both candidates, which they replied to with great earnestness, and they then received the holy rite. After another prayer, the aged father asked leave to say a few words, and with thrilling fervour he expressed his joy and that of his partner for having now accomplished what their souls had sought and longed for through many a weary day and year, praising God for having marvellously opened the way for them and theirs at last. Indeed, the Lord has led them wonderfully. Having passed most of their lives in a small village surrounded only by Jews and Romanists, the members of this household have rejoiced in God's Word, and from God's Word have learned to love the Lord's salvation! One after another has embraced Jesus, and now the parents have come to Him, and, God willing, next Sunday two more daughters are about to follow their example, and to take their place among the number of confessing believers.

The solemnity of the service was greatly enhanced by the Holy Communion being administered immediately in connection with it, and the aged couple, with most of those present, partook. My heart was glad at the sight of

eight Jewish believers remembering the dying love of Jesus with a number of believers from among the Gentiles ; and I saw in it an earnest of a glorious time to come, when the nations shall come and sit down with the patriarchs and the children of the patriarchs as guests at the loving Father's feast.

You are perhaps aware that the father of the family in question will now devote the remainder of his days to the spread of God's holy Word in the east of Europe, a work in which he has taken a heartfelt interest even as a Jew for years past. Oh, pray for him and his, that as great grace has been administered to them, they may be found faithful ! They need it much, as their lot will henceforth be to live among thousands of Jews and Romanists, and with very few evangelical Christians within reach. P. E. G.



Candidates for Fellowship.

EIGHT of Mr. Rosenberg's inquirers in Adrianople have recently decided for Christ ; and a Russian Rabbi, highly respected by his brethren, having read the New Testament which he obtained last summer from one of these Jewish converts, is now making progress in the truth. At present he necessarily depends on the missionary for sustenance, but it is hoped that Christian love will supply needful means.



Algiers.

I HAVE had of late various opportunities for conversation with the Jews of this place in reference to the truth as it is in Christ. I have also put into circulation a good number of tracts, and given New Testaments to such Jews as were inclined to examine the difference between us. I have likewise had a few occasional visits from Jews, on their Sabbath-days in particular, to whom I have read portions of the Scriptures, and who readily listened to my exposition of the Messianic prophecies. I rejoice to say that the young Israelite, who was sent to me from Oran by an old Jewish inquirer of mine, has been staying at my house for some weeks, to receive daily instruction in Christianity. He is a very intelligent and well-educated youth, and is studying with a view to become a druggist. As he could not procure a situation here, he was obliged to leave for Blidah, where he has been engaged by an apothecary. I saw him lately in visiting that place, and I was pleased to find that he reads the New Testament and other Christian books he took with him, with an increased desire to know the way of life as it is revealed in the Gospel. I introduced him to two Christian friends of mine there, who, with God's blessing, will exercise a good influence over him. At Blidah I was heartily welcomed by many of the Jews. In the daytime I visited them

in their shops, and I spent a most profitable evening at the house of a Jewish friend in religious conversation with him, and other Jews present. I have distributed a good number of tracts amongst them, and I trust that the seed sown is already germinating. I continue to conduct the Spanish divine worship in the absence of the pastor of that charge. Now and then some Jews are present at the Thursday evening service, and, after it is finished, one or two sometimes come up to speak with me, when I tell them in a few words my object of preaching to Spaniards. This service is performed at seven o'clock in the evening; and I suppose these few Jews that drop in are not noticed by others; whilst, on the Lord's Day, the service is at half-past three o'clock p.m., and not one is present.

J. LOWITZ.

Frank, the New Messiah.

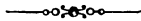
(Continued from page 44)

FRANK was released from prison on the plea that he was a Turkish subject, and he quickly devised a way of escape for his imprisoned followers, by telling them to persuade the authorities that they only rejected the Talmud and believed in a Trinity and also in an incarnation. This piece of craft really produced their release, but the scoundrels very soon brought grave accusations against their unfortunate brethren, arising from their belief in the Talmud. They said that the Talmud taught the Jews to kill the Christians, and to make use of their blood. Nor did they stop at this mean stratagem, but they influenced Bishop Dembowski to convoke a number of Rabbis for a public discussion with them. The zealous bishop appointed the 20th of June, 1757, for that purpose. Very few Rabbis obeyed the summons, and those who came so little understood how to contend with these their envenomed foes, that it is said the Frankists came off victorious. The result was that the bishop permitted the Frankists everywhere to engage in disputes with the Jews, and besides this the poor Jews were ordered to pay to the Frankists the sum of 5,000 Polish florins and 154 golden florins to the Cathedral of Kamenietz. The Talmud was also ordered to be brought to Kamenietz, in order to be publicly burnt. Volumes of it were tied to the tails of the horses and dragged along the streets, and then thrown into a ditch and burnt. To the great shame of these apostates be it mentioned that one of them actually burnt the Talmud before the eyes of a weeping Jew. This rage against the Talmud soon spread beyond the confines of the infuriated bishop's diocese, and on a Sabbath day (November 12, 1757) copies of it were burned in Brody, Lemberg, and in other places. God, however, soon stayed the hand of the persecutor, and summoned him on the 17th of November, 1757, away from this world. With the death of the bishop the Frankists lost their only protector, and, as they were looked upon as being neither Christians nor Jews, they were obliged to leave the scene of

their infernal machinations. They were robbed and maltreated and forced to leave, and wherever they came they met with the like fate. In their despondency they petitioned the King of Poland to reinstate them in the rights Dembowski had granted them. This petition was answered in the affirmative, and these turbulent fellows immediately reappeared in Poland. They tried to gain the favours of the new bishop, Lubinski, but the worthy prelate was too cautious to allow himself to be used as their tool. They were, however, determined to gain him by some means or other, and accordingly they wrote to him that they were willing to embrace the Catholic religion, and begged that he would allow them to have a public discussion with the Talmudists, and also permit them to settle down in certain places specified in the petition. The bishop answered them wisely, "that since they themselves were not sufficiently instructed in the teachings of the Church, they could not possibly undertake to defend them against others, and respecting the other request, for a purely temporal advantage, he could only promise them that eternal salvation which is secured to those who believe in the Gospel, though if they should be converted the nobility and clergy would not fail to support them." This bishop, however, having been promoted to the see of Gnesen, the vacant see was temporarily occupied by a certain Canon Mikulski, in whom the spirit of Dembowski was at work. The Frankists very soon asked Mikulski that they might be baptized, and again begged for a public discussion with the Talmudists. In their programme this time they undertook to defend Christianity out of the Scriptures and the Sohar, and of course also to demolish the fortress of the Talmud. Mikulski granted them a public discussion, and ordered the Rabbis and Jewish elders of the various communities in his diocese to assemble for that purpose, and in default of their appearance they were to be fined 1,000 thalers each. The Jews, in their great distress, applied to the Primate at Gnesen and also to the Papal Nuncios at Warsaw for redress, and, although these high ecclesiastics interfered on their behalf and reprimanded the canon, yet he carried out his intentions. About 40 Rabbis met at Lemberg, but the bragging Frankists, who boasted of bringing hosts of their numbers to the discussion, only managed to muster 10. The discussion lasted three days, but they could come to no result, as they could not make themselves understood. They spoke neither Polish nor Latin, while the clergy were ignorant of the Hebrew; and the interpreters they had only made the confusion greater. It is stated that the Talmudists were worsted, and yet, strange to say, the Frankists only gained one Jew over to their creed. After this discussion, the Frankists had to make good their promise by going to the baptismal font, and this they did. On the 19th of September, 1759, about 1,000 Polish Jews and many others from other parts of the world were baptized. Frank was cunning enough to request the King of Poland to become his godfather. This great honour the King accepted, and commissioned Bishop Zaluski to stand for him by proxy. On the 25th of November, 1759, he was baptized and received the Christian name of Joseph. His wife and daughter were afterwards baptized at Warsaw.

Great was the triumph of the Church at these wholesale baptisms, but it did not last long. The mask was soon to be torn from these impostors, and they were to be seen in their true light. Frank, even after his baptism, did not give up his pretensions to be the Christ, and his followers still acknowledged and adored him as such. Some of them, however, betrayed him in this to the spiritual authorities, and accordingly he was once more brought before the ecclesiastical tribunal. The torture was applied, and extorted from him a confession of guilt. If the king had not been his godfather, he would undoubtedly have been condemned to death for his blasphemous heresy ; but, as it was, he was sentenced, on the 19th of February, 1760, to be imprisoned for thirteen years in the fortress of Ozensloshow. Many of his Polish adherents were sent to their respective homes ; others, again, were kept at work in the fortress. Those of them who had no homes soon felt the need of the chieftain's full purse, and were reduced almost to starvation ; but the clergy had pity on them, and sent several hundreds of them to various places, where they were taken care of.

(To be continued.)



Rev. J. Wilkinson's Journal.

(Continued from page 47.)

THE wild grandeur of Mar Saba's situation is equalled only by the interest attaching to its long and eventful history. Sabas was said to be a man of extraordinary sanctity, and drew after him to this dreary region some 14,000 followers, who dwelt in caves hewn in the sides of these perpendicular rocks. The convent was plundered by the Persians in the seventh century, when forty-four monks were murdered, whose skulls are carefully piled and preserved for the edification of the faithful, and its hoarded treasures still tempt the wild Beduween to linger near its walls. We left Mar Saba about ten a.m. for Bethlehem, amid rain and wind, and were almost beaten to the ground by the storm as we rode along the narrow mountain paths ; indeed, I had to-day my first and only fall. As my good little steed was climbing a steep, smooth rock, down we both came together, which caused the loss of a minute or so, and all was right again. We tied our pocket-handkerchiefs over our hats to keep them on, and those of us who were fortunate enough to have mackintosh and riding-boots took little harm. One of our party remarked to me, " You look very cheerful amid all this wind and rain." I replied, " Yes, my friend, it is rain in Palestine, and is an indication of returning fertility to this glorious land." Fields of corn in the blade here and there refreshed our eyes ; and as we neared Bethlehem, the wildness and grandeur of Mar Saba gave place to the fruitful and picturesque plains and hills surrounding this ancient and wondrously interesting city. Riding along these plains, with Bethlehem in full view in the distance, perfect silence at

times seemed more instructive and profitable than the most pleasant and intelligent conversation.

On our left lay two enclosures planted with olive trees, one with old and broken walls enclosing about 100 old olives, the other evidently but recently enclosed and planted. These are called "the Shepherd's Gardens," but we cared not much for particular spots so difficult to identify. These are Bethlehem's plains, and that is enough. The announcement to the shepherds "abiding in the field, keeping watch over their flock by night," that, "behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord"—this announcement, with its accompanying burst of "Glory to God in the highest, and on earth peace, good-will toward men," seemed still to linger in the atmosphere of Bethlehem's plain. We found pretty comfortable quarters for the night in the Convent of the Nativity, and every attention was paid to us by the monks. Some Americans were staying in the convent at the same time. Our convent professed to be the very site of the sacred places connected with our Lord's birth. We were shown the birthplace, the manger, &c., St. Jerome's study and garden, Helena's Chapel, the Milk Grotto, and the place where the Virgin is said to have hidden herself from the persecution of Herod. Outside the convent groups of natives awaited and followed us everywhere, pressing us to buy their wares, and whilst making a few small purchases from these importunate and extortionate traders, I lost our party, and had some little trouble in finding them. The streets are narrow and dirty; the women are good-looking, and have a peculiar head-dress, but do not cover the face. The men are chiefly engaged in work on mother-of-pearl, their beautiful carvings illustrating various periods in the personal history of our Lord.

Bethlehem is beautifully situated, and is surrounded by mountains, on whose slopes are terraces almost innumerable of fig, olive, and vine, which constitute it one of the prettiest spots in all Palestine. One could easily imagine how beautiful the surroundings of Bethlehem would appear in the fruit-bearing season—the little hills would indeed rejoice on every side, not only of the spectator, but also of themselves. A great number of pilgrims, chiefly Russians, had come down, and some of them suffered much from the stormy weather. An American gentleman staying in the convent told me that he had heard of one or two deaths by the wayside, and that he himself had been the means of saving one old man who lay apparently dead on the road. He lifted the old man up, but found he could not stand, so he hastily rode off to the Greeks and urged them to fetch the old man into the convent; they did so, and his life was saved. We strolled round the town, and made a few purchases in beads and shell-work; then retired to rest, thankful to be within stone walls. My bedroom had a stone floor and damp walls, so I slept in my warm knee-rug, and took no harm. How intensely interesting to feel that we were resting for the night not far from the very place on which the Saviour of the world was born! The night was calm, and the moon beautifully bright, and we had promise of fine weather on the following

day. The Latins, Greeks, and Armenians have each a convent within one enclosure, and the holy places avail for all. The next morning, Saturday, March the 7th, we rode on to Solomon's pools and to Mr. Meshullam's farm at Urtas. We traversed a most difficult road, and one of our party was thrown on his back.

The three pools were remarkably fine, large, and full of clear water. We rode down by the side of the ancient aqueduct which conveys water to Jerusalem, until we found we must dismount and walk down the steep mountain side. Five only attempted, and only four succeeded in reaching the farm. We had shouted "Meshullam, Meshullam," all along, and when about to give all up in despair, we found ourselves shouting on the top of his house. We were most kindly received, and hospitably treated with cups of coffee, according to Eastern custom. The good old man, a Christian Israelite, has been cultivating a few gardens down there during about a quarter of a century, under difficulties and pecuniary embarrassments which would have broken the nerve of many a strong man. The nearest market for the produce of his farm is Jerusalem, six or seven miles off, and to which there is no road but over rough stones; yet the good old patriarch has brought up and educated a large family. Two of his sons were surgeons in the Crimean war, and the two grown daughters we saw conversed most freely in English. Mr. Meshullam is now old, and wishes to dispose of his farm and retire. Here is an opportunity for a Christian Englishman of wealth to possess a farm in ancient Etam, the probable site of Solomon's gardens and the scene of the "Song of Songs." We brought away with us some interesting mementoes of the place and returned to our friends, who were getting somewhat impatient.

We rode back to Bethlehem, and passed through the gate of the city, at which probably Boaz gathered the elders of the city to arrange matters with Ruth. We then rode on to David's Well,—the well of Bethlehem,—lunched by its side and drank its water, though David poured his on the ground because procured at the great risk of life. As we sat thus on the well, what a crowd of thoughts rushed into the mind, specially as we were about to gaze upon this "house of Israel" probably for the last time. Here Jacob buried his beloved Rachel. From this place, over 3,000 years ago, Elimelech and his wife Naomi, with their two sons, Mahlon and Chilion, emigrated to Moab, in consequence of famine, for a period of ten years, after which poor Naomi returned, having buried her husband and sons in Moab, and bringing with her Ruth, her daughter-in-law, who by cleaving to Israel and to Israel's God, becomes, though a Gentile, the great-grandmother of King David, and an ancestor of great David's greater Son and Lord, who were both born here. It was from this place the man departed whose concubine was abused and afterwards cut to pieces at Gibeah. O Bethlehem! thy crowning glory is that in thee was born "the Bread of Life," "the true Bread which came down from heaven."

We now rode by Rachel's tomb, on our way to Jerusalem, and met numbers of Russian pilgrims coming from Jerusalem on foot.

THE JEWISH HERALD,

AND

Record of Christian Effort for the Salvation of Israel.

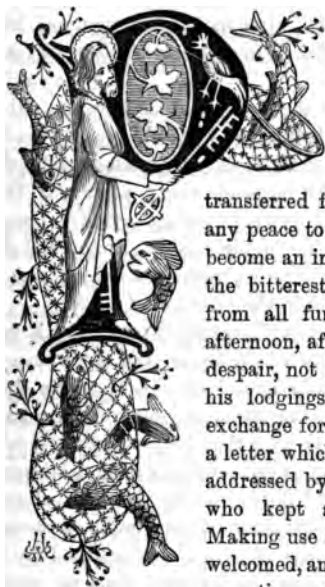
"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."—*Is.* lxii. 1.

"Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."—*Is.* lxii. 6, 7.

"Publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel."—*Jer.* xxxi. 7.

Ridley Haim Herschell.

(Continued from page 52.)



PREVIOUS to his actual decision for Christ, young Haim had vainly sought help in his mental distress from a Romish archbishop; and although neither the prelate nor a distinguished lay member of the order of the Jesuits, to whom he was transferred for instruction, had succeeded in bringing any peace to his troubled soul, the fact that he had become an inquirer into Christianity at once awakened the bitterest anger in his relatives, and severed him from all further means of temporal support. One afternoon, after walking about the Champs Elysées in despair, not having tasted food all day, he returned to his lodgings to seek for something that he could exchange for a bit of bread, when his eye lighted upon a letter which he had long ago brought from London, addressed by his former landlady to a Christian woman who kept a respectable boarding-house in Paris. Making use of this as his introduction, he was kindly welcomed, and it was probably on the very evening of his reception under her roof that he first found rest in Christ.

He was now strongly recommended to seek a home in England, and while pondering the question how he was to obtain the means of getting there he received from his generous hostess a present of 250 francs, with letters from some of his fellow-boarders, by delivering which he made the acquaintance of several Christian persons in England, among whom was Hannah More. Nor

[May 1,
1898.]

did they fail to befriend him. In 1828 he entered an institution for Jewish converts and inquirers in London, conducted by Mr. Erasmus Simon, a Christian Jew, and under the superintendence of a Committee, of which the Bishop of London was a member. Here he gave himself to the study of the New Testament especially, and at the same time, according to Rabbinic law, contributed to his own maintenance by manual labour. Although he now experienced spiritual rest and joy, the enemy, as might be expected, did not forget him; and his former associates were so enraged at his forsaking their ways that one fellow actually carried about a loaded pistol for several days, and watched for an opportunity to take his life. But this did not frighten him, and on the 14th of April, 1830, he was baptised in St. James's Westminster, by the then Bishop of London, with eleven other inmates of the home, and took the name of Ridley from one of his sponsors, the Rev. Henry Colborne Ridley, rector of Hambledon, Bucks. Friends at Clifton, to whom Ridley had been introduced by Dr. Grey, Bishop of Bath and Wells, and in whose families he had become an object of great admiration through his interesting expositions of the Scriptures, urged him to take orders in the Established Church; but conscientious objections stood in his way, and, indeed, the perilous influence of the excitement into the midst of which he had been thrown warned him that, for the present at least, seclusion was what he needed. He therefore returned to the institution in London, resumed his former humble occupations, and exerted himself in a variety of ways for the good of his Jewish brethren.

In September, 1831, Mr. Herschell was married to Miss Mowbray, the daughter of a merchant in Leith, a young lady whose friendship he had made at some meetings often attended by Edward Irving for reading and conversation on the Scriptures, and who for two-and-twenty years was the faithful, wise, and loving companion of all his chequered history of toil and self-denial, freely devoting every power of her highly-cultivated mind and all the characteristic energy and refinement of her soul, to the great object which he had nearest at heart—the glory of Christ in the salvation of Israel.

In the next few years we find Ridley Herschell seeking to establish a home for Jews in Woolwich, where, in a year and a half, he received more than a hundred whose temporal and spiritual wants he did his best to supply, his wife not only acting as a missionary among them, and often reading and explaining the Hebrew Bible to them, but many a time preparing their meals with her own hands. Such an undertaking as this naturally involved heavy care, and sometimes it was all she could do to sustain the mind of her husband under his anxieties. In one of his moments of depression, however, he was cheered in a very singular way. His attention was arrested by a tapping sound at the window, and after this had been several times repeated, he opened the window to ascertain the cause, when a frightened little bird flew in and alighted on his hand. "This is a message from God," he said to himself; "ye are of more value than many sparrows," and so fresh hope sprang up in his heart.

It was about this time, too, that a Hebrew letter written by Mrs. Herschell

Record of

"For I have been
rest, until the
as a lamp that
burns in the
darkness."

"To the
he established
the school, and
the workwomen,
and also two or
three ladies."

"Failing to
Jer. xiii. 14."



"The
prophets
and the
sages of
Israel."

opened the way for a happy reconciliation with his Jewish relatives, which led to his visiting the cities of continental towns, preaching the Gospel to the Jews, and afterwards publishing his "Brief Sketch

of a humble dwelling at Camden Town, and was supported by a maintenance. But while he worked independently, he gave lessons in Hebrew and German, he did not neglect the salvation of souls. In October of that year, he was seriously and religiously opened a way of usefulness for me. I was a school, in a very poor, dirty, and low situation, where I gave lessons twice a week. I had yesterday upwards of twenty scholars, and workwomen, and also two or three ladies. In January, 1835, he had an offer to become a minister in Scotland, but believing that his call from the work of the Evangelist, and not to the pastorate, he renounced every prospect of life-long comfort, he remained afterwards, however, he took a temporary leave of his missionary in the little village of Leigh, near the city of London, many a happy Christian in after days blessed him for having led him out of darkness into marvellous light through the ministry, and where in the latter years of his life he was surrounded by delighted children, teachers, and others, whom he had rescued from the smoke and toil of London life.

When he returned to Leigh, Ridley Herschell left for Brampton, to establish a little missionary station, supported by Lady Anne, who went with him, as a proof of the love he had won, a station sustained by the penny subscriptions of 700 fishermen. "In the quietness of the soil in this neighbourhood, by prayer and meditation," to seek divine direction, and he was guided to Founder's Hall Chapel, in which he was to preach in December, 1838; and the writer of this paper, with eager anticipation with which he used to look forward to those wonderful Sunday afternoon discourses, which the people called him, used to stand with a small group of people, and with a solemnity, simplicity, and earnestness which the densely-crowded place, gave out what every one needed for life.

Many Jews, and they not only came to listen but they literally besieged his door, and would watch for him in their poverty. Within six months persons from Constantinople, Bucharest, Berlin, and Basle, wholly unknown crowds who found their way to him without invitation, to the extent was he tasked in this way that he said, "This was ordained with the additional duty of finding funds to endure longer; health, energy and spiritual

usefulness must sink under it if continued." But though the over-taxed labourer uttered the cry of distress, he did not remit his exertions. In 1841, after a second tour of evangelisation among the Continental Jews, a "Jews' benevolent-fund" was established, by means of which, in four years, seven individuals had been enabled to proceed to America, and forty to return to the Continent; seventy-five were assisted in business, and nearly 500 received casual aid. About the same time Mr. Herschell opened a Home, where, in the course of time, hundreds of believing and inquiring Jews were welcomed and aided both temporarily and spiritually, and then followed the birth of the "British Society for the Propagation of the Gospel among the Jews." Mr. Herschell was present, with Robert McCheyne, Dr. Henderson, Dr. Burder, Dr. Fletcher, Dr. Cumming, Dr. James Hamilton, Mr. Joshua Wilson, Mr. George Yonge, and other eminent servants of God, when this institution was founded, in the Scotch Church, Regent Square, on the 7th of November, 1842, and he continued to be its devoted friend to the last days of his life. No man ever sat on its committees whose counsels were more valued or whose active service was more faithful and unremitting than his.

In May, 1844, after returning from a visit to Palestine, Mr. Herschell brought out the first number of *The Voice of Israel*, a periodical intended to serve as a medium of mutual communication between Jewish converts, and as their united testimony to the great cardinal truths of Christianity. In the conduct of this interesting journal, during its course of four years, its editor was constantly aided by the untiring hand and eyes of Mrs. Herschell; for not only did every manuscript pass through her hands before it was sent to the press, but she had to read about thirty Jewish publications every month, most of them in German.

It was in the midst of these toils that Ridley and his excellent wife were cheered by a token that their united efforts for the good of Israel were not in vain. Sixty "members of the house of Israel who believed in the Lord Jesus Christ as their Messiah and Saviour" had subscribed to present their friend and benefactor with a handsome Bible in eight languages, and the address accompanying it bore signatures which were dated from all the civilized countries of the world. The same year (1845) in which he received this expression of love, Mr. Herschell took a journey to the chief cities of America, where, at the earnest request of the American Society for Ameliorating the Condition of the Jews, he stirred up a wide and fervent interest on behalf of Israel. This arduous duty was undertaken, and his return to England was followed by what his biographer describes as "the last stage of his pilgrimage through this world." In April, 1839, he had removed from Founders' Hall to Chadwell-street Chapel, Islington, which he thought offered a good field for work, as being in a poor and thickly-populated neighbourhood. It was at the opening service in that place that Mr. Binney preached his celebrated discourse on "Conscientious Nonconformity," and there for six years Ridley Herschell carried on his ministry, until the place was so inconveniently crowded, that it became necessary to think of enlargement. This, however, was impossible, the

chapel being too closely surrounded with houses, and the only alternative was to seek for a new site, and to build. One day, when in the west of London, Mr. Herschell noticed that a large livery stable, in a situation which seemed all he could desire for opportunities of usefulness, was to be sold. His first step was to "tell God," and very soon afterwards his friend Sir Culling Eardley generously offered to procure the property. On the 8th of April, 1845, the foundation-stone of Trinity Chapel was laid, amid a vast concourse of deeply-interested spectators; and on a bright May day in 1846 the building was opened for worship, Dr. Leifchild preaching in the morning, and the Rev. Thomas Binney in the evening. Connected with this edifice there soon sprang up a Home for Jews; a Sunday-school, which soon gathered many hundreds of children, and still, under the superintendence of Mr. Habershon, constitutes a mighty power for good among the vast masses that crowd the region of the Great Western; and other institutions of a similarly benevolent and Evangelic character. Here for twenty years Ridley Herschell wrought incessantly among Jews and Gentiles, intent upon the good of all whom he could reach. The first seven summers hardly brought a cloud upon his happy and earnest life, but in the autumn of 1853 a terrible grief befel him. Bereaved of his dearly loved wife, he wrote to his children,—“To be separated from such a bosom friend, counsellor, guide, exemplary Christian, and such a devoted wife, is hard to bear. And oh, my darling children, how to be both father and mother to them is difficult indeed; and need I say that my brothers have lost a mother, and the poor Jews have lost a mother in Israel! Alas! for us, alas! O Lord, my trial is bitterness itself, but Thou wilt sweeten it, yea, Thou dost already enable me to feel the peace which passeth all understanding. I sorrow not as those who have no hope.”

For some months after this terrible blow, Mr. Herschell kept steadily at work, but it soon became evident that he needed rest and recreation. With him, however, rest only meant a change in the scene of labour, and so we find him, when it was determined that he should go again to Palestine, stopping on his way in Paris, inviting to his hotel the most earnest *pasteurs*, the Monods, Grandpierre, and others, and laying before them a proposal to have a meeting of Protestants to organize an association for the distribution of tracts, and for preaching in different languages, similar to one that he had set on foot in England in 1851. As it was expected that there would be a great gathering of all nations at the French Exhibition of 1855, the plan was well received, and measures were taken to carry it out. So, too, in Jerusalem. There he held a meeting at the house of the Bishop to consider the feasibility of establishing a model farm and agricultural school for the benefit of converted Jews, and he lived to see the scheme fully realized.

In 1855 Mr. Herschell was married to Miss Fuller Maitland, "who," as the sketch before us testifies, "ministered to his comfort and happiness with the tenderest devotion to the end of his life." But this was no reason in his mind for any relaxation of his accustomed labours, and we therefore find him through the remaining nine years of his course, as long as any strength was

left him, active and zealous as ever. At the Court of the King of Prussia, in the meetings of the Evangelical Alliance in Geneva, when resting a little in the Isle of Wight, detained on a Welsh tour at Tenby through a painful accident, again in his pulpit at John Street, and once more leaving the shores of England to organize missionary operations amongst the Jews in Italy, he was uniformly the same man, ever breathing love to Christ, love to Israel, love to all Christians, and in his letters as well as in his discourses, glorying in nothing save in Christ and Him crucified.

The 20th of April, 1864, was a dark day for Paddington. During some of the preceding weeks the congregation at Trinity Chapel had met to pray for the recovery of their pastor, who had been taken ill on his journey homeward from Leghorn. But though he had been permitted to reach London, and had even been sent to Brighton in the hope that the sea breezes would prove beneficial, the desire of the attached flock was not granted. On the 14th of the month Jesus took him to eternal rest, and now his mortal body was about to be laid in the grave. The galleries of the chapel, where a preliminary devotional service was held, were completely filled by policemen, for whom he had interested himself, and among whom he had for several years conducted a weekly bible-class; 300 of them had obtained permission to express their veneration and love for their friend, and it was a sight never beheld before or since, when, preceded by two officers mounted on palled horses, and every one of them wearing crape, they joined the long funeral procession, and gathered around the tomb in Kensal Green. Most of the shops in the district were closed, and many hundreds of spectators lined the road, almost the whole way. The last offices at the grave were performed by the Rev. Dr. Tidman, who has since then followed him to the joys of Heaven; and permission was afterwards obtained to place a monument over the spot, which was erected, as the inscription states, "by his friends and members of his congregation, aided by a contribution from the D division of the Metropolitan force, in whose welfare he took a special interest, as a record of their affection, esteem, and gratitude, and a token of their grief."

Dr. Norman Macleod, referring to his last interview with Ridley Herschell when he himself was starting for Palestine, says:—"We spent, as usual, a very pleasant, and, I hope, profitable evening together, and the talk about my journey, connecting my prospects with his retrospects, so roused him up that I fully expected he would recover, and did not attach the solemn meaning I might otherwise have done to the last words with which he parted from me. 'Farewell' he said, 'you are going to the old, and I am going to the new Jerusalem; and, thank God, I go without the slightest uneasiness or alarm, but in perfect peace.' There he is, and there may we meet him."

Z.



An Underground Journey in Jerusalem.

THE topographers and archæologists of the world have doubtless perused with deep interest the letters from Captain Wilson and Lieutenant Warren which from time to time have appeared in your columns on this subject, and which many newspapers in other countries have but copied. Though Jerusalem is now more than it has been for centuries a focus of inquiry for the student and of interest for thousands of Moslems, and for all Christians and Jews who read their Bibles, yet there has been undoubtedly a dull apathy about the whole subject which it is difficult to account for, and which is now only being removed by what you have published as to the feasibility of bringing again to light at least an image of the magnificent grandeur of the Holy City in ancient days. Four weeks spent in diligent work among the ruins here have shown me that to see them properly would need as many months of energetic investigation ; but, as most travellers here have only a limited acquaintance with the subject, and a brief time to enlarge their knowledge, it may be for the benefit of new tourists—and they are now arriving in batches of twenty at a time—to be told what can be very well seen even in a single day.

For this purpose Lieutenant Warren meets us in the morning early, clad in a blouse of genuine mud-colour, and a sergeant of engineers has long tapers for our dark promenade. Down the mouth of a square shaft a rope ladder is lowered until the brown bare legs of a swarthy native from Siloam can stand on the upper end. One by one our party lessens on the surface as each disappears underground, and our last glimpse of the upper world rests upon two enormous stones in the massive wall of Moriah, and which, by their curved edge projecting, show that once an arch was there. Dr. Robinson was the first traveller to remark this, so it is called "Robinson's Arch," and we are going down fifty feet below the present surface to see what can be found below of this old bridge at once hidden and protected by the *débris* of centuries.

The hole we are in is like a well, but it is lined with strong planks, and at the dark bottom our passage is through an opening as if into a kitchen grate, where we grope on all fours, with a hard knock on the head now and then, bending sideways too, as well as up and down, until suddenly the roof becomes rugged and crooked, indescribably contorted by angles, all of them the corners of well-cut stone. For here we are in the confused heap of huge voussoirs or arch-stones which, once high in the air, spanned gracefully the rocky vale between Zion and the Temple. At the siege of Jerusalem Titus parleyed with the Jews across this gorge, and then these stones were hurled down here, and with what a crash ! Upon them, hidden by their own ruin, new buildings arose and gardens flourished. These also were laid low, and on the desolate mounds the present houses stand. The Jerusalem we see to-day is not the real Jerusalem. That is buried under 50 feet of wreck and

confusion, but in its forced silence somehow it speaks eloquently, bidding the Christian and the Jew to heave its burden off, to open the dark to light and air, and to read in the covered relics the story of past times. Therefore we look up and around on these old stones, and seem to listen with an inquiring gaze, for nothing of their rich bold masonry has been spoilt by this turmoil above. Old as they are, we notice among them one stone below the rest, and yet more hoary than the others. It is part of a still more ancient bridge across the rocky cleft, which then was steep at the sides, but now is filled up by 50 feet of rubbish. David in former days may have marched over here. Certainly many kings and prophets after him have trod upon these stones.

Tanks, cisterns, aqueducts, pavements are opened to us underground. Once we have got down we can scan by the magnesium light a subterranean city, the real city of Jerusalem. The labour of building this, and of now mining into it when buried, is forgotten in wonder as we gaze on the silent relics, or wander about the caverns echoing a hollow voice. But for this we must be agile, like cats or monkeys, and follow Mr. Warren, complacently crawling on his back through a dark crevice. Another great arch, called Wilson's, also now buried, may be visited without such gymnastics. This also spanned the same valley, and the rock-cut passage for troops may be followed as it winds among ample halls, until we are suddenly barred by the walls of a modern house, which is an end terribly prosaic for a romantic journey.

It is hard exercise, but healthful and appetizing, to climb up and down these shafts; yet we may include in our day's work a visit to shaft 52, its number telling how many others must be left unseen. This goes straight through the rubbish at the south-east corner of the old wall of Jerusalem. Above us, rising proudly still, is the ancient angle of the Temple area, which overhangs the valley steep below, 200 feet. Most likely it was on this, or on a pinnacle near, that our Lord was placed in His threefold temptation. Even now the wall is 50 feet high above ground, the most expressive feature of the Holy City seen from without in the profile of Jerusalem. At a depth of nearly 80 feet below the present ground, near the wall, we reach at last the corner stones of the venerable building, so that what we have looked up to before as lofty is seen only from a false base of rubbish, actually 80 feet high above the real rock, and thus much robbing the Haram wall of more than half its veritable height. Even above the present surface the stones are huge as well as ancient, and at the bottom they are equally massive, and beautifully cut. The rock itself is bared at last upon which the marvellous structure rests. Where each lowest foundation stone lies upon it we can see the rock has been levelled to receive its brethren. Here, and only here, are chippings from the chisel. The stones, indeed, were finished by Divine command before they were placed, but the mason's tool had to be used on the live rock as it lay.

In one part there had been even then some rubbish here, and this had been cut out to admit the lowest stones. Among this ancient *debris* I was fortunate enough to pick out the tooth of a camel, which must have lived among the Jebusites before even this old wall was built.

It is on these lowest courses of stones, most of them very large—one more than 17 feet long—that you can see by candle-light the curious letters, or, at any rate, characters, in red paint, of which full particulars have been published in your columns. These letters are numerous, distinct, and large, and others are actually cut in the stone, but all of them are complete puzzles to the best scholars here, and the decision of the English, German, and French *savans* as to their meaning is awaited with deep interest.

The colour of the pigment used for these letters varies in appearance from time to time as you revisit them. Perhaps a few weeks more may efface some of these marks entirely. Meanwhile, I determined in my last visit to them to-day to imitate the actual tints as well as possible by water-colours, and on paper. On bringing up these copies to daylight, it was at once remarkable how differently they appear in the sun's rays from what they do in the galleries below, where only candles or the magnesium light have shown them to the curious visitor.

It is disheartening to be told that, from want of funds to keep this shaft open, and the wood lining of it properly renewed, even this very interesting sight must be only temporary, and that the approach to it must be closed again in a few weeks from this time, for the wood will not last safely much longer. Meanwhile, the travellers here have availed themselves of a precious opportunity. An American lady was lowered down the shaft in a chair last week, the first lady who has seen these ancient writings. Mr. Simpson, whose drawings are so widely known in the *Illustrated London News* from the Crimea, and Abyssinia, and the Brindisi route, descended with his sketchbook yesterday. It is hoped that the Marquis of Bute will go down the shaft this week; and perhaps some man who has heart, and head, and money will enable the "Palestine Exploration Fund" at least to keep the shaft open and in secure repair, even if it be left to our posterity to clear away all the rubbish that clogs the splendid wall of Jerusalem, and to lay open to the sun, and to the eyes of the world, the long-covered splendours which are still there, after so many wars and fires and razings, and the gnawing of ruthless time.—*From the Letter of "Rob Roy," to the Times of March 9.*



A Lost Bible.

ABOUT three years ago, when I was visiting Oettingen on one of my missionary tours, a number of fanatical Jews became so enraged at the truths I made known that they literally thrust me out of the town, with a good many boxes into the bargain. In the scuffle that ensued several Testaments and tracts fell out of my pocket, which I did not miss till afterwards. I have not been there since, and I should probably have forgotten the occurrence but that it was brought to my mind in a remarkable manner.

A short time ago a note was sent me by a gentleman who begged that I would meet him at a certain hotel, as he had something of importance to communicate. At the appointed hour I went to the hotel, and on my arrival a gentleman came forward, shook my hands most cordially, and conducted me to a private room. I felt not a little surprised and puzzled, and the more so as I had no recollection of ever having seen that face before; but, noticing my embarrassment, he said, "O, you don't recognize me! and, indeed, how should you? for the circumstance under which I made your acquaintance is anything but pleasant, at least, for you, though I shall have reason to bless God for it to all eternity." He then proceeded to speak as follows:—"I was an eyewitness of the scene that occurred in Oettingen three years ago; I felt grieved at what took place, but could not prevent it. One of your lost books I picked up, and looking into it, found it to be a New Testament. I put it in my pocket, and when I reached home pulled it out again, and, whether inquisitiveness or a vague desire to know what Christians believed was the inciting motive, I know not, but I began to read it. The part I opened was the Epistle to the Romans, and I did not cease reading till I had finished it. I felt struck, and I may say overpowered, with the divine sublimity of its doctrines, and I resolved to begin at the very beginning; but I had not gone far when I discovered that the Author of that book must have been something more than a mere man, for no human being has ever taught such lofty truths, exhibited such God-like compassion, and lived a life of such unsullied purity. I felt charmed, captivated, and subdued, and then very serious thoughts began to trouble my mind. My wife noticed my altered appearance, and urged me to tell her the cause of it. She watched me closely, and one evening she surprised me whilst I was reading and meditating upon the great truths before me. The whole now became plain to her, and, with tears in her eyes, she entreated me to deliver up the book to her. I felt most reluctant to give it, and for a time firmly refused to do so; but at last, overcome by her passionate appeals, I yielded and gave it into her hands. For two years the precious volume was secreted somewhere, and efforts to find it were in vain. It was not till God interposed, and that in most fearful judgment, that I recovered it. My dear wife, after a long and painful illness, was taken from me, and left me and four children to mourn her loss; and then it was that I discovered my treasure carefully hid in one of her drawers. I now began to study its sacred pages once more, but with a heightened interest and with greater concern to know the truth; and it was during this second reading that it pleased the Lord to make Himself known to me in all the glory of His Person and in all the greatness of His love, showing me my own guilt and depravity, but also the depth of His compassion and the yearnings of His heart over my helpless state. I prostrated myself before Him, and cried, 'Lord take me as I am! for I will from henceforth be Thine, and Thine only.'

I am happy to add that the individual who thus introduced himself to me has given good proof of his true discipleship, and his only desire now is publicly to acknowledge his love and fidelity to the Lord Jesus. I need not

say how my heart bounded with joy and gratitude on hearing his interesting story, and I could not help falling on my knees to bless God, and to ask that He would be the guide and counsellor of my new friend and brother in all his future ways.

P. JAFFÉ.

Frank, the New Messiah.

(Continued from page 62.)

FRANK'S adherents still clung to him in spite of his imprisonment. Perhaps his sufferings confirmed them in their belief that he really was the Messiah. At any rate, he managed to put himself in connection with some of his elect, and through them he had the audacity to send forth a call to his followers generally (1767). The Russian advance on Poland was also known to him, and, determined to try his fortune with the Greek Church, he sent three of his faithful admirers to the Greek bishop at Warsaw for the purpose of obtaining his release, pledging himself that he and thousands of his followers would then embrace the Greek religion. This bait did not catch the prudent Russian prelate, and he turned a deaf ear to the glittering offer. But although Frank was not yet released, his followers propagated his principles in Moravia with some success. After the first partition of the kingdom of Poland, and after the surrender of the Polish fortress Czenstochow to the Russians, Frank, by some lie or other, regained his liberty (1772). He then went to Brunn, in Moravia, where he was surrounded by many of his deluded followers. Those of them who had quietly settled down during his incarceration did not care to rejoin him, and hence his attendants consisted only of men who had nothing to lose and perhaps much to gain. All he required of them was passive obedience in all things, and that they should believe in and adore him as the Christ. He said his name was "Adonai," and his disciples styled him "*Holy Lord*." He also made use of them in a military point of view, for he had them drilled, and they formed his bodyguard.

In the meantime, Frank's daughter, Eva, or Awalejb, had grown a beautiful girl, and she became an apt tool in the hands of her crafty father. The cabalistic creed maintains that every being and activity refers to something divine; but Frank, teaching the converse of this principle, asserted that every celestial idea or Divine attribute is embodied in a terrestrial being; and, to make a practical application of his theory, gave out that the "*Emunah, or faith*," had taken her abode in the human frame of his daughter. "If this maiden," he said, "should go from us, we should all be like a body without a soul, but when she reveals herself then we shall have eternal life and every good we may wish. The least you can do for her is to give her seventeen girls to wait upon her." This was the solemn instalment of Eva as the "*Emunah*," and from this time Frank's daughter became the oracle of her father, and a mystical personification in the eyes of his devotees (1778).

At last Frank realized one of his darling ideas in possessing an isolated piece of ground, where he could gather his people and reign supreme. Such ambition was quite in keeping with the character of an earthly Messiah. He bought the castle belonging to Prince Ernest de Homburg-Birstein in Offenbach, which this prince was obliged to sell on account of debt, and with it he secured the right to hold his own court of justice ; in fact, to be a kind of independent sovereign. Frank left Brunn for his palatial residence at Offenbach in all the pomp imaginable, and accompanied by a retinue of several hundreds. This number soon increased to about a thousand. According to some Frank assumed the title of Baron de Frank. Others, again, state that he gave himself out to be Peter III. of Russia, who had been dethroned and was believed to be dead. The father being a Russian prince, of course the daughter became a princess, and Eva was said to be a Rumanow, the natural daughter of the Empress Elizabeth of Russia, and Frank's adopted child. The next thing was that all the silver on Frank's table was impressed with a royal crown, and the initials E. R. (Eva Rumanow), while Baron de Frank lived like a mighty potentate. He had his body-guard, and was dressed in a red silk robe, the symbol of his religion, which he called Edamite, from *edous*, red. From what sources he drew the enormous sums of money he must have required, will probably never be known. It is hardly possible that his rich adherents in Poland, Moravia, and Bohemia, supplied all his wants. It is more likely that the largest sums of money came from the Imperial coffers in return for secret services which he had rendered to the Russian government. Leaving this mystery unravelled, we must now turn to that solemn event which awaits all mortal men. Frank had a strong presentiment that his days on earth were numbered, and so he sent a letter to his faithful everywhere, stating that he should like to see them once more. Many came and brought sums of money with them. Of the interview we have no particulars, but in December, 1791, Frank died, and his funeral was as pompous as his life had been.

Frank's daughter, with the assistance of her advisers, carried on the swindle, and at first the splendour of the court was not in the least diminished, but after a time the flow of money decreased, till in the year 1796, just at the time when Catharine of Russia died, supplies almost entirely failed. In their language it was said that the Schechinah was in need, and her children must redeem her. Eva's old counsellor's wrote letters in red to the Frankists, but little help came in, and certainly not enough to defray the current expenses, so that debts to a very considerable amount were soon incurred. It is said that these gradually rose to the enormous sum of three millions of florins, and the creditors were loud in their cries for payment. Eva, the Emunah, actually had the face to issue a proclamation (January 17, 1800), to the effect that one of her brothers had been invited by her other brother, the Emperor of Russia, to be at Petersburg on the 1st of July, and in six months time he would return with sufficient money to pay all her creditors, &c. This was a pure invention, no such invitation having occurred ; and although her three old counsellors again wrote begging letters, and her two brothers did

the same, no money came. Eva herself travelled with great pomp to various places to beg money, but all was of no avail. She was, however, more fortunate with the Emperor Alexander of Russia, who, in 1813, passed through Frankfort with the allies. She obtained an audience with him at Hamburg, and she must have got help from his purse, for she was able after this to pay her current expenses at least. At length, after twenty-eight years of shameless deception, the desired moment came for justice to triumph over falsehood.

The family W——, in Mainz, who had been ruined by this imposture, brought their complaints before the Archduke Charles of Hesse, and in consequence of it Eva and her retinue were placed under house arrest. The Archduke also intimated that on the next Monday he would arrive at Offenbach to investigate the character of Eva and her doings. This information reached Eva on the Saturday before the appointed visiting day, and very soon afterwards the news was spread about that Eva had suddenly died. Twelve hours after this startling report was circulated, the coffin, which was supposed to contain the remains of the incarnation of faith, was closed, and a quiet mock funeral took place. The report that Eva herself quietly stole away from Offenbach by the aid of a high official has all the appearance of truth.

What became of the multitude of misguided Frankists we do not know, but the strange history of their deluder added one more to the long catalogue of instances in which we may trace the sad fulfilment of the Saviour's warning words:—"*Take heed that no man deceive you, for many shall come in my name, saying, I am Christ, and shall deceive many*" (Matt. xxvii. 5-6).

A. FÜRST.



Rev. J. Wilkinson's Journal.

(Continued from page 64.)

As we neared the Holy City we met the bishop's daughter and a young lady friend taking an evening walk, and thought how pleasant it must be for two Christians to be able to take an ordinary stroll amid Jerusalem and Bethlehem associations. We crossed the hill of Evil Counsel, wound our way down into the valley of Gihon, climbed Mount Zion, and examined the Cænaculum, or "Upper-room;" the tomb of David; the house of Caiaphas, outside Zion's walls; then made our way to our tents on the old spot outside the Jaffe Gate. We were obliged to abandon Hebron, to our great regret. Our friend, who sprained his arm by a fall from his horse on the plain of Jordan, left Bethlehem for Jerusalem in the morning with the baggage in order to obtain medical advice, and had fortunately taken up his quarters in the Mediterranean Hotel, and two others of us stayed with him for company, the rest remained in tents. The entire party had intended to go in-doors in Jerusalem, at least for Sunday and Monday, but by some

misunderstanding the arrangement was upset, so that eight stayed in camp and three of us in hotel, and glad, indeed, we afterwards were, for a storm arose on Sunday night, which drenched and almost overturned the tents. All were out of bed at one or two o'clock. The dragoman was out in his shirt, and caught a severe cold whilst assisting to keep the tents erect, and grew very angry when he found that his men had let the small cooking-tent fall, so he pounced upon them and thrashed them all round, which produced a most salutary effect on all. Mr. Gaze found an empty house near to the tents, so the party moved into it, and remained there till we all left the Holy City for the north on the following Wednesday morning. On Sunday, March the 8th, most of us attended service at Chriat Church, on Mount Zion, both morning and evening, and in the afternoon two or three of us held a short prayer-meeting on Mount Olivet, and read the account of the Lord's ascension, and of His coming again in "*like manner*."

Whilst seated on the slopes of Olivet, identifying, by the aid of the Key to Selous' grand painting of "Jerusalem in her Fall," the leading objects in and around the Holy City, Absalom's pillar in the valley at our feet threw our thoughts back on David's time, and, reminded of the mournful picture in II. Sam. xv. 30, "And David went up by the ascent of Olivet, going up and weeping and having his head covered; and he went barefoot; and all the people that were with him covered every man his head, and they went up weeping as they went up." The eye then glanced a little northward up the valley to wondrous "Gethsemane," the scene of "the agony and bloody sweat," and with equal facility the mind passed from the contemplation of King David's tears to the tears and sorrows of David's greater Son and Lord. David wept on Olivet as Jerusalem's rejected king. So did Jesus. David returns as the accepted of the nation. So shall Jesus. When again "his feet shall stand upon the Mount of Olives," Zech. xiv. 4, his brethren shall welcome him with shouts of "blessed is He that cometh in the name of the Lord." On finally leaving Olivet, two of us walked a little distance towards Bethany, then wound our way back across Jehoshaphat, up Mount Zion, and back to our tents to dine. This afternoon I was taken ill, and prostrate for two days—Monday and Tuesday—so could not accompany our party over the Mosque el Aksa and Sahara, the excavations, nor into the ancient quarries under the city; but had, nevertheless, a deeper joy of another kind. I had long wished, not only to visit Jerusalem, but to preach Jesus to His brethren in the city in which He died, and on Tuesday morning, March 10th, had this joy while sitting at my table in my bedroom in the hotel. Mr. Frankel brought between thirty and forty Jews and Jewesses, to whom I gave copies of Isaiah liii. in Hebrew, and expressions of Christian love from England, and then having addressed to each one in Hebrew the words "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house," many sons and daughters of Abraham pressed their lips to the back of my hand, and some left tears upon it, in appreciation of Christian love. This was one of the happiest mornings of my life. In the afternoon a young Christian Israelite, introduced to me by a letter from our brother Newman at Philipopolis, accompanied me to the "House of Industry," where I bought a few articles

in olive-wood, as mementos of Jerusalem. Saddened by the dirt and desolation and poverty which characterise its present aspect, one could scarcely help praying for the speedy arrival of the day when the name of the city shall be "Jehovah-Shummah,"—the Lord is there. On Wednesday morning, March 11th, after a little trouble from Government affairs as to duty on articles of olive-wood and mother-of-pearl, we moved northwards to Bethel. The last thing I did in Jerusalem was to send a man with a linen bag to Mount Zion for a bag of Zion's dust. This bag of dust, together with the numerous stones brought from all parts of Palestine, has special significance in the light of that beautiful passage, "The time to favour Zion, yea, the fit time is come, for Thy servants take pleasure in her *stones* and favour the *dust* thereof." All was stir and excitement at our starting-place, outside the Jaffa Gate, till we moved off at ten a.m. Mr. Frankel mounted his horse and accompanied us a few miles. We rode over the "Industrial Plantation" belonging to Mrs. Finn, and found it in a sadly neglected state; everything of value that could be removed had been stolen. If wealthy Christians in England would aid that enterprising and talented Christian lady, in carrying out her benevolent agricultural schemes, this plantation might yet be turned to good account.

We then passed on to the tombs of the judges, or, as some say, those of the Sanhedrim. We had not time to examine those of the kings. Journeying towards Bethel, we had on our right hand the two peaks of Nob and Gibeah, and on our left, on a conspicuous elevation, "Neby Saml," or the tomb of the prophet Samuel—the Mizpeh of Scripture—situated on such a high elevation as to give a most commanding view of the surrounding country. Here the whole people of Israel met and vowed never to return to their homes till they had avenged the abominable crime committed in Gibeah (Judges xx.). Here they assembled at the call of Samuel to fight against the Philistines, and set up the "stone of help"—the "Ebenezer" (I. Sam. vii. 6—12), and here they assembled to elect Saul their first king. During the captivity the Chaldean governor resided at the Mizpeh, and here he was assassinated by the Jews. The "fast of Gedaliah," on the 3rd of Tishri, still commemorates that melancholy event, recorded in II. Kings xxv. 25. Behind Neby Saml is the "Valley of Ajubon," in which the moon stood still. We lunched at Bireh—the Beeroth of Scripture—by an old mosque over a fountain, from which we drank and refreshed ourselves, as the Arab girls were filling their jars and skins, and carrying their nicely-balanced burdens on head or shoulders, as in Scripture times. An old woman was beating a cloth with a club by the side of the stream, which was the manner of washing. Bireh was one of the four cities of the Gibeonites, who made a league with Joshua (Chap. ix.). We reached Bethel about five p.m., thankful that after the fatigues of the day we found ourselves encamped by the fountain at which Abraham had watered his flocks; where Jacob slept with a stone for his pillow, when he fled from his brother Esau, and had the vision of the ladder. We read on the spot Genesis xxviii. Reader, read it also, and let its closing words guide thee as to the minimum of thy gifts to God.

CONTRIBUTIONS IN AID OF THE SOCIETY,

From March 18th, to April 6th, 1886.

SUBSCRIPTIONS & DONATIONS.			ASSOCIATIONS, COLLECTIONS, &c.		
Allen, R. C., Esq.	£1	0 0	Aberdeen, Subs.	14	18 0
Anon.	0	2 0	Alford.	4	8 6
Do.	0	2 0	Ashton-under-Lyne.	5	3 6
Ben Olief, Rev. M.	1	1 0	Atherstone.	2	8 1
Ben Olief, Mrs.	0	10 6	Aylesbury.	16	8 9
D. G.	0	10 6	Bacup, Add. to Coll.	0	5 0
D. G. M.	0	3 0	Banbury.	5	6 0
Gill, Miss.	0	2 0	Bath.	11	19 0
Hill, Miss, Coll. by	0	7 6	Bedford.	5	8 7
Linton, Mr.	0	10 6	Belper.	2	3 0
Reid, Mr. H.	0	5 0	Berwick - on-Tweed, Collection.	2	0 0
Routh, Rev. I. O.	1	0 0	Subs.	14	15 4
Snook, Mr.	0	2 6	Beverley.	2	16 8
Vawser, Mr. R.	0	10 0	Bideford.	2	19 6
Wright, Mr.	0	6 0	Bingley, Colls.	12	19 1
			Proceeds of tea-meeting.	4	11 11
			Proceeds of boxes.	2	11 5
			Subs.	9	17 6
			Birmingham.	37	0 0
			Bishop's Stortford.	10	10 0
			Blackpool.	1	11 6
			Blairgowrie, Coll.	2	5 0
			Booking and Brain-tree.	13	9 7
			Boston.	18	1 0
			Bowdon.	2	16 0
			Bradford, Wilts.	1	14 6
			Bradford, Yorks., Coll.	4	5 13
			Subs.	23	3 0
			Bramley, Coll.	14	8 11
			Bridgend.	6	5 0
			Brigg.	1	10 0
			Brighton.	29	10 2
			Bristol.	78	6 0
			Burslem.	12	3 0
			Bury.	2	7 0
			Caistor.	1	16 6
			Collington.	2	8 0
			Cam.	3	9 0
			Cambridge.	57	13 0
			Camelford.	3	9 10
			Cardiff.	13	16 1
Carlisle.	£19	10 10	Carlisle.	219	10 10
Carmarthen.	6	8 04	Charmarthen.	6	8 04
Chatham.	8	19 0	Chatham.	8	19 0
Chelmsford.	9	7 0	Chelmsford.	9	7 0
Cheltenham.	7	6 0	Cheltenham.	7	6 0
Chester.	7	2 9	Chester.	7	2 9
Chorley.	10	5 7	Chorley.	10	5 7
City-road Wes. Ch.	8	13 11	City-road Wes. Ch.	8	13 11
Clapham, by Miss Moorby.	1	11 0	Clapham, by Miss Moorby.	1	11 0
Clapham Con. Ch.	7	3 8	Clapham Con. Ch.	7	3 8
Claremont Ch., by Miss Hill.	2	8 4	Claremont Ch., by Miss Hill.	2	8 4
Claremont Ch., by Miss Coombs.	2	1 0	Claremont Ch., by Miss Coombs.	2	1 0
Clavering.	2	13 0	Clavering.	2	13 0
Cleckheaton, Coll.	1	15 0	Cleckheaton, Coll.	1	15 0
Clevedon.	6	17 6	Clevedon.	6	17 6
Colchester.	9	3 10	Colchester.	9	3 10
Colne.	13	16 8	Colne.	13	16 8
Congleton.	6	3 7	Congleton.	6	3 7
Cotherstone.	3	13 0	Cotherstone.	3	13 0
Coventry.	1	16 6	Coventry.	1	16 6
Craven-hill Chapel.	8	14 0	Craven-hill Chapel.	8	14 0
Dalston Con. Ch.	1	14 9	Dalston Con. Ch.	1	14 9
Deal.	5	3 4	Deal.	5	3 4
Dewsbury.	8	0 0	Dewsbury.	8	0 0
Doncaster, Coll.	4	0 0	Doncaster, Coll.	4	0 0
Subs.	9	12 3	Subs.	9	12 3
Driffield.	7	6 0	Driffield.	7	6 0
Dumfries.	1	16 0	Dumfries.	1	16 0
Dundee.	68	12 6	Dundee.	68	12 6
Dunmow.	2	13 6	Dunmow.	2	13 6
Durham.	7	14 0	Durham.	7	14 0
Edinburgh.	24	7 6	Edinburgh.	24	7 6
Evesham.	0	11 0	Evesham.	0	11 0
Eye.	0	14 6	Eye.	0	14 6
Falcon-sq. Chapel.	9	2 0	Falcon-sq. Chapel.	9	2 0
Falmouth.	0	6 1	Falmouth.	0	6 1
Finchley.	3	2 0	Finchley.	3	2 0
Fraserburgh, Coll.	0	13 0	Fraserburgh, Coll.	0	13 0
Subs.	4	19 3	Subs.	4	19 3
Gateshead.	9	7 6	Gateshead.	9	7 6
Glasgow.	25	13 0	Glasgow.	25	13 0
Grantham.	1	15 0	Grantham.	1	15 0
Gravesend.	7	8 10	Gravesend.	7	8 10
Grimsby.	15	19 6	Grimsby.	15	19 6
Guernsey.	19	11 7	Guernsey.	19	11 7
Guildford.	2	0 10	Guildford.	2	0 10
Hackney Wes. Chap.	7	4 0	Hackney Wes. Chap.	7	4 0
Hadleigh.	5	6 0	Hadleigh.	5	6 0
Hartlepool.	0	18 9	Hartlepool.	0	18 9
Harrogate.	10	4 6	Harrogate.	10	4 6
Haverstock Chapel.	2	12 3	Haverstock Chapel.	2	12 3
Heckmondwike.	19	8 9	Heckmondwike.	19	8 9
Hereford.	8	6 6	Hereford.	8	6 6
Herne Bay.	3	5 6	Herne Bay.	3	5 6
Hitchin.	0	10 0	Hitchin.	0	10 0
Hornsey.	13	14 0	Hornsey.	13	14 0
Huddersfield, Coll.	18	11 0	Huddersfield, Coll.	18	11 0
Huntingdon.	5	0 9	Huntingdon.	5	0 9
Ilkeston.	9	0 0	Ilkeston.	9	0 0
Inverurie.	1	8 24	Inverurie.	1	8 24
Ipswich.	20	13 2	Ipswich.	20	13 2
Islington.	£26	8 0	Islington.	£26	8 0
Jersey.	22	0 10	Jersey.	22	0 10
Kensington.	5	4 8	Kensington.	5	4 8
by Mrs. Surrey.	2	0 0	by Mrs. Surrey.	2	0 0
Kilburn, Derbyshire.	1	13 10	Kilburn, Derbyshire.	1	13 10
Kingstown.	20	0 0	Kingstown.	20	0 0
Leamington.	13	10 11	Leamington.	13	10 11
by Mr. Cellier.	11	12 0	by Mr. Cellier.	11	12 0
Leek.	6	5 6	Leek.	6	5 6
Leigh, Lanc.	3	2 6	Leigh, Lanc.	3	2 6
Leighton Buzzard.	3	10 6	Leighton Buzzard.	3	10 6
Lewisham, Coll.	5	0 6	Lewisham, Coll.	5	0 6
Lincoln.	23	17 4	Lincoln.	23	17 4
Liaseard.	24	12 0	Liaseard.	24	12 0
Liverpool.	31	16 6	Liverpool.	31	16 6
Llanelli.	5	17 0	Llanelli.	5	17 0
Llwynrhwrdd.	1	6 6	Llwynrhwrdd.	1	6 6
Lostwithiel.	1	0 0	Lostwithiel.	1	0 0
Lower Clapton Congregational Church.	2	14 6	Lower Clapton Congregational Church.	2	14 6
Lyme Regis.	1	0 0	Lyme Regis.	1	0 0
Lymington.	4	15 9	Lymington.	4	15 9
Macclesfield.	9	3 6	Macclesfield.	9	3 6
Machynlleth.	5	3 0	Machynlleth.	5	3 0
Maidenhead.	1	14 0	Maidenhead.	1	14 0
Maldon.	5	0 0	Maldon.	5	0 0
March.	3	18 4	March.	3	18 4
Market - Weighton, Coll.	3	5 1	Market - Weighton, Coll.	3	5 1
Mare-street Chapel.	10	14 0	Mare-street Chapel.	10	14 0
Melbourne, Cambs.	11	7 2	Melbourne, Cambs.	11	7 2
Melbourne, Derbys.	1	0 0	Melbourne, Derbys.	1	0 0
Merthyr.	2	10 0	Merthyr.	2	10 0
Middlesborough.	9	14 6	Middlesborough.	9	14 6
Mildmay Park Wesleyan Chapel.	6	6 6	Mildmay Park Wesleyan Chapel.	6	6 6
Milford.	0	15 2	Milford.	0	15 2
Morlia.	0	9 4	Morlia.	0	9 4
Morrison.	1	0 44	Morrison.	1	0 44
New Court Chapel.	4	13 0	New Court Chapel.	4	13 0
Newcastle-on-Tyne.	21	10 6	Newcastle-on-Tyne.	21	10 6
Newport, Monmouth.	26	10 9	Newport, Monmouth.	26	10 9
Newport, Salop.	1	5 0	Newport, Salop.	1	5 0
North Shields.	9	13 6	North Shields.	9	13 6
Norwich and Norfolk.	50	0 0	Norwich and Norfolk.	50	0 0
Oswestry.	6	0 6	Oswestry.	6	0 6
Oundle.	1	9 0	Oundle.	1	9 0
Park Ch., Camden Tn.	3	3 0	Park Ch., Camden Tn.	3	3 0
Pembroke.	0	15 3	Pembroke.	0	15 3
Penrith.	6	4 6	Penrith.	6	4 6
Penzance.	2	14 0	Penzance.	2	14 0
Perth, Collection.	1	3 4	Perth, Collection.	1	3 4
Peterhead, Coll.	2	12 0	Peterhead, Coll.	2	12 0
Pickering.	3	18 0	Pickering.	3	18 0
Plymouth.	25	13 3	Plymouth.	25	13 3
Pontefract, Coll.	3	11 04	Pontefract, Coll.	3	11 04
by Miss Westerby.	4	13 0	by Miss Westerby.	4	13 0
Pontefract, by Miss Kerr.	1	3 6	Pontefract, by Miss Kerr.	1	3 6
Portsea.	1	8 9	Portsea.	1	8 9
Poultry Chapel.	4	10 0	Poultry Chapel.	4	10 0
Preston.	15	8 8	Preston.	15	8 8
Ramsgate.	6	13 0	Ramsgate.	6	13 0

Error in April "Herald."—Sherborne should be £3. 13s. 2d., instead of £3. 3s. 2d.

Want of space compels us to curtail the lists. The remainder will appear next month.

For the "Home and Orphanage" we have received the following liberal Donations:—

H. Hopkins, Esq., Hobart Town.	£1,000	0 0
Mrs. Rodgers, Clapham Common.	100	0 0
Miss Barnes, Burnley.	100	0 0

Several other sums have been received, which we hope to announce in the June number.

THE JEWISH HERALD,

AND

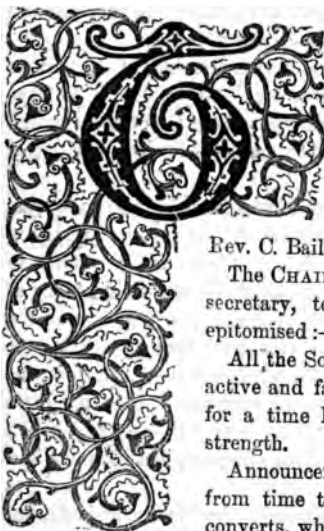
Record of Christian Effort for the Salvation of Israel.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."—*Is. lxii. 1.*

"Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."—*Is. lxii. 6, 7.*

"Publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel."—*Jer. xxxi. 7.*

The British Society for the Propagation of the Gospel among the Jews.



THE Twenty-sixth Annual Meeting of the Society was held at the Centenary Hall, Bishopsgate-street, on May 10th, 1869.

The Right Hon. the Earl of CAVAN occupied the chair.

The first hymn in the programme was sung, and prayer was offered up by the

Rev. C. Bailhache.

The CHAIRMAN called upon the Rev. John Gill, the secretary, to read the Report, which may be thus epitomised:—

All the Society's missionaries had been preserved in active and faithful service, one who had been laid aside for a time having in a great measure recovered his strength.

Announcements had been made in the *Jewish Herald* from time to time of the public reception of Jewish converts, who had received spiritual instruction from one or other of the Society's agents, into various Christian churches. Fifteen such cases were mentioned in the above-named journal last August. Since then others had made their public confession of Christ, in London, in Birmingham, in Manchester, in Paris, in Bavaria, in Bromberg, in Hungary, in Wurtemberg, in Adrianople, and in Rustchuk; and others had been reported by the different missionaries as candidates for baptism, who gave every evidence of sincerity; while many more were known as inquirers.

It was remarked that if this is a work which requires the firmest faith in God, the most arduous, prayerful, and persistent self-consecration, those who engage in it are at least rewarded by the strong Christian character which the very hindrances in the way of the Jew tend to develop in him when he does embrace Christ; and this observation was borne out by reference to some of the recent cases of conversion, cases in which such heroic firmness of attachment to the Saviour had been manifested, that while they constituted the best refutation of infidelity, and the best rebuke to double-mindedness on the part of Christian professors, they formed a glorious testimony to the all-conquering power of divine grace. Instances of this kind were numerous. Two in particular were cited. One was that of an intelligent, well-educated youth who had been brought before two rabbies in succession, but had withstood every argument that could be invented to shake him in his determination to follow Christ, and had even borne up against that which, to a Jew, is the most dreadful of all things next to the wrath of God, a solemn curse from his own father. Another was that of a poor Jewess who had sunk into poverty through her husband's blindness; and when in a state of starvation, being offered a comfortable maintenance on the understanding that she would forsake her Christian profession, nobly said she would rather die than give up Christ. It was just after she had passed through this ordeal that one of the British Society's missionaries found her out, and he succeeded in rescuing her with her little family from their distress.

Allusion was also made to the fact that the Jewish members of the various Christian denominations are generally known for their adherence to "the simplicity that is in Christ," and that those of them whom God has "counted faithful, putting them into the ministry," are eminent for the Scriptural character of their teaching.

Among the collateral benefits arising to the kingdom of Christ out of this mission, it was noted that one of the students in the Congregational Institute at Nottingham, was a Jew who had been led to Christ by Mr. Cohen in Birmingham, and had already been instrumental in the salvation of one of his Jewish brethren in the town where he now resides; and that two of the Jewish students now in the Institute at Crischona, near Basle, preparing for general missionary work, received their first knowledge of the truth from one of the Society's missionaries, Mr. Neumann, in connection with his little school at Tultscha, where a band of forty poor little Jewish children had held a *Monthly Missionary Concert*, and subscribed, in one year, between one and two pounds to the Moravian Missionary Society.

The Committee of the British Society had established two schools during the past year; one in Adrianople, and one in Rustchuk where Jewish and other children received daily secular and religious instruction; and they were anxious to open another as soon as possible, in a large city of Hungary. Great liberality had been manifested in response to an appeal for funds wherewith to found a Home, an Orphanage, and schools in London, for the help of necessitous Jewish converts and inquirers, and their families. The good effects of such institutions were proved by the fact that the 38 converts

who had been led to the knowledge of Christ by the society's missionary, Dr. Koppel, in Bromberg, had almost all found a temporary refuge from persecution and want in the Home which he superintends, and where 146 helpless orphans have been supported and educated, as also by the benefits accruing from a similar establishment, on a smaller scale, sustained by the independent efforts of another missionary, Mr. Cohen, in Bristol. The Committee, while thanking Dr. Schwartz for kindly receiving many who have been recommended to him by missionaries of this society, feel the need of a greatly extended provision to meet the exigencies in this direction, which increase with the progress of evangelization.

Thanks were rendered to the Bible and Religious Tract Societies for grants of Scriptures and other publications, which had been widely disseminated; and to the latter for the aid given to Mr. Gottheil, in bringing out a German translation of *The Philosophy of the Plan of Salvation*, which, under the new name he has given it—*Thoughts on the Plan of Salvation*—has made its way into the hands of a vast number of German Jews.

It was urged, in conclusion, as a reason for perseverance in seeking the spiritual welfare of the Jews, that Christian converts from Judaism are already in the forefront of the great missionary band that seeks to take possession of the world for Christ; and, as illustrations of this fact, it was stated that of the three messengers sent a few weeks ago from England to carry the Gospel to Spain, two are Christian Jews, and fruits of this mission; while the first Protestant pastor, M. Ruet, settled in Madrid, has left his Spanish congregation in Algiers to the care of this society's missionary there, Mr. Lowitz, a Christian Jew; and further that one of the most marked revivals of religion ever known on Russian soil, is at this moment going on under the ministry of a converted Jewish Rabbi, named Gurland, to whom as many as 65 Jews have presented themselves for baptism during the last twelve months.

W. G. HABERSHON, Esq., the vice-treasurer, gave a brief account of the Society's financial position.

Mr. HABERSHON remarked on the gratifying nature of the narrative presented by the secretary. He was quite sure that what they had heard that night would tend to kindle anew the sympathy which their hearts felt towards the Jew, and that they would one and all seek during the coming year opportunities for aiding in the blessed work. There was an increase in the receipts for the present year of about £400; while there was a decrease in the working expenses of the Society of £328. He conscientiously believed in the sight of God that there was no Society the funds of which were more carefully or more prayerfully administered than theirs.

The NOBLE CHAIRMAN rose and said:—I am sure that those who have followed the secretary in the very important statement of the Society's operations, which he has put so clearly before us, will feel within them the desire to seek from God His continued blessing on the work which the Society is performing. It is evident from what has already fallen from the lips of the treasurer, that it has been the object, and is the object of

the Society, to seek in the first place God's glory, and God's grace, and God's blessing in connection with the efforts that we are putting forth to gather his poor ancient people into the fold of Christ ; to bring them to the sound of that blessed Gospel which you and I are so privileged to enjoy. And, dear friends, what can be more blessed, or what can be a more pleasing and happy work for a missionary to do than to be engaged in speaking to God's ancient people, and pointing out to them, from their own Scriptures, that precious One, that Jesus, whom you and I, who are believers in Him, have realized as so precious to us, pointing out that He is their true Messiah, and leading them to search for themselves into their own word, and to see that Jesus is the Just One and the Holy One both of the Jew and of the Gentile (applause). Yes, we have all been guilty of crucifying the Lord of life. That is a marvellous truth, is it not, that that One whom you and I and the world have crucified, the precious blood of that One has such an efficacy that whosoever believeth is justified, as we know, from all things from which he could not be justified by the law of Moses. What a precious truth that is ! Well, blessed be God that this society takes up the Word of God, and sends forth its missionaries to this ancient people of Israel, to whom we owe so much. Let us be cautious in these days ; let us remember, dear friends, what is spoken of in the Epistle to the Romans, not to be boasting of spirituality, and imagining that we are so much better than others. But, as the Apostle says, in the beautiful eleventh chapter to the Romans, in connection with Israel, we are not to boast, for we do not bear the root, but it is the root that bears us. If we have indeed, through true faith, realized the preciousness of Jesus, oh ! it becomes us more than ever to seek to gather in those ancient ones who are now in such darkness, and who persist in their rejection of Christ ; and, dear friends, the time is coming, and those who are really reflecting on the state of things can see that the time is hastening on, when the close of the Gentile dispensation will be here. It is closing ; it may be much closer than you or I are aware of ; but let us remember that if the time is closing it behoves us more than ever to grasp the truth, and to spread that truth. The privilege is ours, now, of spreading that truth for the conversion of souls, especially for the conversion of God's ancient people—His precious people ; while there is a time coming when God will gather in His people Israel. The Chairman here read some verses from Jeremiah xxxi, commenting upon them, and he then continued :—Well, dear friends, we gather here together this evening to promote the cause of Christ ; but do we know anything of that blessed Saviour ourselves, and if we know Him, if we know the Just One—know Him as our Saviour—know him individually as our Saviour, who has saved us, then we are well qualified to promote a cause like this. If that be our state, we should bestir ourselves to promote and extend the objects of a society like this, working for the promotion of the glory of God in extending to his ancient people Israel the knowledge of the only Saviour.

The Rev. W. PENNEFATHER, in moving the adoption of the Report, said :—It is with a very peculiar interest that I stand here to-night to raise

my voice in behalf of Israel, in connection with the British Society for the Propagation of the Gospel among the Jews ; and the reason for that peculiar interest is that I look around me and I see various sections of the professing Church of Christ ; I see persons with different names banded together for one glorious object. There are few objects dearer to my heart than the real unity of the Church of Christ. Churches there are many ; there is but one Church (applause). It is a blessed thing when we see members of Christian churches united hand-in-hand and heart-to-heart to carry on such a work as this committee and this Society are engaged in carrying on—viz., to benefit Israel, God's ancient people, with regard to their souls and with regard to their bodies. The members of Christian churches have at times, perhaps, kept aloof the one from the other. Our noble and respected chairman has alluded to the coming trial. It may be that the great Head of the Church, having seen how the sheep of His pasture have strayed away the one from the other, will permit some external foe to arise, in order to drive those sheep together, and make them cluster round the feet of the Great Shepherd, and in danger to cleave one to another. When the Scotch shepherd sees over the moors the coming tempest, the clouds lowering, he sends forth the shepherd-dog to chase the stray wandering sheep, and bring them down from the fells close into the valley around his own person, that they may be sheltered, and protected, and cared for. Have not the sheep of Christ's pasture wandered far away the one from the other, and kept aloof, not looking upon their own points of union, which are vital and eternal, but too often looking upon their points of disunion, which are transitory and earthly ? I say I stand here to-night with peculiar interest from the very fact that the British Society rallies around it members of different churches united in one common work, even to bless God's ancient people, and to carry the Gospel, the blessed, glorious Gospel of the grace of God, to them that sit in darkness (applause). As I stand here my mind goes back to some of the early promoters of this association, such men as Dr. James Hamilton, and M'Cheyne, and others, who felt such a thrilling interest in the Jew, and in the work of God amongst the Jews. I had the privilege and the honour of knowing that beloved man, Dr. Hamilton, now with Jesus. We have taken sweet counsel together, and I like to be in any society where his memory is not out of place (hear, hear). I could not but be struck with the observation that fell from the chairman, and which recalled to me the words of the great Apostle St. Paul, "Blindness in part has happened unto Israel until the fulness of the Gentiles be come in." I think that the report you have heard shows that blindness, but in part only, has happened to Israel ; that is to say, that during this dispensation, during the time that has elapsed since our Divine Master went up to glory to the present moment, though God has cast off the Jew to bring you into the privileges of the Jew, yet he has not totally and entirely cast off the Jew. Blindness has come upon the nation, but it is a blindness only in part, and we do see glorious instances in which light arises in Jewish hearts, in which the Gospel is proved to be the power of God unto salvation not only to the Gentile, but to the Jew. I could not but

be struck, too, with the fact that our respected and honoured chairman stated that we were living in troublous times. It seems as if the times of the Gentiles were fast coming to their completion. Then we know that God will return, and build again the tabernacle of David, and He will raise up the ruins thereof, that the residue of men may seek after Him ; in other words, the word will go forth from Mount Zion and from Jerusalem, and glory will cover the earth as the waters cover the sea. We have but a little while to work and labour for our Lord. It may be that very soon He will close the time of our opportunities and our privileges for circulating the truth of God, and for working, as he has called us to work, for the advancement of His kingdom amongst His ancient people. He will cast off apostate Christendom, and He will have mercy upon Israel. It is a solemn thing to be nearing this momentous time, and to be living in these days, when we see on the one hand superstition creeping over the churches of Christendom, and, on the other hand, infidelity lifting up its head. It reminds us of what took place 1,800 years ago, just before God removed His blessing from the Jewish nation. We there see how the Phariseeism and Sadduceeism were sapping the vitals of true religion amongst them ; how formalism on the one hand, that added to the Scriptures, and how infidelity on the other hand, that detracted from the Scriptures, were sapping the foundation of the faith of the Jews just before God removed His protecting hand from that nation, and scattered them amongst the kingdoms. And we see at the present time these two forces at work. We see men who will not receive that Book because, forsooth, they say it does not commend itself to their false reason ; and there are others who will add to the book, and make void the law by their traditions. You remember what is said in the very winding up of that Book, "Whosoever shall add to or take away from that Book, his name shall be taken away from the Book of Life." Therefore, while we have opportunities, and the open Bible in our hand ; while God is saying to us, "Go forth, and carry the message of truth to all," oh ! we ought to be up and doing. I have received a very interesting letter from Spain, in which my friend, who writes to me from thence, says that now is the time to work, and I believe what is true of Spain is true of the whole world. God is saying to the Churches, "Go out quickly into the highways and hedges, into the streets and lanes ;" He says quickly, "and gather in the poor and the lame and the halt and the blind ; bring them in to taste of My supper, and to sit down and partake of My love ;" and when the guest-chamber is filled with guests what happens ? He himself comes in to see the guests. He is now saying to you, and saying to me, and saying to every one who has the love of God in his heart,—“Go out quickly, work for your Master ; go, to the Jew first, to the Gentile afterwards ; fill my guest-chamber with needy, perishing souls ; and, when the number of mine elect is accomplished, I will come in myself, and be one in that guest-chamber.” Yea, He will gird Himself, and will come forth and serve us with His own divine presence, and with the riches of His *abounding grace*. (Applause.)

The Rev. D. A. HERSHEY seconded the resolution. He said—There is no doubt upon the mind of any Christian who knows his Bible as to the future of the Jew. We have the apostolic words that all Israel shall be saved. We all believe that they shall be grafted in nationally. We have the promises of God, sure and steadfast ; as regards the future there is no nation under the sun that can point to so many promises of God's word as the House of Israel can. The question now is, the present of the Jew. The preceding speaker referred to the fact that blindness in part has happened to Israel, and the apostle Paul distinctly tells us that there was a remnant according to the election of grace in his day ; and from the time of the apostle to the present day there has not been a period in the history of the Church of Christ when there has not been a remnant according to the election of grace as a testimony that Christ hath not cast away his people whom he foreknew. Perhaps there has been no period in the history of the Christian Church when there have been so many converts from Israel witnessing for the Lord Jesus Christ as at the present moment (hear, hear) ; indeed it is almost surprising to visit any part of the habitable globe where Jews are living in numbers, it is almost surprising if you do not find here and there a witness for the Lord Jesus Christ, a testimony to the election of grace (Applause). Nor are we to imagine that because it is to this remnant of Israel that we are preaching the word, that therefore it is a work connected with so much labour and so much expense that it is scarcely worth while undertaking it. Let me remind you, dear friends, that the gospel has been preached in Britain more faithfully, more universally, more generally, than in any country in Europe, and that yet, after all, the Gospel preached among the Gentiles has not converted the whole of England ; that after all, preached as the Gospel has been, circulated as the Scriptures have been, and as tracts have been by millions upon millions, every effort that could be made having been made, yet what do we see ? After all, compared with the masses of the nation, but a very small remnant who love the Lord Jesus Christ. It is, therefore, for the remnant among the Gentiles, the small remnant, comparatively speaking, that we have been working, that so many places of worship have been built, that so many City missionaries and Scripture readers have been engaged, that so many millions of tracts have been printed and circulated. The proportion of effort, then, that has been made for the House of Israel, has resulted in just as much success as the efforts that have been made amongst the heathen and infidels. When you compare the immense strain of power put forth by the Church of God in order to win the masses to the Gospel of Christ, with the smallness of the result, I say we have met with quite as much success amongst the House of Israel as you have met with amongst the Gentiles. There is another point of view from which we must regard this Jewish mission. The resolution speaks of rejoicing in the past tokens of God's favour upon the work, and also of many encouraging and delightful instances of conversion. But, after all, the individual instances of conversion which you *hear of* do not form the only result of the work of the missionaries. The missionaries of the Cross of Christ who are sent forth by

this Society are witnesses of the faith as it is in Jesus, as believed in by the orthodox Christendom of England. I would take you, for example, to some cities on the Continent, and point out to you how the missionary has to take his place as a witness for the Gospel in the midst of a so-called Christian population who have no Christianity in their hearts.

Mr. Herschell then proceeded to describe the sad absence of even the most elementary knowledge of the Gospel among those nominally known as Christians in many parts of the Continent, and the vast importance of the work of the Jewish missionary in that light. It was as serviceable to the interests of Christ's kingdom among the Gentiles as among the Jews. He also related some most interesting cases in which he had known these labours to result in the conversion of souls; and, after making an earnest appeal for support on behalf of the missionary schools which had been opened, and others about to be started, he continued:—With regard to the facilities of access to the Jews, the Jewish brethren who are here will bear me out, especially if they are about my own age, in what I say, that when we were boys things were very different among the Jews from what they are now. If any one of us had ventured to visit our relations as Christians, our life would scarcely have been safe, and if any one of us had ventured to speak of Christ to the Jew, we should not have been long in their society without feeling the enmity and hatred most keenly; but now the name of Jesus can be mentioned without having one's heart distressed by blasphemous utterances. You find that, as far as access is concerned, great facilities exist; but let me not mislead you to imagine that these facilities arise from orthodoxy of principle. The truth ought always to be known. It arises very much, in most instances, in Germany especially, from laxity of principle, from a thorough indifference to Judaism, from rank infidelity. A missionary to the Jews has now to begin to reason with the Jews about the Christian literature of the day. They are familiar with Renan's "Life of Christ," they are familiar with Strauss's "Life of Jesus," much more familiar than they are with the Book itself, which alone gives us true life. As a consequence, while the missionary has access, he meets the Jew armed with weapons from so-called Christian authors against himself. On the other hand, every Jewish mission-field is not the same. As amongst the Gentiles, some spots are very bright and others are very gloomy; so there are portions here and there of the vineyard amongst Israel which look most promising, and others which seem blighted; it is not everywhere that we find a uniform success. Nor can you directly calculate on the fruit of mission effort, for there are often indirect results of which the missionary himself may be totally ignorant; as, for instance, the family of eight young people already referred to who were brought to the knowledge and confession of Christ. Their grandfather, who is nearly eighty years of age, will also probably confess Christ before he departs this world. You have heard how this came about. Four years ago I visited the country where this family was living, in a town surrounded by Romanists and Jews, with not a single Protestant in the place; yet in the house of this family each child was gathered round the

table, morning and evening, with a Bible in their hands. In the morning the Old Testament was read, in the evening the New Testament. The prayers were concluded with the words, "for the sake of Thine Anointed." All the while the head of this house belonged to the synagogue. When I spoke to him on the state of his family, and asked him how he could bring them up with faith in Christ and yet belong to the synagogue, his answer was, "Where shall I join a Christian community? I am surrounded by Roman Catholics. There is not a single Protestant family here. I have for years been praying that God would open a door, and that I might be able to remove hence; but every door seems to be shut. I have been waiting, and longing, and hoping." You ask how did this man come to this state of mind, and this family come under the Gospel influence? It was years gone by that a missionary of the Free Church of Scotland was blessed to the brother of the father of this family, and through that blessing the seed which was left behind germinated and produced such fruits. That missionary was labouring in Turkey and came in contact with this man, and thus this household became possessed of the blessings of the Gospel. It has lately been my privilege, as well as my sorrow, to stand by two Jewish death-beds—those of a brother and sister. They were members of my church, of whom, if I may use the expression, I was very proud, because they were an ornament to the Gospel of Christ. The sister's soul was full of rejoicing in Christ Jesus; there was not an atom of doubt beclouding her mind. Her memory was well stored with hymns respecting faith in Christ. Seeing that she suffered very much, I said, "It will not be long." "No," she said, "I know, not one moment too long shall I suffer; the Lord has yet to perfect His work in my soul, or else He would not leave me here; but I shall soon be with Jesus; and all this suffering and all this sorrow are not worthy to be compared with the joy that shall be revealed hereafter." The brother on the day of the funeral was inconsolable, little thinking that in three months he himself would be put in the same grave. When he was dangerously ill I visited him, and spoke to him of the peace and hope of the Gospel. "Ah!" he said, "how I have sinned even since I have known the Gospel." I then offered up a prayer of confession of sins with him, and he took hold of my hand and said, "This is what I wanted, to pour out my heart before my Lord." I asked him "What am I to write to our mutual friends at Basle? What do you wish me to write to Mr. B.?"—the minister who instructed him in the Gospel. "Write that I am dying in the Lord, and that I am so happy. Write to dear Mr. H."—another mutual friend of ours, under whose roof we both first bent our knees to Christ—"that I am dying in the Lord, and that I am so happy." Every one of us around him could not but feel, "Oh, that my latter end may be like his!" and may your latter end also be like his.

The resolution was put and passed unanimously.

The SECRETARY then read letters from Rev. Thomas Jackson, whose strength had suddenly failed him, so that he could not fulfil his engagement to take part in the meeting; and the Rev. James Fleming, B.D.,

of Camberwell, who was prevented from attending through the illness of his wife.

The Rev. PHILIP JAFFE, missionary from Bavaria, moved the appointment of the officers and committee for the ensuing year, and said :—My lord, ladies, and gentlemen, it is frequently asserted by the enemies of our holy religion that, amongst all the converts made from the Jewish nation, there is scarcely a single genuine and sincere one. It is said that one is influenced by motives of policy, by a desire for self-aggrandizement and personal interest, and that if converts remain steadfast during their lifetime, they invariably return to the synagogue when death stares them in the face. I will not waste your time by showing how utterly destitute of all truth, and opposed to all experience, such assertions are ; I need only point you to the great cloud of living witnesses and believing Israelites, who in their life and calling, in their walk and conversation, illustrate the power of Divine grace in their souls ; who give proof that the Gospel has come to them not in word merely, but in power and demonstration of the Spirit ; that the great object which actuated them in their reception of Christ and His salvation, was the great need they felt of Him as the Redeemer and King of Israel, and as the Saviour who was adapted to their circumstances as guilty and lost creatures, and the only gain for which they hope is the cross of Christ here, and life and immortality beyond the grave. Among these living witnesses there are many to be met with who have left houses and homes, friends and friendship, for Christ and His Gospel's sake, and who have besides had to endure a great fight of affliction, who are subject to persecution and trials of various kinds, and who yet remain firm and unshaken in their profession ; and, not only so, but who give proof that these outward conflicts only tend to advance them in their faith, in their hope, in their Christian experience, and in their meetness for the joys of immortality.

If only the very poor and the destitute and the forsaken and the miserable of Israel's sons were to form your converts, our opponents might, with some appearance of truth, make the assertion that only those who have no earthly hope come over to the Christian Church. But when we hear of and see men of science and erudition, men of learning and of great mental power, professing their faith in a crucified Saviour, and evidencing their love of Him in their life and conversation, one would naturally suppose that the voice of calumny and suspicion would find no place here. But no ; our enemies must needs always find a something by which they may account for this or the other conversion. If it is not done from mercenary motives, then it must be done from some other unworthy cause. Some time ago I had the unspeakable pleasure of initiating an aged Israelitish lady with her daughter into the visible Church of Christ by baptism ; and because the conversion of these ladies was so self-evident and so remarkable, that every one who had eyes to see and an honest heart to conceive, might have been convinced of the all-subduing power of the Gospel, malice still said the lady had returned to second childhood, and the daughter mourned the loss of her husband, and had changed to Christianity under her melancholy.

The greatest blessing I could possibly wish to the Jewish nation is, that they may return to such childhood as our aged sister has. A child indeed she became, but it was a child of God, through faith in Christ Jesus. A child indeed she became in meekness and in humility; but her faith in Christ, her love of Him, and her ardent affection for Him were such, that she seemed to possess the strength of a man. She was a child in her hopes and aspirations, but she proved the power of Divine grace in her soul. It was indeed a joy and a pleasure to hear that old lady relate her experience of the grace of God. It was very affecting to hear her magnifying and exalting the grace and mercy which, to her, were so free and so glorious. "That the Lord should have accounted me worthy, at the eleventh hour, to bring me to participation in the blessings of the Gospel, for that I shall bless Him throughout all eternity." Her intellect, though she was aged, remained clear and unclouded, and her hopes for eternity were bright and serene; and when her last hour came, she looked steadily forward to the change, and could say in hope and faith, "Lord Jesus, come." Her daughter was naturally of a pensive disposition and a contemplative mind. She had been a lady of the world, had tasted much of its joys and pleasures, and had found their emptiness—their utter emptiness and unsatisfactory nature. Her heart was longing for something higher—something that could give satisfaction to her soul. But in vain she looked for it in the world; in vain she sought it in Judaism. She was sad, and felt at times very melancholy; but when the message of eternal love penetrated her inmost soul, and brought healing and relief to her, she was the happiest of all beings. She only survived her aged mother a few years; but during her stay on earth she lived the life of faith, and she departed as a saint in Christ.

Last summer I had the privilege of administering the ordinance of baptism to a lady and her three children—a lady of great refinement and education, and one, withal, in excellent circumstances. When the lady's conversion became known, inasmuch as it could not be traced to any other cause, it was said that she became a Christian out of despair, and because her husband, to whom she was tenderly attached, had been taken from her a short time previously. She had, indeed, suffered a great loss, and she mourned that loss deeply. Under such circumstances, what is so natural as that a heart should be longing for consolation and comfort? She looked at Judaism, but could not find comfort there. She looked there for peace, for sustenance and support, but nothing could be found; and then God, in his divine providence, directed her to the New Testament which was in her husband's bookcase; and, in the hope of finding some consolation, she opened the book, and her eyes fell on these words, "Blessed are they that mourn, for they shall be comforted." She stood spell-bound. These words exerted such a power over her, that she did not rest till she had finished reading the whole of the Sermon on the Mount; and the truths she read there so wonderfully soothed and comforted her mind, so powerfully elevated her soul, so completely banished all sorrow, and caused all her mourning to cease, that she rejoiced as one who had at last found that which could bring her ease

and comfort. The thought at once struck her, "Ah! but it is the New Testament!" and she threw it aside. "How dare," she thought, "how dare I draw comfort from the Book which I am forbidden to look at?" For some time she would not touch it, but she found no peace. An irresistible desire drew her again to it. She opened it once more, and began to read, and she read till she had nearly finished the Gospels, and also part of the Epistles. One winter evening, when the winds were howling and the snow-flakes falling fast, the lady came to me, timidly and in great fear, and asked me to explain to her several parts out of the New Testament which she had been reading, and which were inexplicable to her. "May I, dare I, hope that it is the Word of God, and that the comfort I have drawn from it will be lasting? Dare I hope so?" "Yes," I said, "it is the Word of the living God, and it is the voice of love and mercy that you have found in that blessed Gospel." I then explained to her the parts she wanted to have explained. She left, and from that time she daily grew in knowledge and Christian experience. Through the great and cruel persecutions she had to endure on the part of friends, through their bitter enmity and hatred, she was brought to a bed of sickness, from which, I regret to say, she has never risen. While she lay on that bed of sickness I baptized her, with her three children, and very soon afterwards her soul, on the wings of faith and hope, took its way to the joys of heaven. I could mention other cases to show that it is not true, as is frequently asserted, that the Jews become Christians from mercenary motives, and that they never remain constant to the faith. As to all the cases I have yet met with, all that have come under my experience, I can truly say that there has not been a single one in which a regret has ever been expressed, or a doubt entertained that Jesus is the long promised and ardently-expected Saviour of their nation. A young man who has been brought to the saving knowledge of the Truth, belonging to a very high family, has been dragged before the orthodox rabbi in one city, and before the reformed rabbi in another; and they reasoned with him, argued with him, threatened to disinherit and to discard him; but to everything he said, "I would a thousand times rather endure adversity, shame, and contempt, than give up the hope of the Gospel. I would, if it be God's will, empty the cup with all its dregs, and rejoice to find an opportunity to suffer for Christ's sake, but my Saviour I cannot give up." His own parents came a distance of 500 miles to see him, and the interview was really touching; but the conviction was so strong in his heart that he had taken the right step, that nothing could move him, and he remained firm and immovable in his profession, and is now glorifying God in a consistent and holy life and conversation. Let these few instances encourage you to go on, prompt you to yet greater exertions, to more fervent prayer for the cause of Israel, and lead you to rest assured that the Word of God shall not return to Him void, but that it shall accomplish that for which He has sent it, and that we shall yet see greater things than these.

The resolution was seconded by the Rev. G. B. JOHNSON, of Birmingham, in the following terms:—I rejoice in having the opportunity of expressing,

in a few hearty words, my admiration of this society, of its work, of the catholicity of its spirit, of the wisdom with which I believe all its operations have been conducted, and I may say on the testimony we have listened to with so much interest, also on the marvellous success with which it has pleased God to crown its work in the past (applause). All this encourages every one of us to go on, with strong hope and faith. I believe one may say, without any contradiction, take the Word of God where you will, the Old Testament or the New, look into its chapters for history, search its pages for precepts, look into it for prophecy, and you will find the Jew, the Jew, the Jew holding a very prominent place in this Scripture ; and I would not give very much for the Christianity of the man who could live in a practical forgetfulness of his obligations to the Jew ; nor very much for the Christian sagacity of that man who could fail to see that we need to take the Gospel to the Jew just with the same kind of care, adaptation, and sympathy with which we carry it to all others to whom our Lord has given us a commission to bear it. I have come into immediate contact with some of the active agents of this society. I knew your late honoured secretary, Mr. Yonge ; I knew Dr. Alliot, who I believe rendered eminent service to you some ten or twelve years ago in instructing a class of young men in the New Testament. I have known your agent, Mr. Cohen, now at Bristol ; and I know your agent, Mr. Sternberg, his successor in Birmingham, and I do not think I have ever received on the threshold of my house two men of greater spiritual earnestness and of more devoted consecration to God than these two—Mr. Cohen and Mr. Sternberg (applause). Hard is the work which they have had to perform. I have often found my own zeal very much inflamed by their visits ; for they seem to me to have done a great work with the smallest resources. I listened with great interest to the remarks on Jewish homes. These homes are to a large extent supported independently of your aid. How are these funds raised ? Why, the agents go here and there, they tell their story, and, as one of the preceding speakers has admirably stated, while formally their mission is to the Jew, in reality they cannot carry out that mission to the Jew without preaching the Gospel to the Gentile. Some of my own personal friends have come to feel the deepest sympathy in the beneficial character of the work which these men have been doing in Birmingham, and have indirectly had their own hopes and aims with reference to this great work fed and sustained. I have recently baptized three or four Jews. One of these I knew intimately long before he received the rite of baptism. Still another interval elapsed before he was received into communion with our church. He is the man to whom allusion has already been made as studying at the Congregational Institute at Nottingham. I receive from him well-nigh every week in the year a long letter. More fervent, genial, grateful, devoted, humble, and earnest letters I never received in my life ; and those who are conducting his studies convey to me occasionally—just whenever I request it, or whenever I meet them—testimony to him that is in every way most gratifying. I believe that that man has consecrated his life to the service of Christ principally amongst his

kinsmen after the flesh, the Israelites. When one looks at work like this, one feels that one is carrying out the Lord's principles. How beautiful the parable of the Kingdom of Heaven likened to a little leaven which the woman took and hid in three measures of meal until the whole was leavened; and a little leaven, indeed, it often is. Slight seems to be the word. Simple, indeed, seems to be the message; but nothing is trifling, nothing can be otherwise than important that is directly connected with Almighty God and his words; and God says, "My word shall not return unto me void." Your agents have taken that Word in the faith of that Scripture, to one and to another man, and the stories of thrilling power to which we have listened with so much delight to-night come of the simple obedience to the Divine command to preach the Gospel. Perhaps I shall be pardoned for an allusion to my own people, to those friends immediately around me at home who have the privilege of supporting that young man now studying at the Nottingham Congregational Institute, and who cheerfully give the money necessary for his education and his board there. I am delighted as I think of it. It shows what a number of people may do in the cultivation of one devout mind for the service of God. I trust that the history and career of our friend Cleeff—for that is his name—will during many a long year make ample return for the sympathy now exhibited towards him, and I trust the day will come when you will find that young man enrolled in one of the most honourable lists among the labourers for this Society, and that he may stand upon this platform and tell you how his labours for the kingdom of God have been blessed through the instrumentality God has condescended to employ (applause).

The names of the officers were then read, and the resolution was passed unanimously.

The SECRETARY said their hearty and grateful thanks were due to the Earl of Cavan for his kindness in presiding over them that evening, and, he would add, also to the committee of the Wesleyan Missionary Society for receiving them in that hall.

After a few closing words from the Chairman, a hymn was sung and prayer offered up by the Rev. Dr. Ritchie.



CONTRIBUTIONS IN AID OF THE SOCIETY,

From April 6th, to May 15th, 1899.

SUBSCRIPTIONS & DONATIONS.					
A Friend	£0 15 0	Buxton	3 3 0	March, Coll.	2 3 6
Allen, J. S., Esq.	1 1 0	Do. J. Wright, Esq.	3 0 0	" J. Lawson, Esq.	0 10 0
Balls, Mr.	2 0 0	Calne	1 0 0	" Miss Cole's Box	0 4 8
Bax, Mr., Coll. by	2 0 0	Cambridge	3 8 0	Marlborough	3 15 11
Bond, Mr.	1 0 0	Camberwell, Mansion		Metropolitan Taber-	
Buckley, J. W., Esq.	1 1 0	House Chapel	6 6 0	nacle	5 0 8
Clarke, Mrs.	2 2 0	Camden Town, Park		Middleton - in - Tees-	
C. S.	0 2 0	Chapel	7 10 0	dale	1 10 0
David, Mrs. J.	10 0 0	Castle Donnington	3 7 10	Morpeth Coll.	3 1 6
Dawson, J., Esq.	1 1 0	Chorley	0 18 0	Nebo	0 15 7
D. G.	0 2 6	Claremont Chapel	1 7 0	Newark	7 2 1
Dill, Mrs. Dr.	0 10 0	Cork	23 9 3	Newcastle - on - Tyne,	
Ehrenzeller, F., Esq.	1 1 0	Cwmmlas	0 12 3	Colls.	24 5 11
Friends at Putney	1 0 0	Dalston Wes. Chapel	8 17 6	New Court Chapel—	
Gorbell, Mr.	1 1 0	Darlington	15 2 0	R. Ellis, Esq.	0 10 6
Gurney, J., Esq.	1 1 0	Derby	25 14 10	Newport, Isle of W.	11 9 0
Hamilton, Miss	1 0 0	Dereham, Coll.	0 17 6	North Shields, Coll.	2 10 0
Henshaw, Mr.	2 2 0	Dewsbury	0 5 0	North Sunderland,	
Hill, Miss, Coll. by	0 14 0	Diss, Colls.	8 8 8	Coll.	4 15 4
Hoole, Rev. E., D.D.	1 1 0	" Subs.	14 8 9	North Walsham,	
Horner, Mrs., Coll.		Dover	4 1 2	and	
by, for Female		Downham, Coll.	1 3 4	Maudslay, Colls.	12 12 7
Mission	0 10 0	Dundee	3 19 0	Norwich and Norfolk	37 9 9
Latham, C., Esq.	1 1 0	Durham	3 12 1	Nottingham	28 9 0
M'Arthur, W., Esq.		Eccleston Chapel	5 10 6	Oldham	29 4 8
M.P. (2 years)	2 2 0	Edmonton Independ.		Oxford	10 15 1
M'Arthur, A., Esq.		Chapel	2 10 0	Peckham	10 12 10
(2 years)	2 2 0	Ely, Coll.	1 0 3	Pickering	0 5 0
Megaw, J. G., Esq.	1 0 0	" Subs.	2 1 0	Peterborough	6 3 0
Millar, Mr.	1 0 0	Enfield	9 14 4	Peterhead	2 6 0
Morgan & Chase,		Exeter	2 6 6		
Messrs.	1 1 0	Fakenham, Coll.	1 1 1	<i>Jewish</i>	
Rixon, A. H., Esq.	1 1 0	Gateshead, Coll.	8 8 0	Heralds	0 2 0
Robinson, Mrs.	0 10 0	Gosport	10 11 5	Poole	8 10 2
Smith, Mrs.	1 1 0	" for Jewish		Poultry Chapel	0 5 0
Spicer, H., Esq.	1 1 0	Heralds	0 3 0	" Milton-	
Spicer, J., Esq.	1 1 0	Greenwich, &c.	11 13 6	street Sunday Sch.	1 1 0
Stanley, Mrs.	2 2 0	Gwennap	2 15 8	Rawtenstall	1 10 0
Urquhart, Miss	0 10 0	Hackney College	3 19 6	St. Agnes	0 10 0
Wark, Mr.	1 0 0	Hanley	4 9 0	Statham, Coll.	1 7 4
Watson, W., Esq.	1 0 0	Hartlepool, Coll.	2 5 10	" Miss	
Wilkinson, Mrs. R. S.	0 10 6	Harwich	1 4 0	Turner's Box	0 12 7
Williams & Hitch-		Haverfordwest	5 6 2	Statham, Subs.	0 6 6
cock, Messrs.	1 1 0	Hebron	0 13 0	Stamford	2 14 0
		Henley	12 5 3	Stockton - on - Tees,	
		Hitchin, Coll.	2 8 0	Coll.	2 6 6
		" Subs.	9 8 3	Sudbury	4 13 3
		Holyhead	6 8 3	Sutherland	19 18 9
		Hull	10 17 1	" Colls.	21 15 1
		Ilkeston	0 19 0	Sutherland Chapel	3 15 0
		Islington	14 17 0	Taunton	11 8 6
		" Cross-st.		Thetford, Coll.	6 12 3
		Chapel	20 1 2	Mrs. Fison	0 10 0
		Jersey	10 0 0	Mrs. H. Fison	2 0 0
		Kentish Town Con-		Tullamore	2 18 0
		gregational Ch.	7 12 6	Wakefield	1 5 6
		Do. for Jewish		Walthamstow:—	
		Heralds	0 1 0	Young ladies at	
		Knaresborough	0 19 6	Mrs. Pechey's	0 8 6
		Leeds	63 18 4	West Hartlepool,	
		Leicester	36 15 9	Coll.	2 5 7
		Lincoln	19 19 8	Wigan	11 0 0
		Loughborough	12 13 11	Wisbeach	19 9 6
		Louth	9 4 0	Workington	2 10 6
		Lowestoft	5 8 2		
		Lynn, Coll.	2 19 2	FOR SCHOOLS.	
		" Subs.	8 13 4	D. Matheson, Esq.	1 1 0
		Manchester	30 0 0	TEMPORAL RELIEF	
				FUND	0 3 0
Continuation of List of Contributions in the May Number.					
Reading	21 0 0	Rochdale	29 4 0	Saffron Walden	2 12 0
Richmond, Surrey	3 2 0	Rochford	0 13 6	St. Helens	17 0 6
Ringwood	7 9 0	Romsey	1 12 6	St. Ives, Hunts.	5 16 6
Ripon	3 14 6	Ross	2 4 3	Salisbury	7 10 6
Robert Street Chpl.	4 9 3	Royston, Friends at	2 2 6	Scarborough	23 15 6
Rochester	4 0 0	Ryde	18 14 6	Selby, Coll.	5 13 6

Selby, Subs.....	11 8 6	Totteridge	6 9 2	Weymouth	8 0 5
Sleaford.....	9 16 6	Tredegar	2 1 2	Whitechurch, Hants..	5 18 2
Sligo	9 3 0	Trelech	2 0 0	Whitehaven.....	4 3 0
Southampton	18 6 5	Trinity Chp. Brixton	35 2 0	Wicklow	2 2 0
Southwark Wes. Ch.	3 7 8	Tunbridge Wells ...	8 3 3	Wigton	1 4 10
Southport.....	30 0 6	Uxbridge	0 2 6	Winchester	2 9 0
Sowerby Bridge, Coll.		Ventnor.....	9 10 10	Wirksworth	0 2 0
& Subs.....	6 6 0	Wainfleet.....	6 18 7	Wolverhampton.....	4 6 5
Spalding	6 1 2	Wakefield.....	18 5 0	Wyliffe Chapel	1 16 6
Spilsby	4 8 0	„ Female Misn.	0 3 6	Wymondham, Coll..	3 13 3
Stafford	16 7 6	Walworth Wes. Chl.	13 17 10	York	32 11 0
Staleybridge	1 4 9	Wandsworth	2 13 6	York Road Chapel,	
Stepney Meeting ...	7 13 6	Wardour Chapel ...	4 8 0	by Miss Graves ...	4 0 0
Stourport.....	1 10 0	Warwick	18 12 6	York Road Chapel,	
Sudbury	3 9 0	Watford	2 9 4	by Miss Havell ...	2 6 6
Swansea	16 8 1	Waterford	2 0 0	Error in April Herald	
Sydenham	3 15 6	Weathersfield.....	1 6 6	Sherborne, 31.3s.2d.	
Taunton	4 10 0	Wells	2 2 0	should be	3 13 2
Tewkesbury.....	2 17 6	West Bromwich	6 4 6	TEMPORAL RELIEF	
Torrington	5 4 0	Westminster Chapel	7 9 6	FUND, C. S.	0 2 0

FOR PROPOSED BRITISH CHRISTIAN HOME, ORPHANAGE, AND SCHOOLS FOR JEWS.

Grimaby	20 10 0	Miss Goldsmith	0 5 0	Mr. Garnett, Pen-	
J. Wilson, Esq.	10 0 0	Mr. Balls	1 0 0	keth	5 0 0
Trinity Ch., Brixton	22 16 8	E. N.	10 0 0	Mr. F. Keep, Edg-	
Bowdon	1 0 0	Wolverhampton	2 5 0	baston	20 0 0
Spilsby	1 0 0	By the Rev. J. Wil-		Rev. H. O. Ratten-	
Bristol	4 3 6	kinson.....		bury	0 10 0
Leamington	0 5 0	Miss Barnes	100 0 0	Rev. Mr. Jeckell,	
Stafford	1 1 0	Mere	20 9 6	Norwich	1 0 0
Kendal	1 0 0	Miss Farnell	1 0 0	Dis-	
Miss E. Parsons.....	0 5 0	Mr. Garnett	5 0 0	Mr. Cupias	0 10 0
Bideford	0 10 6	F. W., Hudders-		Rev. G. W. Russell	0 10 0
J. B.	10 0 0	field.....	1 0 0	Mrs. Robinson ...	0 10 0
Collected by Master		Mrs. Tolson, do....	1 0 0	Newcastle—	
J. Bilson	1 5 0	Mr. Anderton,		Mrs. Hammond ...	1 5 0
Mrs. Allen	0 10 0	Cleckheaton.....	1 0 0	Gatehead—	
B. Thompson, Esq.,		Mrs. Morgan,		Rev. Mr. Pater ...	0 10 0
by W. G. Habers-		Leeds	1 0 0	Sunderland—	
shon, Esq.	5 0 0	Mrs. Firth, Heck-		Capt. Smith	1 0 0
“Tinnie’s” portion		mondwike.....	1 0 0	A Friend	2 0 0
of capital given		Mrs. Burnley	1 0 0	Do	1 0 0
during lifetime to		Mr. J. Firth	2 0 0	Mr. Wright	0 10 0
Jesus, by W. G.		Mrs. Standerling,		Mr. Hill	0 10 0
Habershon, Esq. .	1 0 0	Selby	10 0 0	Mrs. E. Powell ...	1 0 0
Mrs. Rogers, by		Miss Waddington,		Miss Reid	1 0 0
Rev. J. Gill	100 0 0	Bingley	0 10 0	Alnwick—	
H. Hopkins, Esq., by		Miss Watson, Leeds	1 0 0	Mr. & Mrs. Allen...	2 0 0
Rev. J. Gill ...	1,000 0 9	Mr. Heaton, do....	1 0 0	Miss Smith	2 0 0
Rev. A. Benoliel.....	2 2 0	Mr. W. Brigg, do.	1 0 0	North Sunderland—	
Craven Hill Ch.	0 5 0	Miss Crowther, do.	1 0 0	Mr. J. Ewing	5 0 0
A Friend, St. Tudy...	0 10 0	Mr. Bilbrough,		Mrs. J. Ewing	5 0 0
R. R., Newark	0 12 6	Bramley	1 0 0	Sums under 10s.	6 4 6
Mr. Bax	1 0 0	A Friend	1 0 0	Sums promised, per	
Henley	1 0 0	A Wild Olive Graft	1 0 0	Rev. J. Wilkinson—	
Bolton	2 1 0	Bingley :—		Mr. Wm. Mullinson,	
Mr. Moss	0 10 0	Mr. A. Sharp	10 0 0	Huddersfield ...	10 0 0
Caistor	0 3 0	Miss Readhouse ...	0 10 0	Mr. J. Denham ...	5 0 0
Mildmay Park, Coll.		A Friend	2 0 0	Mr. Atkinson	5 0 0
by Miss Hackett...	0 5 0	Miss Parnell,		Rev. Wm. Ratten-	
Miss Baxter.....	10 0 0	Southport.....	1 0 0	bury, Bramley...	0 10 0

THE JEWISH HERALD,

AND

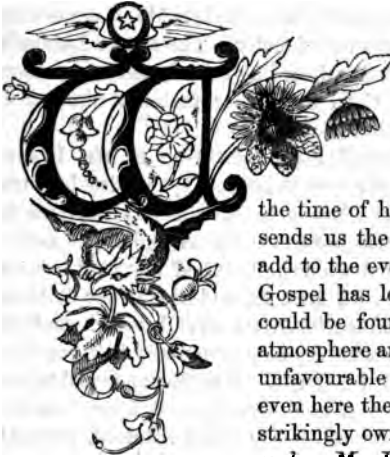
Record of Christian Effort for the Salvation of Israel.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."—*Is. liii. 1.*

"Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."—*Is. liii. 6, 7.*

"Publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel."—*Jer. xxxi. 7.*

The Mission in Paris.



E have requested our esteemed brother, Mr. J. Brunner, to furnish us with a sketch of the progress of the work among the Jews in the French capital, from the time of his settlement in that city; and he sends us the following particulars, which only add to the ever-accumulating evidence that the Gospel has lost none of its power. Few cities could be found, in all Europe, where the social atmosphere around both Jew and Gentile is more unfavourable to religious impressions. But even here the faithful servant of God has been strikingly owned and blessed in the salvation of souls. Mr. Brunner writes:—

"Although I believe that it is the wide diffusion of the leaven of the Gospel, and not the number of baptisms, which constitutes the proper criterion of the efficacy of our work, yet I am thankful that God has granted me many *visible tokens* of His acceptance. The number who have been baptised in connection with my work here is twenty-five; besides a far greater number of those who have been brought to a saving knowledge of the truth, but who were impeded by various obstacles in their desire of confessing the Lord openly; and others who, from being hostile to Christianity, and indifferent to religion, have become partially reconciled to the Gospel, and awakened to some concern about their eternal state. The converts have been baptised by pastors of various denominations.

Thus, the Rev. Mr. Lovett baptised Mr. and Mrs. Meinzer, Germans, and, a few years later, Miss Milan, an English Jewess; the former are now in America, and the latter is in England. The late Rev. Mr. Bridell, Pastor at that time of Chapelle Taitbout, baptised Madame Guyot, a French lady of independent position, who became an active and zealous member of Taitbout Chapel, and lived, for several years afterwards, a holy and useful Christian life. She died in the Lord, bequeathing her property to an adopted daughter of Catholic parents, whom she brought up a Protestant.

"The late excellent Pastor, Adolphe Monod, baptised my two converts, Cohen, brothers, one valet de chambre of the late Mr. Delessert (an eminent and worthy French Protestant), and the other, concierge at Mr. Hottinger's, likewise a distinguished Protestant family. Both these brothers have continued to maintain their Christian character, and have trained their children as Christians. The excellent Pastor, Mr. Vallette, of the Lutheran Church, baptised the following seven of my converts:—Mr. Rosenfeld, who had served in the Italian ranks during the struggle against Austria; Mrs. Jahrberg and her two children; a young Jewess of the name of Sephai, a servant maid; and two young girls, Lublinski. In the case of the two latter, I laboured conjointly with the late Mr. Hausmeister, of Strasburg, who used to visit Paris occasionally. The sisters Lublinski were afterwards placed in a Protestant boarding-school, and an excellent Christian lady, Mrs. Olivier, took them under her maternal protection, and still continues to be their devoted friend.

"In the conversion of the family Frankel (consisting of Mr. F. sen., his brother Henri, Mrs. F., and her two children), I likewise laboured conjointly with Mr. Hausmeister. They were successively baptised by different pastors, as they became matured in the knowledge of the Lord.

"Pastor Abrie, of the Reformed Church, baptised my converts, the family Rapaport, consisting of Mr. R., Mrs. R., and their four children. With regard to the success of my labour in this family, I have felt, and still feel peculiar joy and gratitude, because my acquaintance with them dates from the very *first day* of my arrival in Paris. Mrs. Brunner and myself were present at the marriage of Mr. and Mrs. R., and I continued to labour on their behalf patiently and cautiously—often, indeed, abruptly checked in my advance by that haughty pride which springs from self-righteousness and its natural accompaniments, until, by the grace of God, they were brought into obedience to the law of Christ. They are now honoured members of the church above named.

"Another convert of mine, Mr. Bachrade, a Bavarian, was baptised by the German pastor, Mr. Lohmann.

"Among the instances in which I have sowed and others reaped, I may mention a former inquirer of mine, Mr. Janson, a medical student, whom I sent to London, where he was baptised by Mr. Herschell. Another of my inquirers, a Mr. Goldberg, a brother of a missionary of the London Society, I sent to London, where he was baptised by Dr. Ewald. Lastly, an interesting young Israelite, whom I sent to London to Mr. Lazarus,

was baptised by Dr. Schwartz. I say nothing of the usual obstacles and difficulties in our way.

"God is still working with us, and we daily experience the succour of His presence which makes us strong in weakness, as well as the seal of His grace in the response we meet with to our efforts.

J. BRUNNER."



Journal of a Tour to Morocco.

PART I.—CASABLANCA, SALEE, AND RABAT.

ACCOMPANIED by my brother Moses, who acted as colporteur on behalf of the British and Foreign Bible Society, I left Oran on October 11, 1868, arriving at Gibraltar on the 13th, after a favourable voyage, and had the good fortune, without loss of time, to meet a steamer going to the coast of Morocco. Embarking from Gibraltar on the 16th, we arrived before Casablanca on the 17th. No sooner had we anchored, than the weather became boisterous, rain descended in torrents, and communication with the shore was rendered impracticable. With the setting sun the wind blew tempestuously, which made it necessary to seek safety in the open sea from being driven on the rocky shore of the dangerous roadstead. All night long we battled with the furious wind and stormy waves. It was an awful and anxious night. Next morning we approached the town, and the foaming breakers warned us away. A change of wind supervened, and we again cast anchor before Casablanca. It was my intention and desire to have proceeded on to Mogador; but on learning that the cholera was still prevalent there, and dreading to find myself imprisoned by quarantine, or forced to go to France or England in search of a landing-place, I reluctantly relinquished the purpose, and we landed at Casablanca. Through the kindness of the British acting Vice-Consul, we were accommodated with an empty room in the house of his Jewish interpreter, then absent, and though as good a house as most others, it swarmed with vermin, and sleep was impossible.

Casablanca occupies the site of Aufa, supposed to have been founded by the Romans. It was taken and destroyed by the Portuguese in 1468, who rebuilt it, but evacuated it in 1515. There are no Roman ruins, however. The town is situated close to the sea-shore, on the borders of an extensive plain, is walled round, and has two batteries facing the anchorage. Two-thirds of the ground enclosed is covered with wretched huts, fields, and cemeteries; but a few newly built houses indicate its growing importance as a commercial port. It has two mosques and four synagogues. The population, which was nearly 3,000, had been reduced by famine, cholera, and typhus at least one-fourth. From May 25th to July 12th, 750 souls were hurried to the grave by the epidemic, and misery and distress were

depicted on the countenances of the survivors. The Jewish inhabitants are estimated at 600, including about 100 from Tetuan.

The chief rabbi and several respectable Jews visited us the first evening, and were full of curiosity to know who we were and what object had brought us there. During our stay of three days, we were in constant intercourse with the Jews, and many visited us. On the 19th I administered the rite of baptism to the infant son of the British Vice-Consul, then doing duty at Rabat; and his brother, the acting Vice-Consul, kindly lent me a tent for the journey, and sent two of his Moorish servants with us as guides and protectors. The cases of books, consequent on some dissensions between the custom-house authorities, could not be got through till the 20th. I presented an Arabic bible to the chief administrator, and smaller volumes to his coadjutors, with which they were highly pleased. I quote the following from the journal of that day.

October 20. Several Jews of Tetuan and natives called. Most of them I myself or the colporteur had seen out of doors, and conversed with them, and they were to call and see the books. I talked with them, meeting their numerous objections and answering a diversity of questions till dusk, when they went off to prayers and supper, promising to return and bring some rabbins with them. They went back accompanied by the chief rabbi, and others came subsequently, till the room would hold no more, and we engaged in discussion, which the native Jews made warm at times, but the Tetuanees checked them, and generally acknowledged the force of the arguments advanced. As usual, I began by enforcing the duty of obeying God's Word alone in all matters of faith and practice. The chief rabbi tried hard to prove the necessity of tradition, and the pretended divine authority of the oral law, but was finally discomfited and went away. This left them more free, and some ten to twelve remained till near midnight. The discussion embraced a variety of subjects—the prophecies which prove the Messiahship, Divinity and propitiatory work of the Lord Jesus, the veracity and inspiration of the New Testament, and other similarly important doctrines; and I had the inexpressible satisfaction of witnessing a powerful impression produced on their minds, leading some to exclaim, "Would to God our rabbins would take the trouble to examine these matters and see the light!"

The colporteur made the round of the few European families, but could not dispose of a single copy. He then went among the Jews, and in the course of that afternoon and evening put into circulation upwards of 100 copies of the scriptures in Hebrew. I gave Testaments, Gospels, and tracts gratis to my hearers and visitors, which they accepted gladly, promising to read them attentively. It was a most encouraging afternoon and evening, and I deeply regretted that the books could not be had sooner, and that I had made definite arrangements for proceeding to Rabat next morning. The seed has been sown in faith and hope, and in God's own time it will spring up and bring forth fruit, to the glory of His blessed name.

Early on the 21st we started on the land journey. There are no roads

in Morocco, but mere tracks, more or less marked according to the frequency of travellers. The path led over an undulating plain parallel with the sea-shore a mile or two distant. We rode on mules, and one of two loaded with cases of books soon got tired, and it became necessary to procure a camel to share in carrying the precious charge, which, after some trouble and a deal of parley, was obtained at Fdala—a village founded by Sidi Mohammed Ben Abdallah in 1773. The walls are high, forming a square, with bastions at the corners and over the gate; but the only buildings are a mosque with some rooms attached for travellers, and a ruined European house. Part of a tribe occupied some ground with their tents. We passed the night at an encampment, consisting of camel-hair tents forming a circle. Our tent was pitched in the centre amid the cattle. The howling dogs, neighing horses, &c., and myriads of fleas, made sleep out of the question. Started at 6 a.m., crossed several rivers, passed three walled villages of similar construction as Fdala; and after some hours of weary ride over a monotonous plain, fitly called "Sab ennaas" (found sleep!), with the most prominent buildings of Salee and Rabat in view and apparently near, we entered the royal city of Rabat at 4 p.m., riding past the present Sultan's new palace, and on through a wide space between verdant gardens and orange groves. There are no inns in Morocco, except at Tangiers and Tetuan, and the "foudacks," or caravanseries, where native travellers put up with their goods and beasts, contain only dingy, filthy, unfurnished, windowless, small rooms, let for so much per day or week. By the kindness of the British Vice-Consul, his Jewish interpreter offered us accommodation at his younger brother's mansion, where the finest room was set apart for our use.

Salée and Rabat occupy the opposite banks of the river Bourograg, at its mouth. The former is a very ancient town, antecedent to the Roman conquests in Africa, and the furthest Roman station on the Atlantic, according to D'Anville. It became infamous for its corsairs and pirates, the most daring and ferocious that ever infested the seas, and time was when "the Salée rovers," as history deservedly designates those audacious freebooters, used to lie in wait under Lundy Island in the British Channel to intercept merchantmen! Rabat was founded by the celebrated Jacob Almansur, "the victorious," who reigned (1184—1199, according to Conde) over Morocco, Algeria, and Tunis, carried his arms to Spain, and fought and conquered the Castilian King, Alphonso III. A lofty square minaret, or tower, of similar architecture to that of the grand mosque which this renowned monarch constructed at Seville, and another at Morocco, and a splendid arched gate, that led to his palace, remain to attest his opulence and power. The mosque to which it belonged is reported to have had 360 marble columns. It is nearly 200 feet high, built of cut stone in seven stories, and ascended by an inclined plane, so that the top could be reached on horseback. Salée was captured in 1263 by Alphonso the Wise, King of Castile, but recaptured shortly after by the King of Fez; and both towns have within late years been

bombarded by the French and Spanish fleets. They constituted a kind of republic, feudatory to the Sultans, from the reign of Muley Ishmael (1672) to that of Sidi Mohammed, who, in 1755, subjected them to his direct sway and control, thereby destroying their municipal and quasi-independent institutions, and inflicting a death-blow on the piracy of which they were the nest and focus. Eastward of Rabat, on a hill, is the ruined town Schella, containing the tombs of the Beni Merini Kings; and there are ruins which seem to support the opinion of several historians, that this was the metropolis of the Carthaginian colonies founded by Hanno on the Western Coast of Africa.

It is difficult to describe these towns with brevity. Both are walled and fortified, with several batteries commanding the mouth of the river. The streets are short, narrow, crooked, uneven, unpaved, and filthy. There are a great many mosques with tall minarets, which Christians and Jews dare not enter. The population, calculated by the Vice-Consul at 8,000 for Salee and 24,000 for Rabat, had been reduced by famine and pestilence to about 5,000 and 15,000 respectively. While Salee is going to ruins, Rabat is prospering in wealth, commerce, and manufactures. The Jews live in a separate quarter—the Melah, whose gates are closed at night. They number between 8,000 and 9,000 in both cities, speak Arabic among themselves, are thorough Talmudists, and completely under the sway of the Rabbis, wofully superstitious, ignorant, and addicted to strong liquor. Here, too, distress and misery were fearfully prevalent, and the mendicants importunate and troublesome.

Our hosts, the brothers Elkaim, were most kind during the eight days we lived under their hospitable roof. Our intercourse with the Jews was necessarily restricted mostly to out of doors and visiting their houses, for we could not with propriety invite them to come to us. Nowhere, however, in my Missionary travels did I have more frequent religious discussions with respectable Moslems. Two actually invited us to their homes—one of them, a sherif, residing at Salee, the other a merchant of Rabat. On Sunday, the 25th, I held Divine Service at the Consulate for the few Protestants. None of them could recollect when a Minister ever conducted worship there before; not even Mr. F., who had resided eight years at Rabat. I had also the privilege of trying to minister comfort and consolation to the widow of the recently demised British representative, in whose house I held domestic worship frequently, and she seemed to appreciate it, and to look upon my visit as providential. The colporteur was indefatigable, but did not realize the amount of success which the large population led us to hope, owing to wide-spread penury. Still, a goodly number heard the word, and Testaments, Gospels, and tracts were distributed freely.

A. BEN. OLIEL.

(To be continued.)

Baptism of a Jewess.

ON the morning of April 9th, a band of believers were assembled at the Reformed Church in Breslau, to witness the baptism and confession of a daughter of the house of Jacob, Miss Tropelowitz, in the name of the Triune Jehovah. Dr. Elsner, the pastor, before administering the holy rite, delivered a most powerful address on Haggai ii., the last part of verse 27, "I will make thee as a signet, for I have chosen thee, saith the Lord of hosts." All felt that the Spirit of the Lord was amongst us; and when the discourse was finished, our sister in the Lord was baptised and received as a member of the visible Church of Christ. Thus the Lord has brought another of the house of Israel into His fold, through our humble instrumentality; and has once more illustrated powerfully before our very eyes the truth, that the seed, which is often scattered with groans and tears, is in the event reaped with joy.

G. F. SCHWARTZ.



Mission Schools in Turkey.

ADRIANOPLE.

ON the 29th of April, our school passed its half-yearly examination with fifteen pupils. H.B.M.'s Vice-Consul, J. E. Blunt, Esq., the parents of the pupils, and several gentlemen who take an interest in the progress of the schools were present. After prayer, the children read a portion of St. Matthew's Gospel, and were examined in it; then the Jewish children translated from the Hebrew into Judæo-Spanish portions of the first part of the book of Genesis, and answered questions on the creation of all things, by the power of the Word of God, out of nothing—Adam's creation in the image and likeness of God—his state of innocence—the fall of Adam and Eve—the consequences of it upon their posterity, and the promise of the Saviour immediately upon their fall—the histories of the lives of Cain and Abel in a historical and spiritual point of view—the account given of the antediluvians, of Noah, Abraham, &c.

The next subject was geography. The globe was minutely examined, its form, and the divisions of its surface, but more particularly the map of Europe, in its mathematical, physical, and political aspects. In arithmetic, the four simple rules were done with great quickness by most of the pupils. English reading, and translating the First Reading Book into Turkish followed, and answers to English phrases, and specimens of writing were shown.

Our friends were surprised at the progress of the scholars, and I need not tell you of the many thanks which I received from the parents. The Vice-Consul was so gratified that he asked me whether I would like him to write a letter to our committee as a testimonial of his satisfaction at what

he had seen. The proceedings were closed with prayer, and we gave our pupils eight days' vacation, being Easter holidays.

While I am grateful for the progress of the pupils in their education, I feel not the less gratitude to Almighty God for the steady progress of my inquirers in their study of the Word of God, and especially in that part of it which plainly teaches the Salvation through the divine and human natures, the humiliated and exalted states of our blessed Lord and Saviour, and the application of the truth through the Holy Spirit to the human soul and conscience. Our evening classes have been kept up, although with fewer individuals than hitherto. The German and Judæo-Spanish divine services on the Lord's Day have also been continued, and I have not failed to attend to the visitation of individuals.

L. ROSENBERG.

RUSTCHUK.

Dr. Zuckercandl mentions two Jewish ladies, a mother and daughter, who left Rustchuk a short time ago for Pesth, where it was their intention to unite themselves with a Protestant church. The mother, however, died very suddenly; and the bereaved one, in writing to Dr. Zuckercandl, assures him of her love to Jesus. These are her words: "*Sie sollen nicht glauben dass ich werde vergessen meinen Heiland zu loben; das ist noch jetzt mein einziger Trost, und der Herr wird mich nicht verlassen, weil ich Ihn immer ausrufe.*" "You must not think that I will forget to praise my Saviour; this is my only comfort now, and the Lord will not forsake me, because I always call upon Him."

The doctor then gives the following account of his work among the little ones:—

"About a fortnight ago, a poor Jewish family from Hungary arrived here, consisting of father, mother, and four boys. The poor man called upon me, telling his great misery, and begging for help. I spent more than two hours in explaining to him the true way by which he could get help temporally and eternally. His answer was a stream of tears. After a little while he said, 'I believe what you say about the Holy Messiah, Israel's King and Saviour, because I find you base all upon Moses and the prophets;' and he then added that it was his intention to go to Cairo or Alexandria, where a sister of his lives, who is very rich; 'but,' he said, 'it is impossible for me to take all the children such a great journey, because I am very poor. If you will do a good work, take the two eldest boys, and you can teach them all you wish.'

"These words, you can imagine, dear sir, caused me great pain; and on my communicating them to my wife, I must confess we both felt quite at a loss what to do. So we fell on our knees, and asked our dear Redeemer for advice, and then we decided on the following plan:—

"If the man will give us his two children for a term of *seven years*, and if both father and mother will agree that the children shall be educated in

the Christian faith, and subscribe their names accordingly, we can say it is the Lord's will. When I mentioned this to the poor man, he and his wife were quite content. I therefore made a contract, and the father and four witnesses of our little community signed it; and thus, in the name of our most precious Redeemer, I took these two boys into my house—one, nearly six years of age, called Joseph, the other, about seven, called Ignatz; and thus my family was increased at once with two boys. Both are good-natured children, both are now praying to their Redeemer whose dear name they never before heard, both attend the school, and they both begin to give us joy. More about them in my next.

"Another Jewish boy has been sent to our school from Varna.

"My inquirer, the shoemaker, whom I mentioned in my last, desires to be united by baptism with God's saved people. Knowing his true faith, I do not intend to delay it more, and (D.V.) I shall administer the holy baptism next Sunday. As for our school, all is getting on very happily. The number of the pupils is now thirty-seven; paying ones fourteen.

"I wish, dear sir, that you and other friends of Israel could hear how these once-neglected children, who never before heard a word about their Creator or their Redeemer, now pray to Him who died for sins. They are very much pleased with the beautiful Christian hymns. The subjects which form the course of study are as follows:—The first chapters of Genesis compared with suitable verses of the Gospel. The Ten Commandments similarly compared. 100 suitable texts on Scripture doctrines for committing by degrees to memory. Reading, writing, arithmetic, grammar, geography, natural history, hymns and poems, and needlework, are also included. The work of every day is begun and ended with singing and prayer. Two hours are devoted to needlework. The children come very regularly. The Sunday-school Mrs. Z. herself superintends, and she assists daily at the needlework."

Dr. Zuckercandl goes on to say that, just as he had finished writing the above, a Jewish gentlemen brought his son, twelve years of age, wishing to place him in the school, and offering to pay a monthly contribution for his education. A public examination of the scholars will take place during the first week of July.



Annual Report of a London Missionary.

I HAVE distributed in the course of the year about thirty Bibles and Testaments, and circulated many hundreds of useful tracts and suitable books. I have gained access to some families who heretofore were in the habit of insulting me when I sought to preach Christ to them. I desire particularly to mention that a considerable number of young Jews have visited me at my house from all parts of London, with whom I read many portions of the Old and the New Testament. Some of them have been so

far advanced in their religious convictions and feelings, that they desired me to kneel down and pray with them, that they might be further enlightened, and in due time gain courage to confess Christ before men.

I am also visiting a Jew who has married a Gentile woman. The latter when I first called, I am sorry to say, was still more hostile to Christ than her Jewish husband, so much so that she denied me entrance to her house; but with God's blessing I overcame her enmity, and I am now permitted to preach Christ to husband, wife, and their little children.

It has also been my privilege to rescue from starvation a converted Jewess and her family, who in her greatest distress bore a noble testimony to the Redeemer when tempted by her unconverted relations to return with her children into the bosom of the synagogue, promising her, if she did so, to provide her with a comfortable home. She stood out against the allurements most firmly, saying she would not be like Judas and sell her master for money. One young man who frequently visited me for instruction and counsel has, I rejoice to say, made his public confession of Christ. He has often written to me letters containing sentiments of gratitude for the spiritual benefits which he says he has derived from his intercourse with me.

There is also another young Jew who calls upon me several times during the week, and who appears to me to be truly enlightened and worthy to be introduced into the Christian Church. I hope with God's help shortly to make preparations for his public baptism. There is yet another young Jew, concerning whom I have been led to entertain good hopes. Thus, if I cannot say that I have as yet brought my sheaves with me, I can nevertheless thank God that I have not laboured in vain, nor spent my strength for naught. The name of the Lord be blessed.

JUNE, 1869.

L. ZUCKER.



Progress in Manchester.

MR. NAPHTALI, the Missionary of the British Society in Manchester, on a review of the years during which he has laboured in this city, speaks of thirty-eight members of different Jewish families who have, through his instruction, become united with Christian Churches in the district, in some cases the entire household having thereby been brought under direct Christian training. He states, of all these individuals, that "they are a credit to the Church of God and an example to very many." He also refers to others whom he has been instrumental in leading to the Saviour, but who have been obliged to leave the neighbourhood, and had made their open confession of Christ elsewhere. Besides these, between 200 and 300 Jews and Jewesses have at different times given evidence of being sincere inquirers into truth, and have passed out

of his hands, as he hopes, to continue their search into the Word of God and to find the salvation they were anxiously seeking.

During the past year, two of his inquirers, who would have declared their Christian faith if they had stayed in Manchester, have gone to Scotland, and it is hoped that they may become members of a church in that country. Another has left this locality, and has been baptised in Wales, where he has taken up his abode. Two others have been induced to become regular attendants at Christian places of worship, and appear to be yielding themselves to the influence of the Gospel. In these two cases, a blessing has rested upon the efforts of a convert who looks upon Mr. Naphtali as his spiritual father, and who has been zealously co-operating with him.

In addition to these results, every Jewish family to whom the missionary could get access has been supplied with the Word of God, and many have been induced to read it who never before had any idea of its sacred contents; and it may be added that many hundreds of wanderers passing to and fro have heard the words of eternal life from one who loves Christ, and who has earnestly sought to bring them to Him.



A Fortnight on Foot.

THE fine spring weather has tempted me to begin summer travelling and work sooner than usual, and through the Lord's goodness I have no reason to regret it. A Christian brother accompanied me, and we made walking excursions to villages and small towns away from the high road, and therefore less frequently resorted to by strangers. Ten different places thus became the objects of evangelistic effort. As usual, tracts were also given to Christians. In many cases people, both Jews and Christians—the latter mostly Roman Catholics—came and asked for tracts and books. I am often amazed at the willingness with which all asked and accepted these little leaflets. Surely, much of the seed of truth thus scattered must be preserved, though some may be neglected or fall on stony ground: the avidity with which instruction is sought is surely a sign for good!

The Jews we spoke to very frequently showed great ignorance as to the first principles of Divine truth; very few were actually zealous for the ways and laws of the Fathers; except, perhaps, an elderly Jew whom we visited, and whom we found busy in cutting Hebrew letters into a stone intended for a cenotaph over some Jewish grave. The occupant of that grave was styled in the inscription "a just man and holy," which gave us full occasion to speak of these terms in the Scripture sense of their import. Our Jewish friend well knew what we meant, and made little resistance, though, on the other hand, he defended his position as a follower of the

Talmud with vigour and skill. At the same time he admitted much of what was said on our part; and on the whole, to all appearance, the time we spent under his roof was not wasted. He accepted books and tracts, and his readiness to receive them was the more pleasing, as he is the reader of the Synagogue.

The very opposite to him was a teacher we visited and spent considerable time with, who flatly denied the inspiration of Scripture, and even the need of it, as man was in himself wise enough and able to thread his way through this world's difficulties and dangers, and to attain to a life of happiness.

How delightful, on the other hand, was it to meet a young man, as we did at another place, whom we discovered to be a believer not only in the Old Testament but also in the New, and in Jesus as the Messiah of Israel! He has fully studied the subject, and is daily occupied with the Word of God, as his best guide in his present position, which is a very lone and solitary one. He not only gladly conversed with us, but accompanied us a long distance in order to have a fuller opportunity of opening his heart to us. We trust that the Lord will open the way for him to confess Jesus fully to his heart's comfort. Another youth who joined us whilst travelling made a very favourable impression upon us; he is a respector, at all events, of God's Word, and has no objection to be taught and directed in his studies. I may just mention likewise two merchants in two different places, whose shops we entered to deliver our message. In the one case we had a hard struggle for the Bible and for the truths it contained, and we stood so long arguing with our opponent that at last he lost all patience, and well nigh bade us go. In the other we had a rather interesting argument with the master and his family, and were able to fully develop the plan of Salvation. We also had in another place much converse with two Jewish youths, whom we found at their work as shoemakers, and whose sister was very kind, and showed great interest in what we said. The young men were extremely ignorant, and correspondingly loud and boisterous in their opposition; but still they listened when at last an effort was made to obtain their silence.

This, you see, is the chequered history of nearly a fortnight's work—a work which draws upon all the energies of a man's moral nature, let alone physical exertion, and which carries with it a kind of exhaustive influence, resulting from being almost constantly on the stretch to meet opposition, and a kind of apprehension lest the Master's holy cause be in any way injured by a word spoken, or an argument employed, or a concession made. But, thank God, there is a fountain open to refresh the weary and invigorate the drooping spirit.

Previous to our leaving, a Jewish girl was introduced to me who expressed a desire to confess Jesus as her Saviour. As far as my knowledge of her goes at present, she seems earnestly seeking after the blessedness of sins forgiven through the blood of the Lamb. If she persevere, I see no reason why she should not be taken in hand as a Catechumen

and fully instructed. I forgot whether I mentioned to you a visit I had lately from a learned Jew of Warsaw. I made his acquaintance in the winter of 1847-48, when he spent several days about here, and we had long and interesting conversations on topics connected with our great question. A few weeks ago, to my surprise, he entered my study, stating that as he was passing this way again he would not do so without seeing me. We soon were deep in our subject of last year, and it appeared that he had well kept in mind the line of argument employed at that meeting; and it seemed to me that he was more willing to make concessions than he was last year. Yesterday I received a letter from him (written in Hebrew), dated Strasburg, in which he returns again, after many kind expressions, to the topic under discussion. The Holy Spirit appears to have commenced his work in that man: may the truth make him free! I have followed him with my prayers from the first; maybe he will be given us as a gracious answer to strengthen our faith!

P. E. GOTTHEIL.

Galatzia.

MR. GELLERT, writing on the 15th of May last, reports a well-educated highly respectable young man with whom he has been in correspondence, as having come to Galatz with a view to declare himself Christ's.

Another young man, proprietor of a large business, came running out to stop Mr. Gellert as he passed, and told him that he and his father had long desired to see and speak with him. This has led to many subsequent interviews and much earnest inquiry.

Mr. Gellert then continues:—

The family D—, consisting of the father, daughter, and a son, visited me in the course of the late feast. They had been in the enjoyment of missionary intercourse elsewhere already, so that the whole family paid much and sincere regard to the Lord and His servant, listening with intense interest to my exposition of the Gospel on this occasion. Upon my inquiring whether he had been to the synagogue, Mr. D. replied that he was in the habit of praying in the spirit of the Gospel secretly, in a retired secluded corner.

I lately visited Mr. E., who was baptized last summer at the Hungarian Protestant Church of this place, as I informed you at the time. He is doing very well in his profession, and leading a Christian life, bearing a true witness to the faith he publicly avowed.

During the feast I had the opportunity of making the name of the Lord known to about fifty of my brethren, varying greatly in their religious state of mind; though the word was spoken in weakness, the Lord is strong and able to produce the best effects.

A. GELLERT.

Translation of a Letter in Hebrew translated from a Convert awaiting Baptism.

TO THE REV. L. Z.

LONDON, JUNE, 1888.

PEACE be unto thee from Jehovah and grace from Jesus the Messiah, to thee whose name I shall ever gratefully remember. Peace, I say, be unto thee and to all thy house. *Sela.*

It is now nearly seven months since, under thy teaching, mine eyes have become enlightened as I looked into the volume of God's book, pure as the purity of the firmament, even the New Testament from the Lord, wherein He made a covenant with the children of men who believe in His being, also in His Son and His Holy Spirit. And now I desire to give a thousand thanks to the good Lord who has brought me hither even unto this day, on which my ears have heard the glad tidings which thou hast told me that in another month from this day thou wilt introduce me by baptism amongst God's praying and sanctified people. For that day I have long hoped, and, behold, it has now come. The time has even come when I will say to my soul, Thou art the Lord's, the God of Israel, thy shield and high tower. In Him will I trust, He will help and save me. *Sela.*

And now before I openly enter into the New Covenant, and before I place the sole of my feet openly upon the straight way which leadeth to the Temple of the Lord, the way which, alas! is not trodden by our brethren of the House of Israel, I desire to lift up mine eyes unto the Lord, and my heart to the Searcher of hearts, and to spread out my hands to our Father who is in heaven. May His Kingdom come, and His name be sanctified, and with a humble heart and a broken spirit I will pray thus:—

Be entreated O Jehovah, pity me, have mercy on me, and help me further to understand the words of Thy law, and the depth of the mystery which has been revealed by Thy holy prophets. Be entreated, O Lord, Messiah! sustain me with Thy salvation, forgive my sins which I have sinned against Thee by hitherto rejecting Thee. Be entreated, O Jehovah! Pity me as a father pitieth his children. Enter not into judgment with me. Lift up the light of Thy countenance upon me, and have mercy upon me. Cast me not out from Thy presence, and forsake me not. Hear me, O Jehovah! and forgive me for the sake of Thy only and well-beloved Son, Jesus, my Saviour, the Messiah, our righteousness. Amen. As to John Wilkinson, who has also been kind to me, may the Lord also bless him and his house, and may he be made great in the kingdom and be rendered a great blessing. I also pray for our brethren, the scattered ones. May the Lord cause His Spirit to shine upon them and bless them in the name of the Messiah.

These are the words of me who am the least of the House of Israel.

B. J.

Good Fruit.

THE inquirer of whom I have spoken on former occasions has lately made a public confession of his faith in the Lord Jesus as his Saviour and Redeemer. He still visits me often; and the more I know him, the more I like him; for he is a truly sincere, unassuming, quiet, and simple-minded young man, and I have no doubt will adorn the Gospel of Christ by his walk and conversation.

May the Holy Spirit guide him into all truth, and keep him from all evil.

JOHN B. LAZARUS.

London, June 19, 1869.



The Jew and the Bible.

"SATAN knows the value of a whole Bible. He gains something if he can make us cast any part of it into the shade. He is trying this in the church, to subdivide her divisions. He is doing it unhindered in the world, and while it speculates it perishes. Let us keep guard around our tree of life with its everlasting roots—its Jewish stem, its Christian flowers—and eat of its refreshing fruits till our warfare ends. Satan is sending up his hosts in varied garb to shake the faith of Britain in the written Word. He knows that each converted man, be he peasant, philosopher, or peer, finds on the spot where he finds Jesus *such a mass* of internal evidence of the Bible truth, as will enable him to convince others also, and so the enemy will draw attention elsewhere. He will attack the Scripture. He will unbind it, sever book from book in value and authority. The Old and the New Testament must be parted; the geologist must go forth with his hammer, the antiquary with his lore, to see how many stones can be shaken off the rock on which the faith has stood. And will not Rome come up over all the land to offer refuge and sanctuary to those who would escape from the responsibility of judging? Satan stands, all but visibly, saying in the ear of her whose ships have carried the Bible through the world, YEA, HATH GOD SAID? Will there not be silence in heaven to hear her answer?

["Our eyes are on the Jew, with his tent in every land and his home in none, waiting for the signal to rise and possess Judea—waiting till politicians shall find out that a neutral nation must possess the Syrian coasts. Our eyes are on the roll which he has carried in his bosom down the stream of time, every letter of it sacred, each name counted. Our eyes are on him as custodier of the record to which every hand of man must one day set his seal, as a receiver of all the curses or all the promises. Surely the days of his long banishment are nearly ended now. Let him be summoned first by Britain, which has most befriended him, to give evidence in presence of the infidel that the Old Testament Scripture is to an iota TRUE."

The Soul-Gatherer.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS,

96, GREAT RUSSELL STREET, BLOOMSBURY, LONDON.

Treasurer—W. G. HABERSHON, Esq.

Honorary Secretaries—REVS. J. STOUGHTON, D.D.; E. HOOLE; AND A.
SAPHIR, B.A.

Secretary—REV. JOHN GILL, F.R.S.L.

CONTRIBUTIONS RECEIVED from MAY 16th, to JUNE 16th, 1882.

	£	s.	d.		£	s.	d.		£	s.	d.
A Friend	0	2	6	Dorchester	0	2	6	Swindon, Coll.	4	1	10
Do.	0	2	6	Forest Hill, Queen's				Torquay (for Vienna			
R. D. D.	1	1	0	Road Com. Church	3	13	0	Mission)	10	10	0
Gordon, Miss	1	0	0	Frome, Coll.	2	6	0½	Trowbridge, Coll.	2	6	0
Jacobson, Miss M.,				Harrogate, proceeds of				Uxbridge, Coll.	2	7	6
collected by	0	13	0	Knitting from S.H.	2	2	9	Walsall, Coll.	7	17	2½
Q.	0	4	0	Hexham	2	11	6	Wareham, Coll.	2	0	6
R. P. C.	1	0	0	Lincoln	6	9	2	Warminster, Coll.	1	16	7½
ASSOCIATIONS & COLLECTIONS.				Lymington	1	4	6	Wells, Coll.	0	18	6
Bedford	2	14	10	Mere	35	15	6	Whitechurch, Hants,			
Blandford	1	5	9	Newbury, Coll.	4	0	0	Coll.	1	2	5
Bournemouth, Coll.	2	0	0	" Subs.	1	13	6	Whitechurch, Salop.	3	0	4
Bridport, Coll.	3	9	0	Penryn	6	0	6	Wincanton, Coll.	1	8	0
Brighton, Coll.	2	3	0	Poole, Coll.	2	16	7	Windsor, Coll.	7	0	0
Bristol	20	11	6	Portsmouth	1	0	0	Omitted in May			
Brough	1	0	0	Richmond, Yorks.	1	5	0	Herald, Hungerford	5	5	2½
Christchurch, Coll.	2	0	0	Ringwood, Coll.	7	12	2	LIENACT.			
Darlington	16	0	6	" Mr. A. Mist	1	0	0	Rev. J. Bodington.	42	9	4
Devizes, Coll.	5	5	0	Sherborne, Coll.	2	9	4				
				Stroud, Coll.	3	0	10				

FOR PROPOSED BRITISH CHRISTIAN HOME, ORPHANAGE, AND SCHOOLS FOR JEWS.

	£	s.	d.		£	s.	d.		£	s.	d.
Alreadyacknow. 2063	18	3		Mr. J. Fishwick				A member of Rev. G.			
By the Rev. J. Wil-				Stead, Southport	5	0	0	S. Rowe's Female			
kinson—				Mr. Thos. Medor,				Bible-class Coll.	1	12	2
Jas. Wood, Esq.,				Southport	1	0	0	Proceeds of Lecture			
L.L.B., Southport. 50	0	0		Mr. P. Pearson,				at Warrington ...	7	7	0
Mr. W. Wilkinson,				Southport	0	10	0	J. K. Lightfoot, Esq.,			
Southport	5	0	0	Miss Evans	0	2	6	Accrington	20	0	0

SERMONS AND ADDRESSES ON BEHALF OF THE SOCIETY

Have been delivered as follows:—

From May 15th to June 15th.

DEPUTATION, Mr. Matthews:—
Windsor—Revs. Eastman and Croft.
Stroud—
Avebury—Rev. Hussey and Mr. Pinniger.
Bridport—T. Beach, Esq.
Poole—Rev. J. H. Osborn.
Dorchester—Mr. Olive.
Wareham—
Ringwood—Rev. J. Dunlop.
Christchurch—Rev. J. Fletcher.
Bournemouth—Rev. McGill.
Lymington—Rev. W. Field, M.A.
Walworth, Arthur St. Chapel.
DEPUTATION, Rev. P. Jaffé:—
Newbury—Rev. J. E. Cracknell and H.
Flint, Esq.
Devizes, Rev. R. Dawson.

Swindon—
Trowbridge—Rev. T. Mann.
Frome—Revs. W. Burton, T. G. Roofs,
B.A., and A. Rowland, L.L.B.
Wells—Revs. C. B. Howell, G. Grosvenor,
and G. Hadgill.
Mere—C. Jupe, Esq., Revs. J. Watson and
Paton.
Wincanton—Rev. J. E. Drover.
Warminster—W. J. Stem, Esq., Revs. Dor-
rell and Mottram.
Sherborne—W. H. Williams, Esq., M.D.,
Rev. W. Buckley.
Whitechurch, Hants—Rev. T. Morris.
DEPUTATION, Rev. J. Gill:—
Walsall—Rev. S. Stokoe, J. Butler, Esq.,
and S. Cox, Esq.

THE JEWISH HERALD,

AND

Record of Christian Effort for the Salvation of Israel.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."—*Is. lxii. 1.*

"Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."—*Is. lxii. 6, 7.*

"Publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel."—*Jer. xxxi. 7.*

Christ the Glory of the Jews.

BY REV. DAVID THOMAS, D.D.

"And the glory of thy people Israel."—*Luke ii. 32.*



HOUGH the Jews rejected, persecuted, and crucified Him, He is the greatest glory of their race and country.

I. AS A MAN HE WAS NOBLER THAN ANY OTHER MEMBER OF THEIR RACE. Their Abraham, Moses, and David, and their best men, were very imperfect in character. Guilty of falsehoods, irascibilities, unchastities, murders. But this Jew Christ stands out in Judea as one not only *faultless*, but possessing *all* the attributes of excellence in the *highest* form.

II. AS A CHIEFTAIN HE WON GREATER VICTORIES THAN ANY HERO OF THEIR RACE. What were the victories of their Joshua, or their David, compared with His? What (1) in their *nature*. Theirs was over the body, they quenched animal life, they brought dust to dust; that was all. The serpent, the lion, the tigers could do this as well as they. Christ's victories were over *mind*, or rather over the *evils* that crush and curse the soul. His work was to destroy the works of the devil. What (2) in their *extent*. Their victories only extended over certain men who lived in a small district of the world. Christ's victories extend over all lands. They are being multiplied every day, and the time hastens when all shall bow to His influence, as the ripened fields of autumn to the winds of heaven. What (3) in their

usefulness. What real service did the physical battles of Israel's conquerors do? The evils they did are patent, the good is questionable. But Christ's victories are in every case a blessing. Every blow He strikes is to crush an evil, and to save a soul.

III. AS A KING HE WAS GREATER THAN ANY KING OF THEIR RACE. As a monarch, none of their most illustrious sovereigns are to be compared to Him. David and Solomon appear contemptible in His presence. In greatness all kings must fall down before Him. (1) His kingdom is *spiritual*. He governs mind. He only who governs mind really governs the *man*. He controls it not by force, but by love and truth. (2) His kingdom is *imperishable*. Where is the throne of Israel? where is the kingdom of the Jews? where, indeed, are the thrones of the great monarchs of past times? Human dynasties are but bubbles on the stream of history, but Christ's kingdom is imperishable. (3) His kingdom is *extensive*. Their greatest kings swayed their sceptres over the *bodies* of comparatively few people in a small part of the globe. Christ's kingdom has already extended over all parts of the earth, and

"He must reign where'er the sun
Doth his successive journeys run."

(4) His kingdom is *happy*. The best of their kings could not make their subjects happy, but King Jesus makes happy all those over whom He sways his sceptre.

IV. AS A PHILOSOPHER HE WAS GREATER THAN ANY PHILOSOPHER OF THEIR RACE. The Jews boast of their wise men. Their Moses, their prophets, their Solomon; and, in truth, no nation under heaven had men of higher intellect and nobler souls than they; but Jesus is greater as a sage than any of them. "Never man spake like this man." (1) Never man spake such divine *things*. What He said about man and God, duty and destiny, time and eternity, chime in with the reason, the intuitions, and aspirations of the soul. (2) Never man spake in such a divine *manner*. So free, clear, powerful, soul-convincing, and soul-renovating. As a philosopher, a "greater than Solomon is here."

V. AS A PRIEST, HE WAS GREATER THAN ANY PRIEST OF THEIR RACE. The Jews had a splendid priesthood, and many noble men from Aaron downward, mediated between them and their Maker; but the greatest of their priests is mean by the side of Christ. (1) They offered the *creatures* of God on behalf of their *own race*. He offered *Himself* for the *world*. (2) They interceded only for their *own nation*. Jesus interceded for the *world*.

CONCLUSION:—Why, O Jew, shouldst thou be ashamed of Christ? A thousand times more consistent would it be for you to be ashamed of Abraham, Moses, Solomon, and all the greatest men in the roll of Hebrew fame, than to be ashamed of Jesus. Were He not the Messiah, but a *mere man*, you might well glory in Him. He has conferred more honour on your race, on your country, on your religion, on your great men, than all the most illustrious of Abraham's seed combined. He is "*the glory of thy people Israel*."—From the *Homilist*.

Ten Days in Trieste.

TRIESTE is a large city, with a population of 110,000; a thoroughly commercial place, and has every possible accommodation for shipping on a large scale. It is the Liverpool of that part of the world, and the principal seaport for ex- and im-portation for the south of Germany and almost for the whole of the Austrian empire. The people are for the most part of Istrian and Slavonian origin; they speak the Italian language, and claim to be Italians, but they are intermixed with Germans and others from other parts of Austria. Of these 110,000 inhabitants, there are about 2,000 Protestants, 5,000 Jews, 3,000 Greeks, 2,000 Armenians, and a small number of Turks, and, with the exception of the latter, they all have their respective churches and schools; the rest of the population are Roman Catholics.

To begin with the Jews, who number 5,000,—they are partly German (or Polish) and partly Italian, and have four synagogues, viz., two for the Sephardim and two for the Askenasim. Perhaps half of this number are partly in comfortable and partly in wealthy circumstances, and these live either in different portions of the city or in villas outside; the other half of this number live in an old part of the town, not far from the marine, where, though the various streets have their names, yet the quarter retains the appellation of *Ghetto*. Here they live, but interspersed with Gentile neighbours, and to a great extent are of the most wretched and degraded character. The place presents a busy scene, stalls abounding with merchandise of every description. Trieste is a free port, so that everything comes in free of duty; and the streets are full of clothes-shops, old and new, drapery-shops, shoe-shops, and cafés and drinking-houses almost innumerable. From morning till evening there is plenty of bustle, and it is very like Petticoat-lane, in London; but the business is done in the main street, whilst from the lanes and smaller streets all kinds of instruments send forth their sounds, mingled with the voices of the inmates there, to invite the simple sailor to the house of destruction; and many of these poor fellows are allured by the wretched characters in these houses, to which the authorities present no obstacles. I did not find it an easy thing here to draw the busy Israelites into religious conversation; every day I attempted the task, and every day I had intercourse with them for several hours, but it was only in a few instances that I found it possible to fix the attention upon the truths of the Gospel. No sooner had I drawn one aside for this purpose than another would come and divert his mind again, by a bargain for a coat or a piece of calico. However, I continued my work here for all these days, and I believe that, at least with some, I have left an impression that Jesus is the Messiah, and have stirred up some to religious reflections.

On Saturday I went to two of their synagogues, and after the service I

had conversation with a great number, and with more satisfaction, and I also had an opportunity of speaking for more than an hour, almost undisturbed, to about thirty in number; from time to time one or two tried to interrupt me by bringing forward objections, but others would stop them, saying, "Let us hear what he has to say." I spoke to them about the past and the present state of the Jews, read and explained to them, from my Bible, the most important passages respecting Christ, showing them that the time for Messiah's appearance had long passed by, and proving to them the Messiahship of Christ. I pressed upon them the necessity of sacrifice for sin, and pointed out Christ Jesus as the only acceptable Sacrifice through whom we can obtain forgiveness for all our sins, and eternal life. There was a little rudeness from time to time, but I took no notice of it. Afterwards several went along with me, and others I met in the evening, and I was thankful to observe that I had awakened some serious thoughts, at least in some. I was especially interested in one, a Polish Jew, who evidently was better versed in Scripture than many others in Trieste, and he complained greatly of their ignorance. Of the rest of the better classes I saw but few in their shops or banks, and it would require a considerable time of residence there to become acquainted with them so as to labour among them; for they take no interest whatever in religion, beyond contributing for the support of synagogue and Rabbi and their charitable institutions. With the exception of a few small schools, for the Hebrew principally, they have no educational institutions; and though some send their children to Roman Catholic schools, yet most of them object to do so, and as private teaching is expensive there, the youth of the middle and poorer classes are very ignorant. But they would be glad to send their children to a Protestant school; many of them have even applied to the United Protestant School of the Lutheran and the Reformed Churches there, but as they have 500 children already, partly Roman Catholics and partly of their own communities, and have not room for more, they were obliged to refuse the Jewish applicants, though all were willing to pay.

The English Church has about 300, not members, but frequent attenders; most of these belong either to the Scotch Presbyterian or other non-Episcopalian Churches. There is a work to be done among the many English sailors who frequent that part, such as a weekly visit to the ships, distribution of tracts among them, and the establishment of a seamen's chapel and reading-room for them.

There are two other Protestant Churches, a Lutheran and a Reformed, with influential congregations: the pastors are excellent men; they preach alternately in German and in Italian, and they give every encouragement in the work to others. Liberty there, however, still has its limits. A lawsuit is just now being carried on against an English lady for distributing New Testaments and tracts.

On my way back I spent a pleasant night at the house of an excellent pastor of the Reformed Church at Garizia, two hours by railway from

Trieste, where I addressed a small meeting of friends by special request, who take a great interest in missions. They desired much that I should stay longer: I would have been very glad to do so, but I felt very unwell for several days, and was anxious to get forward on my return journey. When we went to the railway next morning, I was surprised to learn that there are 300 Jews in the place. However, I shall hope to be able to visit them on a future occasion. After this I spent a day at Udine, and one day at Treviso, where I was surprised to find so few Jews—at the former place only nine families, and at the latter seven. Those with whom I conversed were very friendly, and we had some interesting and, I trust, useful hours together.

On this tour I circulated 120 little Gospels and Acts in Italian, and thirty-two Epistles to the Hebrews in Hebrew. May the Lord bless our efforts!

H. PHILIP.



The Eleventh Hour.

ABOUT eleven years since, when on a journey, I made the acquaintance of a Jewish gentleman of the name of Albrecht, then 75 years of age, but still full of vigour, and in possession of sound faculties. To one of this age we might have supposed that such a serious subject as religious truth would have been of some interest, and that he would have been inclined, at least, to discuss the merits or demerits of the question at issue; but, to my sorrow, I soon found that his mind was filled with unholy thoughts and loose ideas of morality, while there was proof enough that he led a life of sin, and therefore felt averse to everything that might rouse or sting his conscience. His advanced years, however, and a certain politeness, which he was very fond of displaying, encouraged me to persevere, and, without molesting him, I succeeded on one occasion in drawing his mind gradually to the "one thing needful." I read with him some passages from the Old Testament, and compared them with the teachings of Jesus. There was a visible effect upon his mind, and I was rejoicing in the hope that some good impression had been produced, when, to my great disappointment, his character manifested itself in a way hitherto unknown to me. Till now he had been in the habit of looking at the Scriptures of the Old Testament with reverence and awe, and I naturally supposed that he believed in their divine inspiration; but, when he saw that the New Testament doctrines were based upon the very authority of the Old Testament, he threw off the mask, and began to deride Moses and the prophets in a style not very commonly heard, even among the very worst of Jewish infidels. I must confess, though used to hear blasphemous words often enough from persons of various conditions in life, I was not prepared for an outburst of such language from a man who was, according to human calculations, so near eternity. When my deep shock of astonishment was over, and I had been able to collect my thoughts for prayer to

the Lord that I might be divinely guided, I spoke to him calmly, and to my surprise found him prepared to listen to my arguments in favour of the truth of the Old Testament Scriptures. His eyes brightened when the history of the Jewish nation, their captivity, their sufferings, and their glorious future were all deduced and brought before him; but it was only for a moment. Enmity to the truth gained the ascendancy in his heart, and any thought that was beginning to influence his heart for good was stifled and suppressed. There was, however, a faint gleam of hope to which I clung. He was fond of reading; and I therefore selected some suitable books, and carried them to him, and prayed the Lord to bless my feeble efforts. But his pride was not yet subdued, and my endeavours had no visible effect upon him. The books I gave him he sent back, with some verses he composed, as an answer (which I enclose), and he tried in every possible way to avoid me. I left the town at that time, to proceed in another direction, and my attention was soon absorbed in similar conflicts and labours, and for a time this case did not occupy such a prominent position in my memory; but it soon came back to my mind with still greater force, and I could, at first, not account for it. This individual, of whom there was apparently so little hope, was uppermost in my thoughts, and I could not give up the idea of visiting him, though it was in the middle of a severe winter and bitterly cold. With the help of God, I carried my project into effect, and from this day a change in the history of this individual took place, so marked, and of such duration, as never to be obliterated. When I arrived at the place of my destination, my heart beat fast, and I was between hope and fear, not knowing what reception awaited me. When I at last entered the room, I observed a great change. Instead of meeting the well-known, cheerful figure of the old man, I found him confined to his bed, and paralysed. My errand, under such circumstances, was one of great difficulty, for there were some relations present, who seemed very hostile to my message, and I thought I would retire for a while, and return again in the evening. The old gentleman, however, perceiving my intention, gave me a hint to stay, and asked me quietly not to leave him at present. I, of course, willingly complied with his request; and after the company left, he gave vent to his mind, and, to my great joy, I soon found that, although the books I gave him were sent back with so little ceremony, he had carefully read them, and that he retained a great deal of their contents in his memory. He evidently felt that his end was near, and he was agitated, and anxious to ascertain whether Christianity had a real foundation in the Old Testament. He deeply regretted not having read the Scriptures in all humility and prayer, and he vowed that, if ever the Lord should restore him to health, he would certainly employ the remainder of his days in the study of the Word of God; and, if his mind should be enlightened, he would acknowledge Jesus as the Saviour of his soul. Seeing him in this favourable state of feeling, and fearing such a golden opportunity might not occur again, I explained to him God's plan of salvation, showed him the danger of delay, especially in such a

case as his, and intreated him not to reject Jesus any longer. This had a great effect upon him, but there was no decision. He said he wanted to study the word of God, and I left him some books, prayed with him fervently and went away with grateful feelings to the Lord for this token of Divine favour. Mr. A. was restored, though not to complete health, and, according to his solemn promise, he applied himself earnestly to the study of the Scriptures, and of course, under such favourable auspices, could not but find Him of whom Moses and the prophets did write. His faith strengthened from day to day, and there was every reason to believe that he became a child of God, and that he embraced Jesus as his Saviour and Redeemer. One thing, however, he was averse to doing; he could not be brought to make a public confession of his faith. He baptized himself, and avowed his faith to every one he came in contact with; and it was only within the last two months that, after much persuasion, he yielded, and arrangements for his public confession would have been carried out, had not his sudden death put a stop to all further movements. He died at 76 years of age, believing in Christ, and in His glorious work of salvation.

I am very grateful to be able to tell you, that the general aspect of our Mission-field in this country is of a very cheering character. By this agency 22 members of the House of Israel have been led to embrace Christ, and have been received by baptism into the Protestant Church of this province, during the last year, making a total of about 450 individuals since my residence here. We have, therefore, every reason to be grateful to our gracious Lord for thus blessing our feeble efforts.

Breslau.

G. F. SCHWARTZ.

Baptisms.

A FATHER AND SON IN MANCHESTER.

ONE of the most interesting events in my ministerial experience is the recent baptism of the Jew, Mr. David Mendel.

He was introduced to me by the Rev. Mr. Naphtali, to whose convincing teaching and kindly persuasiveness he attributed his conversion from Jewish error. I found Mr. Mendel to be an earnest and intelligent seeker after truth, and was impressed by his frank and open spirit.

Conversation with him, and inquiry about him, satisfied me that he was indeed not far from the kingdom of God. It was evident that he had not only given intellectual assent to the Gospel of Christ, but that he truly felt his individual need of Christ as the Saviour of sinners. When he applied for baptism, I had no hesitation in complying, being satisfied that he accepted the "Apostles' Creed" as his confession of faith, and that he trusted in Jesus Christ alone for salvation.

The holy rite of baptism was administered in the George-street Wesleyan Chapel on the morning of Sunday, June 27th, in the presence of a large

and deeply sympathising congregation. It was a season of grace and spiritual refreshing. The devout demeanour and holy gladness of the convert, as he took upon himself the vows and obligations of the covenant of grace in Jesus, and realised his share of the privileges thereby received, made a deep impression upon every one present. The interest of the religious service was increased by the fact that a son of Mr. Mendel, a bright boy of three years old, was presented by the believing father for baptism.

My own interest in the conversion of the Jews has been much increased by this interesting event.

THOS. WILDE, Wesleyan Minister.

96, *Emden Street, Manchester.*

FOUR CHILDREN IN PARIS.

I HAVE often mentioned to you the family of Mr. and Mrs. ———, and I am thankful to inform you that last Thursday, the 8th instant, their four boys were baptised in our chapel, at Passy. Pastor Abrie baptised them. The children's respective names are: Géza-Louis, Béla-Emil, Maurice-Alador, and Charles-Eugène-Etienne.

The mother, though deeply impressed with the truth as it is in Jesus Christ, and though cheerfully undertaking the solemn engagement to bring up her children in the knowledge and fear of our Saviour, cannot herself, at present, come forward and make public confess on of her faith; but she is resolved to do so after the demise of her aged mother.

I think I have mentioned to you that I have known the family for the last fifteen years. During that time, I have often, in dispondency, thought that my labour with them was in vain; but I persevered in faith, and the Lord has now granted me the first-fruit amongst them.

Paris, July 12, 1869.

J. BRUNNER.

ALTER GOLDSTEIN.

SUNDAY, the 20th of June, was a day of great joy for us all, and I am sure that the angels in heaven rejoiced too.

In my last, I mentioned that my second son in the Gospel, Alter Goldstein, desired to be baptised and to join the visible church of our blessed Lord.

On Saturday, the 19th inst., we had the pleasure of welcoming amongst us the Rev. Dr. Thomson, agent of the British and Foreign Bible Society, who laboured as a missionary among the Spanish Jews in Constantinople for more than ten years, in connection with the Scotch society, and who tenderly loves Israel.

On the evening of the day above-mentioned, the candidate for baptism called upon me, and I introduced him to my dear guest, whose heart was full of joy at the confession of faith that he heard out of the mouth of this simple shoemaker, who again expressed his fervent wish to be baptised.

I engaged the Rev. Dr. Thomson to lead our Sunday service, and to fulfil the desire of our new brother, to which he joyfully agreed.

On Sunday, the 20th, a good number of different people whom I invited, and the greater part of our school pupils, assembled.

After the devotional service, the Doctor put several questions to the candidate, and his clear and heartfelt answers delighted all present, and he was then received among God's people by baptism. To give you a full description of the solemnity and the joy we altogether felt, believe me, dear sir, is quite impossible.

On the same evening we had, as usual, our prayer meeting. I read the 15th chapter of John, and, having in view our new brother, I made a few remarks about the first eight verses, from which we learn that the convert to Christ has not yet the everlasting life, so to say, in his pocket, but must abide all his earthly life in Him, like the branch in the vine, etc.

Dr. Thomson having also made a few remarks about these precious words, Alter Goldstein took the word, and, in spite of his very simple Polish language, he made some very interesting remarks, and we were very pleased and thankful to the Lord our most precious Redeemer.

Dr. T. was so kind as to offer a *Turkish Lira* on behalf of Israel's conversion, i.e. about nineteen shillings. He also visited our school. The teacher, Mr. Weiss, examined the children, especially in religious matters, and particularly, about Israel's salvation, and in reading; they also sang several Christian hymns, etc., and as a dear friend of Israel he was much gratified at hearing out of the mouth of Israel's babes sweet hymns of prayer and praise to Him who gave His holy life as a ransom for Israel's salvation. He presented to the school three Bibles and three new Testaments. He left for Jassy, promising to be here again to attend our public examination. He was also very pleased with Mrs. Z.'s Sunday school.

OUR SCHOOL'S PROGRESS.

The number of the pupils has increased since my last to 46. The last one is a very poor Jewish girl, of about 15 years. *Nineteen* of them are paying ten piasters per month. Now I shall give you a full statement about our school income:—

The income of January was,	Turkish piasters	...	...	40
" "	February	"	"	40
" "	March	"	"	40
" "	April	"	"	70
" "	May	"	"	130
" "	June	"	"	190
" "	July	"	"	190

700=£6 3 0

The English pound equals 114 Turkish piasters. I have the pleasure of sending you £2 from my Sunday collection box towards our Society's funds.

My two little adopted sons, of whom I spoke in my last, are growing in all good things.

Rustchuk.

J. ZUCKERCANDL.



Preaching with a Model of the Tabernacle.

As far back as 1866, I wrote of meeting (accidentally as some would say—but I do not believe in accident, but in God's purposes—) a young Jew from Bohemia, to whom I spoke of Christ. On referring to the *HERALD*, I see the letter mentioned in the December No. 1866, page 183. I heard and saw no more of the young man, and he had almost passed away from my memory. A few weeks ago a Model of the Tabernacle and its appurtenances, made by Mr. Scholz, at Jerusalem, was exhibited here, and as it was thought that Jews would probably be attracted to view it. Mr. S. and other friends requested my presence, and aid in explaining the particulars, and if Jews came, in speaking to them of the typical intent of that holy place, and dwelling of the Schechina. I considered it right to accept the offer, and was thus busily occupied for twelve days at the exhibition room, in one of the royal buildings, which the King had graciously lent for the purpose. Some Jews came with a crowd of other visitors, among whom were the two chief officers of the synagogue, with whom I had interesting conversation. One day a young man, of respectable appearance, came up to me and requested me to explain to him the particulars of the Tabernacle, and after I had done so, he asked me whether I did not recognise him, and on looking closer and studying his face, the fact dawned upon me, that I had seen him somewhere before. It turned out that he was the young man I had spoken to in the letter referred to above; but though of most forlorn and sickly appearance at that time he had now grown stronger and healthier, having succeeded by honest industry in making his way. He told me that he had never forgotten the words I spoke to him on that occasion, and that he had made up his mind, as soon as he was in this place, to seek me out, when to his surprise he saw me in the exhibition room. How thankful I was that I had acceded to the request to assist at the exhibition! From that moment we have been much together, and whenever he can spare an hour he has spent it with me. Last week he came telling me of his anxiety to improve himself in German reading and writing and other useful things, which—such is his own expression—would aid him in leading a godly life. I offered my aid for that purpose, and as he intimated his willingness to lay aside all business for four weeks, to devote himself entirely to study and improvement, I thought it advisable to offer him daily lessons for that space of time. We have entered upon our course of study, and whilst I am writing this, he is sitting in my room busily copying from the Bible, for to-day I am his writing master, but intend to aspire to higher things by-and-bye. His knowledge is limited as his education has been much neglected, but there is a natural grace about the young man, which wins him friends everywhere; besides, his rectitude in dealing with others has been noticed to me by those who have come into contact with him. His gentle manners are very winning, he seems all heart and

*emüth** (for which I know of no English expression). Pray that the Lord may bless the intercourse we have entered upon thus evidently by aiding and guidance.

It also to give you some account of travelling work previous to have been frequently out of town, sometimes for a whole week, usual accompaniment of light and shade, sorrow and joy. But rred to call for special notice, save perhaps a circumstance and that if many dislike our work, even many Jews, some think us. The case referred to is that of a Jewish weaver, whom Mr. and myself met and conversed with last summer, and whom we found to be of a mystic tendency, and much inclined to fathom deep things, sometimes even the deep things of Christ. This time he was visited in his own house, and by his conversation he proved that what we told him last year had by no means been lost, but had strong root in his heart. Truly then, our labour last summer, when we stood talking to him for more than a hour in a broiling sun,—I well remember the fearful heat, but he nailed us to the place and did not stir, so we couldn't—was not in vain.

Tract distribution is continued on an extensive scale, and frequently these small Messengers of Peace are gratefully received, yea applied for. Scarce ever do they give rise to angry feelings; except now and then a Roman Catholic growling out his angry feelings. They, you know, will have all the liberty for themselves and yield none to others. The next thing I have to do is to put "Messiah" to the press.

P. E. GOTTHEIL.

Hungary.

From the Rev. I. Salkinson.

IN my last I complained of a want of suitable opportunity to engage the attention of Jewish minds to religious subjects during the season of Parliamentary election, which had so engrossed the thoughts of every one in this country. Now, happily, this season is gone by, and has been followed by a favourable one, the days set apart in commemoration of the redemption of the Jew from the bondage of Egypt, and the redemption also of every believing soul from the bonds of sin through our Lord. In these festival days I made an effort to redeem the lost time, and the following are the results:—One family in the neighbourhood, consisting of a gentleman, his wife, and two young children, who, a month ago were strangers to me, and never before heard a word spoken in favour of the Gospel of Christ, are now my friends and confessed friends of the Gospel. They invited us to the celebration of the Passover Supper, which you know is still held by the Jews with great ceremony. For some reasons we did not go—I mean my wife and self—but we partook of the un-

* Soul.

leavened bread and other dainties which they sent us home on the following day. In return we paid them a visit, and I explained and offered to them the unleavened bread of the Christian. The lady remarked she gladly accepted it, and hoped to partake of it, not only on passover days, but all the year round. I then said, since the destruction of Jerusalem you have no Paschal Lamb at all, you had better accept the Lamb of God, the prototype of the Paschal Lamb! Our friend repeated an old adage, "The theory of the Jew is easy, but his practice difficult, whereas that of the Christian is the reverse, his practice is easy but his theory difficult." I explained at some length how the Christian theory is the same as that of Moses, Isaiah, and the Prophets; how the difficulty of believing in it is owing to the deceitful human heart, which is so slow to believe the word of the living God; that the observances of the present Judaism have no merit; some of them being sinful and contrary to the will of God, some being meaningless, and indeed a heavy burden on the credulous, and all of them beggarly elements compared to the laws of liberty, the laws of Christ Jesus. They paid more than mere attention to my words, they seemed to sympathise with them, and expressed their regret that the Jews are so hostile to Christ. In the course of further conversation, the gentleman added, that were the whole nation of his opinion the synagogue would soon be converted into a church. This statement is the result of repeated visits, explanations, and Scriptural proofs. Subsequently the parents accepted for their two children two German New Testaments; one of the children, a girl of seven or eight years of age, will probably be sent to such a school as we contemplate to open here. Her brother, somewhat older, has been twice examined by me in the book of Genesis, with which he is tolerably familiar, and in the presence of his mother I explained to him the full meaning of the blessing given to Abraham, that in his seed all the nations of the earth shall be blessed. I expect an uncle of that family, who, I understand, is a strict orthodox and learned Talmudist, to call here, very likely to dispute with me; but whatsoever the issue may be of that call, the family having gone thus far, I trust will never go back, but will be drawn nearer and nearer till they see the Salvation of our God.

—♦♦♦—

Retirement of Rev. Dr. Weir.

THE REV. DR. WEIR, after eight years of devoted labour in advocacy of the British Society for the Propagation of the Gospel among the Jews, purposes to resume the pastorate.

The Committee, entertaining for Dr. WEIR the most cordial esteem and affection, and gratefully recognising the important services he has rendered, especially in the Society's financial need, when he was instrumental in obtaining most valuable aid from the Irish Presbyterian Board, and from various individual contributors, commend him to the divine guidance and care, and they trust that he will be long spared for extensive usefulness in the vineyard of the Lord.

Rev. John Wilkinson's Journal.

(Continued from page 79.)

To Bethel he returned some years after, and received a second time the name "Israel."

Here he buried Deborah, under an oak tree. Here he erected an altar, and the town afterwards became the seat of the Assemblies of Israel, in the time of the Judges. Anciently a royal city of the Canaanites, it was assigned to Benjamin, and stood close to the borders of that tribe, and of Ephraim. It was captured, however, and occupied by the Ephraimites. Jeroboam built a temple here, after an Egyptian model. Here sacrifice was offered to the Golden Calf. Here Jeroboam's hand was withered, on his seeking to injure the prophet of Judah, who denounced God's judgments against the king's idolatrous practices. Elijah, in company with Elisha, passed through Bethel on the day of his translation. Here, awhile after, two bears destroyed forty children for insulting Elisha. Its name was changed to Bethaven—"House of Sin." Here rest the bones of the faithless prophet, and the "man of God from Judah" (2 Kings xxiii. 15, 20).

Amos said, twenty-five centuries ago, "Bethel shall come to nought," which has been literally fulfilled. The modern town, Beitin, stands on a low rocky ridge, between two converging valleys. The ruins of the ancient town cover the whole surface of the ridge, and are three or four acres in extent. Amid the surrounding ruin and desolation, there exist about a score of low and dirty huts.

We retired early, slept well, and were astir again about half-past four on the following morning.

Thursday, March 12th.—We breakfasted about 6 o'clock, and were into our saddles and off for Shechem at 8. The road was rough, but the mountain scenery beautifully terraced all along, and planted with fig, olive, and vine. We passed by the "Robbers' Fountain," to Shiloh, now called "Seilun," where we lunched. The position of Shiloh is stated in the Scriptures with great precision. "On the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah." This precision is of little advantage, now that the highways are gone; for in our search we got two miles out of our way. Shiloh is now a heap of ruins. On this sacred spot the Tabernacle was first permanently set up in Canaan. Here the Israelites assembled to have assigned to them their several portions of the Promised Land.—Josh. xviii.

The Tabernacle and the Ark remained here till the close of Eli's life. To this place Samuel was brought by his mother from Ramah, and presented to the Lord. Here, on receiving tidings of the death of his sons, in battle, and the capture of the Ark, poor old Eli fell down dead.—1 Sam. i. 24-28, and iv. 17, 18.

We were probably gazing upon the very valley in which the village maidens were wont to dance at the annual festival in honour of the Ark. On the hill-sides of this valley the remnant of the Benjamites concealed themselves on one occasion among the vineyards, and rushing upon the sporting damsels, carried off 200 of them.—Jud. xxi. 19-24.

With the capture of the Ark the glory of Shiloh departed; and there seems only one other incident in its history worth recording. Ahijah the prophet lived here, and the wife of Jeroboam came in disguise to consult the Prophet about her sick child; but instead of the comfort she sought, she heard from the Prophet's lips the judgment of God denounced on a sinful house.—1 Kings xiv. 1-17.

It seems from the words of Jeremiah, that Shiloh was soon afterwards entirely destroyed. "But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel."—Jer. vii. 12-14, and xxvi. 6.

Having read these Scripture associations on the spot, we passed on, through grand mountain scenery, and then through the green and fertile plain of El-Mukhua, leaving the large village of Hawara on our left. The towns and villages of Palestine are nearly all on the hills for defence. El-Mukhua is seven miles in length from north to south, varying from one to two miles wide, unbroken by fence or village, and the clumps of olive trees, here and there, give it much the appearance of a park. Gerezim and Ebal now come into view, and, far away on the northern horizon, Hermon, covered with snow, is distinctly seen. We soon come to Jacob's well, situated at the spot where we turned to the left out of the plain to ascend the valley, between Gerizim and Ebal, up to Shechem. We dismounted at the well, and sat for some time devising means for getting a drink; for "the well was deep, and we had nothing to draw with." By-and-bye, we all drank of its water, and some of us seemed to realize the Saviour's interview with the woman of Samaria. We visited Joseph's tomb, a little to our right as we ascended the valley to Nablous. Darkness had set in before we reached the ground on which our tents were erected, close to Nablous. The situation of Nablous is regarded by many as one of the finest in all Palestine. A verdant valley, full of fountains and streams of water, opens from the plain of Mukhua. It is about 200 yards wide, and is shut in by Ebal on the north and Gerezim on the south. It is filled with corn-fields, olive-groves, and fruit-orchards. The town lies chiefly on the Gerezim side of the valley, as though preferring its associations before those of Ebal.

On Friday, the 13th of March, we were astir about six o'clock, and, a little after seven, a Samaritan, who had called upon us the night before, and with whom I had had some religious conversation, accompanied us to the synagogue, and showed us the old Samaritan, Pentateuch, said to have been written by Abishai, the great-grandson of Aaron. It is kept in a cylindrical brass case, which opens upon hinges. We passed along *the narrow and dirty streets of this ancient city*, and observed that they

were constructed on the same principle, and were much in the same condition, as those at Jerusalem.

Orange-trees were growing in the synagogue-yard, in a corner of which a number of boys were learning their lessons from Arabic reading-books; and we were informed by the chief of the sect, that he allows his son to read the New Testament, and would like him to embrace Christianity if he should be convinced of its truth. A sad picture presented itself, in a group of lepers gathered round our tents, asking alms. From eight to ten o'clock, five of us ascended Gerizim, by a very steep, stony, and most difficult route: both myself and horse were done up once or twice, the perspiration pouring from us both. On the summit of the mountain we saw the place for encampment, at Passover, Pentecost, and Tabernacles; the place where the seven lambs are sacrificed on the Passover eve, the people remaining on the mountain all night. We also saw the place where the lambs are cooked, eaten, and the remainder burnt. The view of the surrounding country presented from the top of Gerizim was most magnificent. As we neared our tents again, we passed a number of women washing their clothes by the side of a beautiful stream of water. One of the women had in her arms a sweet babe, the sight of which created an irresistible desire to kiss it; and I gratified the desire, to the no small amusement of the bystanders.



From a Jewish Student for the Christian Ministry.

I HAVE still one Jew under regular instruction, and rejoice to say he expresses great joy in knowing the love of Christ towards him. It is marvellous indeed, to consider what the power of God can do in a sinner's heart. The other day I met a Jew in the market-place, and spoke to him about the love of Christ. He greatly opposed and contradicted many of my sayings. Last evening that very same man came to see me, requesting me to give him a Hebrew New Testament, which of course I did immediately. We had a conversation for nearly two hours, during which time the poor man shed many tears. Asking him if he would like me to engage in prayer, he said "Yes, but in a language that I can understand, for though I have attended the synagogue nearly 28 years, I cannot understand the meaning of my Hebrew prayers." During prayer a subdued "Amen" was frequently heard, and the way in which he shook my hands showed me that the Spirit of the Lord was striving with him. He promised to come again in a few days.



BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS,

96, GREAT RUSSELL STREET, BLOOMSBURY, LONDON.

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£ s. d.	£ s. d.	£ s. d.
Agate, Mr. E. 0 10 0	Bishop Aukland Coll. 0 18 0	Manchester:—
Alexander, A.T., Esq. 1 1 0	Botisdale Coll. 1 6 5	Eccles, F.W.O. ... 2 18 3
B. 0 5 0	Donations 0 10 0	Chorlton Road,
Cobb, F.W., Esq. 2 2 0	Carlisle Coll. 5 5 6	F.W.O. 8 11 9
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Already acknow. 2174 10 11	Mr. Marsden 1 0 0	Newport:—
J. J. Oswestry ... 0 2 6	Mr. Worsley 2 0 0	A Friend 0 10 0
J. Warden, Esq. 5 0 0	Mrs. Geldart 2 0 0	Do. 0 2 6
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Wilkinson—	A Friend 0 2 0	Mr. W. Kersey ... 0 10 0
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Mr. Needham ... 25 0 0	Mr. Hinners ... 2 0 0	Mr. R. Partridge 1 0 0
Mrs. Windsor ... 25 0 0	Mr. Morrell 1 0 0	Mr. Cooke 1 0 0
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Miss E. J. Windsor 2 0 0	Mr. Scott 1 0 0	Mr. Clover 1 0 0
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Mr. A. Fletcher ... 1 0 0	Mr. Cowell 1 1 0	Work 31 10 0
Mr. Kershaw 1 1 0	Rev. Mr. Butcher,	SUMS PROMISED—
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Mr. J. Lightbown 1 0 0	A Friend, Ryde ... 0 5 0	Mr. Needham 25 0 0
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A Widow's Mite ... 1 0 0	Do. do. 0 5 0	Mr. J. Rigby 10 0 0
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Mr. Gray 1 0 0	Miss Harris, San-	
Mr. Sadler 1 0 0	down do. 1 0 0	

THE JEWISH HERALD,

AND

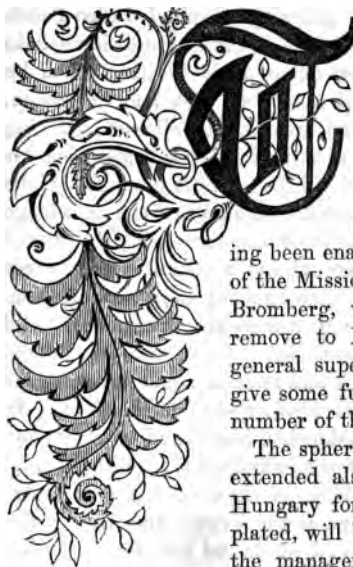
Record of Christian Effort for the Salvation of Israel.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."—*Is. lxii. 1.*

"Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."—*Is. lxii. 6, 7.*

"Publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel."—*Jer. xxxi. 7.*

The British Christian Home, Orphanage and Schools for Jews.



THE Committee of the BRITISH SOCIETY have much pleasure in announcing that arrangements are in progress for opening the first house in connection with the above institution, in the course of the present autumn. The kind contributors of the initiatory funds will be glad to know that Dr. Koppel, having been enabled to provide for the future conduct of the Missionary Station and Orphanage at Salem, Bromberg, without expense to the Society, will remove to London, and undertake the office of general superintendent. The Committee hope to give some fuller details of their plans in the next number of this journal.

The sphere of the Society's labours is about to be extended also in another direction. The school in Hungary for girls, which has long been contemplated, will be commenced early in October, under the management of two Christian Jewesses, who have been strongly recommended to the Committee by the Rev. D. A. Herschell, and who possess diplomas from the Austrian Government authorising them as teachers. It is hoped that this establishment will form a very important auxiliary to the work of the Missionary already on the spot.

A special Prayer Meeting, to seek the Divine blessing on the operations of the Society, and particularly on these new efforts, will be held at the Rooms, 96, Great Russell Street, Bloomsbury, at 6 o'clock on Wednesday evening, September 15th, when the friends of Israel are affectionately invited to attend.

A Secret Convert.

In the course of my roamings in town, I made the acquaintance of an old Polish Jew from Lemberg, the capital of Galicia. Notwithstanding his Judeo-Polish dress, his white beard, his noble features, and his whole demeanour, gave him a striking and venerable character. His language was a pure and grammatically correct German, with a sufficiently foreign accent to indicate his native country, while his purity of speech was evidently the result of a superior education. This, indeed, appeared from his general conversation, for he was at home on every subject, even modern philosophy. He quoted the Talmud and the Scriptures freely.

His history, as far as he gave it to me, was briefly this:—His three sons are settled in business in Bucharest, Galatz, and Jassy, and he lives retired from business at Lemberg, whence he came here for the cure of one of his eyes, which may require an operation.

I discovered, under his humble and generally despised Judeo-Polish dress, a man of truly remarkable erudition, and—what is of more immediate interest to us—with an uncommon knowledge of Holy Writ, to which he made frequent allusion with every evidence of deep faith and veneration. I was struck with his manifest piety and good-will to all men. During four hours' conversation with him, not a harsh word proceeded from his lips against any other religious community differing from his faith, but he frequently declared his ardent longing for the time when "the knowledge of God should cover the earth as the waters cover the sea." He showed no respect for the Talmud, which he considered a compilation of error and truth bundled together at random. After some general conversation, I spoke to him of Jesus as the Christ, citing such portions from the Old Testament as bear testimony to His Messiahship. He listened attentively, but left me in great uncertainty as to his own opinion about the person of Jesus Christ, though he allowed the passages quoted to be Messianic. In the course of conversation it came out that he had read the New Testament. We differed on the meaning of the passage, "Salvation is of the Jews," by which he understood that the knowledge of the oracles of God passed over to the Gentiles with the dispersion of the Jews. But though this little controversy—in which he manifested an ardent love for the human family at large—touched upon very important Christian doctrines, I was still unable to elicit from him his actual opinion of Jesus of Nazareth.

He held that the Holy Scriptures were capable of a double interpretation, so that besides the *simple* meaning, there was also a *hidden one*, referring to Deut. xxix. 29. This in part opened my eyes. He freely confessed himself a Cabbalist when I asked him.

I must mention here that it has long been suspected that many of the real Cabbalistic Jews were secret believers in Jesus Christ. While, like our Polish Jew, they make light of the Talmud, they confine themselves to the study of the Cabbala, which may be regarded as the witness to the most

important doctrines of the New Testament, *e.g.*, the divinity of the Messiah, His generation of the Holy Ghost, His eternal Sonship, the Trinity in Unity, &c., which are distinctly taught in the Cabbalistic writings, which themselves are generally unknown among the Jews. There is much in what came out incidentally to support me in my supposition that he is one of them.

In speaking about the Christian Societies for the conversion of the Jews, he remarked that their zeal is certainly admirable and very praiseworthy, only he said he could not understand their inconsistency in bribing Jews to be baptised. I assured him that this was but a false report, a calumny on the part of the Jews. "I readily believe you," he said, in reply, "since you assure me of it, finding that you are a pious Christian." On my remarking that such a thing may sometimes have been done, when a Jew may have been bribed by an unfaithful missionary, he hastily interrupted me: "No sir, that I do not believe; at least those missionaries whose acquaintance I made in Bucharest, Galatz, and Jassy, where my children live, could hardly commit themselves to that awful degree, for I am persuaded that they are godly, pious men." This incidental testimony to the character of those missionaries goes far to show that he had had frequent intercourse with them, and perhaps with some others, from whom he may have learned the truth as it is in Christ, which in all our intercourse, he never once gainsaid in the least. What is most conclusive to me is the following fact.

Before parting he remarked in his calm but devout manner: "Alas, but for the persecutions of the early Christian church against the Jews, these would have readily joined that Jewish sect, and there would now have been a large godly community upon earth. For Christianity is not only the offspring of Judaism, but the completion of it." With these words he left me to my utter astonishment. He expressed the hope of seeing me again, but we have not met as yet, owing, probably, to his being prevented from going out in the present windy weather on account of his sore eye. Overlooking what is erroneous in this remark regarding the persecution by the Christian Church—which cannot have been of a date earlier than the first three centuries—his views of Christianity are undeniably correct, and if he is consistent, we may expect his view of Jesus Christ to be equally so.

B. D.



Curiosities of Judaism.

CRUEL CUSTOM INTRODUCED BY CHARLEMAGNE.

It is said that Charlemagne instituted a ceremony at Easter, which consisted in a Christian's giving a box on the ear to a Jew: and it appears that the brutal ignorance and superstition of those times made those who were appointed to perform this scandalous ceremony very zealous to make it as hurtful to the poor Jew as possible; for in the time of Count William

the Third, Hugo, chaplain to the Viscount of Limoges, having been appointed to perform it, exerted himself with so much zeal, that he made both the brains and the eyes of the poor Jew drop out of his head on the ground. This execrable custom was, about the middle of the 12th century, changed into a tax, which was appropriated to the canons of Saint Serin.—*Raynal, History of Thoulouse.*

JEWES AT PATNA.

A gentleman lately returned (1764) from the East Indies, and who was very curious in his observations there, relates that some years ago there was a republic of Jews at the city of Patna, the capital of the kingdom of Bahar, which once consisted of 60,000 families, but is now reduced to 4,000. They have a synagogue near the Nabob's palace, in which records are kept, engraved on copper plates in Hebrew characters, so that these Jews pretend they can show their own history from the reign of Nebuchadnezzar to the present time.

The above-mentioned race of Jews declare themselves to be of the tribe of Manasseh, a part whereof was, by order of that haughty conqueror, carried to the easternmost part of his large empire, which extended to the Indus, from whence they were removed to the Ganges; and this journey 20,000 of them travelled in three years from their setting out from Babylon. An abstract of their history has been translated from the Hebrew, and may be of service to the learned world.—*Annual Register*, vol. 7.

EARLY MARRIAGES.

Some time before the Diet closed (1765), on a false report being spread that an act had been passed in it prohibiting the Jews from marrying under thirty years of age, all the Jews were in such a hurry to marry their children before the law could take place, that even the children at the breast were not permitted to be undisposed of.—*Ann. Reg.* 1765.

GREAT SYNAGOGUE, DUKE'S-PLACE.

August 31st, 1766.—This afternoon the ceremony of the dedication of the new built synagogue in Duke's-place was performed with the greatest pomp and solemnity, in which the chief and other eminent rabbis belonging to the Portuguese Jewish nation assisted, when the prayer for their Majesties and the Royal Family, which was always read in their liturgy in Hebrew, was at this time pronounced by the chief rabbi in English, and followed by Handel's Coronation Anthem, performed by a numerous band of the most eminent musicians. The procession and other ceremonies on that occasion in the synagogue were accompanied with several anthems, choruses, &c., by the same performers.—*Ann. Reg.* 1766.

PROSPERITY OF THE JEWS.

Selden says: "Talk what you will of the Jews, that they are cursed, they thrive wheresoever they come; they are able to oblige the prince of their country by lending him money. None of them beg; they keep together; and for their being hated, my life for yours, Christians hate one another as much."—*Jewish Chronicle.*

Work in Malachia.

By the grace of the Lord I was in the course of last month, permitted to make the name of my blessed Saviour known to groups of twenty and more of my beloved brethren. Such opportunities have always been very gratifying to me, as in one or another of those present there might be a good ground for receiving the seeds of the Gospel. Crossing the grain market, which is close to my house, and where at any time of the day, Jews engaged in this trade are more or less to be met with, I was addressed by Mr. D., an enlightened Jew, whom I thus designate because he belongs to a certain class, who, though they have freed themselves from all Jewish superstitions and mischievous rabbinical dogmas, yet have not passed to the other extreme of destructive infidelity.

He inquired about my present state of health kindly and with great interest, and then took the initiative in our discussion on the topics pertaining to the salvation of our immortal souls. He urged me to enter a neighbouring restaurant, where, he remarked, we might continue our conversation with more comfort and ease.

About twenty Jews soon gathered round us, and manifested the greatest attention while I endeavoured to explain to them that all the calamities that have befallen us since the destruction of the second temple by Titus, are only the consequences of our national rejection of the true and promised Saviour, who is no other than Jesus of Nazareth, and who, according to the plan of the all-wise Lord and Master, alone can redeem every immortal soul believing in Him from sin and guilt, and reconcile it to God. My friends made few observations, but were evidently deeply meditating on the points involving such momentous consequences as I had laid before them.

Though our interview had lasted for above two hours, I could have prolonged it still further, as my brethren seemed very anxious to hear more on the subject in question, but alas! that I should have to say so, strength failed me, and I was obliged to return home.

Two other meetings in the same place, at both of which Mr. D. attended, were of a more animated nature, some strictly orthodox Jews having been present; they were, however, defeated on all points, and the quotation of their oral traditions as of Divine authority, was forbidden even by their own co-religionists, who observed that it was the contents of those large folios which made them a laughing-stock amongst the Gentiles.

A poor Jew having heard, as he informed me, that I was a medical man, called upon me requesting me to see one of his female relations, whom they believe to suffer from some derangement of the brain, and who in consequence was lately divorced from her husband. I went there and saw a good-looking young woman, quite intelligent, and answering with great readiness and propriety any questions relating to her circumstances, but labouring under the delusion of being possessed by an evil spirit. X

was also told she was in the habit of talking to herself for hours at a time.

Having endeavoured to persuade her sister, who was present, to take the proper measures for removing the poor young woman to an asylum in Vienna, as here she is left quite alone with no one to attend upon her, I also advised her to do what I thought most proper under the circumstances, and then spoke to this poor, deplorably ignorant woman, of our Saviour, telling her that above eighteen centuries ago there lived in Jerusalem a man who was, and still is able to forgive the sins of all those who come to him; and that he healed all sorts of diseases, and cast out devils and unclean spirits.

God, I urged, would be merciful to her, if she would only pray to Him to enable her to believe in Jesus our Redeemer, who would then afford her consolation and mitigate her present sufferings.

Her reply, "But I never was told anything about Him," forcibly reminded me of the truth of the remarkable words of St. Paul in Romans x. 14.

Mr. E., the young man from I——, whom I have so often mentioned in my statements, has now obtained a very good position in the engineering department of the Roumanian railways. When lately in my house, he again expressed himself with great earnestness and solemnity to the effect that no worldly advantages could bring any change in his firm determination publicly to confess Christ, and devote his energies to the service of his Lord and Master, in preaching the Gospel to his co-religionists. "It is only the New Testament," he added, "which tells us with certainty and clearness about the salvation of our immortal souls." He has bought a Hebrew and German Bible, and diligently continues his inquiries, though his employment and the great distance from his office to my house do not permit him to visit me as regularly as we both might wish.

A. GELLEERT.



Journal of a Tour to Morocco.

PART II.—TANGIERS, TETUAN, AND CEUTA.

THE difficulty of procuring animals, and the exorbitant hire demanded, forced us to give up proceeding further by land and visiting Larache, &c. On October 30th we embarked in a small English schooner. The bar at Rabat is always foaming with breakers, except when the wind blows easterly, which is contrary for going up the Straits, and vessels have to beat about till a breeze springs up from opposite quarters. An unseasonable continuance of east winds and calms kept us at sea. On the evening of November 2nd we encountered a gale from the north. The vessel rolled badly and shipped heavy seas. The sound of pumping all night long made every heart quiver, for the vessel's deck was crammed

with cargo, and all were conscious of its unfitness to contend with stormy weather. At last, on the 6th, the longed-for west wind came, and by 3 p.m. we approached Cape Spartel, but it veered to the north-west, and blew terribly stormy, the sky being covered with black, lowering clouds, and rain descending in torrents, accompanied by vivid incessant flashes of lightning and deafening claps of thunder. On mounting the Cape we were in the greatest danger I ever experienced at sea. It was of the Lord's mercy alone that we escaped a watery grave. We ran into Tangiers Bay for shelter, and rode the night-long tempest at anchor, every succeeding wave threatening to drive us ashore. There were four Jews, three Moors, and a young Spaniard as passengers, and during the tedious voyage we were constantly discussing our religious differences. The Moor readily accepted Arabic Gospels and Psalms. It was surprising to witness their stoical resignation to fate amidst impending danger.

Next morning, November, 7th, we landed at Tangiers, and met with a hearty reception from our Jewish friends and countrymen, our hearts glowing with gratitude to God for our providential preservation. Here, too, the cholera had made sad havoc, and 950 Moors, 79 Jews, and 30 Europeans had been suddenly summoned to appear before the Universal Judge. Conducted divine service at the hotel on the 8th, preaching from 1 John v. 10. On the 9th I went to Gibraltar to fetch more Scriptures and books, returning on the 11th. I quote the following from the journal of November 12th:—

"The colporteur, who remained behind, is meeting with greater encouragement in his labours than at Rabat. He sits with the books at the shop of an elderly Jew, a friend of my venerable father, who is a sort of 'Jack of all trades,' for he is barber, dentist, physician, surgeon, apothecary, botanist, watchmaker, manufacturer of musical instruments, &c., all learnt at Tangiers without apprenticeship, colleges, or much book studies; and his son, a friend of my youth, is quite as clever! They are both very well off, and of liberal sentiments. The shop of the father is, and always has been, a place of gathering to hear the news of the day. There he is, the colporteur, surrounded by Jews of all classes and ages all day long, putting the sacred Scriptures into circulation by sale and gratis, and holding converse in Spanish, Hebrew, and Arabic, answering all sorts of queries, meeting objections against our holy faith, preaching Christ as the only Saviour, and directing those desirous of being more fully instructed to visit me at the hotel."

Held divine service in the hotel on the 15th; text, Matt. xiv. 27, for the consolation of two ladies and others from a United States brigantine that was shipwrecked at Cape Spartel a few days before. Intercourse with the Jews, and our numerous friends and acquaintances at Tangiers, was most gratifying and encouraging, and it is hoped that the truth has made lasting impressions on many minds. Upwards of 300 Scriptures were disposed of during the nine days of our sojourn, and books and tracts in proportion. The JEWISH HERALD, for May, 1869, contains some account of

a former visit to this deeply interesting town, so that I need not now describe it.

Early on the 16th we started on horseback for Tetuan, escorted by a soldier, and two muleteers conducting the mules with our luggage and cases of books. We had not gone far when rain began to pour down in copious continuous showers, making the sandy track difficult, and the ascent of a range of mountains midway slippery and dangerous, so that instead of arriving that evening, we had to stop for the night at a caravanserai pitched on the top of a hill. The discomforts do not admit of brief description. The rain continued the next day, and we entered Tetuan at midday thoroughly drenched and fatigued.

Tetuan occupies a very picturesque spot, situate in a plateau on the declivities of a mountain, running parallel to another and loftier range, with a river winding its serpentine course in the narrow valley that separates them, with luxuriant gardens and extensive orange groves covering its banks, and the sea at a short distance; at present very charming views on every side. The town itself, its streets and buildings, differ in nothing from other Moroccan cities. The population has been considerably reduced since the Spanish conquest and occupation of the town, and the majority of its Jewish inhabitants have migrated to Algeria and other lands.

The rainy weather continued, the streets of the Jewish quarter were extremely muddy, and we were frequently shut in-doors by the rain. Nevertheless, we visited and were visited by a good number of Jews, and Scriptures, books, and tracts were disseminated. On the 20th, the colporteur embarked for Gibraltar, and next day I went to Ceuta by land.

Ceuta is a penal settlement; it has lately been declared a free port, and ever since the revolution in Spain a number of Jews have settled there, and more were flocking to it. It occupies a narrow peninsula, with a hill at the extreme, and a back-ground of lofty mountains. During my short stay I conversed with many Jews and Spaniards, and among the former I met an old inquirer, who, I was happy to find, had not forgotten the truth he learnt years gone by.

On the 23rd, I left Ceuta in a sailing vessel for Algeciras, where I landed late in the afternoon, and next morning crossed the bay to Gibraltar, from which we embarked on the 27th for Oran, stopping the 28th at Malaga, and arriving at Oran at eight p.m. of the 29th, sincerely grateful for the mercies of the journey, the opportunity of proclaiming the unsearchable riches of Christ to so many thousands of Jews and Gentiles, and the gracious Providence that preserved us amidst the dangers by sea, and land.

Thus, in forty-nine days, of which twenty were spent in travelling by sea and land, we visited Gibraltar, Casablanca, Salee, and Rabat, Tangiers, Tetuan, Ceuta, and Malaga, and put in circulation 1,431 Scriptures, 152 books, and about 800 tracts. The brief account ven above.

and in part I., cannot convey an adequate idea either of our intercourse with the people or the impression produced. Time alone can discover the fruit of the good seed we have been permitted to sow broadcast in that long-neglected and benighted land of Morocco. This visit, like that of 1867, has strengthened the impression of the importance of transferring the central station of my mission to Gibraltar, so as to be able, more frequently, and with greater ease and economy, to visit the coast of the Moroccan Empire.

A. BEN OLIEL.



The Mission in Bristol.

THE following are some of the cases which have come under my notice within the last two months or so. About three years ago I placed a Hebrew New Testament in the hands of a Polish Jew, and for the first time in his life he read that blessed book. Yesterday I heard that this very man is now a consistent follower of the Lamb. Another of my brethren who was in my Home last winter thus writes to me from London: "Dear and kind Sir,—I can never sufficiently thank you for your kindness in leading me to Jesus, of whose saving power I should have remained ignorant had it not been for your Home. It was there I was made to feel my need of the precious blood of Christ." Another, who also was about two months in my Home, on leaving me said, "My soul has been greatly benefited and blessed by the testimony which, by the grace of God, you were enabled to bear to the truth as it is in Jesus. I carry away something which I shall not be able to stifle in my conscience, but which in due time will ripen into precious fruit of the blessed Gospel." May the Lord enable us to work more while it is called to-day, "for the night cometh, when no man can work."

J. P. COHEN.



The Jerusalem Jews.

THE Jews at Jerusalem number about 8,000, and are divided into (1) the Sephardim or Spanish Jews, who are said to be descendants of exiles from Spain who arrived in the days of Ferdinand and Isabella; (2) the Askenazim, or Jews of Polish and German origin, subdivided into various sects, such as Perushin or Pharisees, Chasidim or Pious, who are very enthusiastic and fanatical. They are almost all settlers from Europe. They live on the alms of European Societies, who sometimes, in mistaken zeal, send poor Jews to their ancient land and support them by subscriptions. Some came of their own accord from a desire to be buried in the Valley of Jehoshaphat, now almost paved over with Hebrew tombstones, where Jewish tradition says the Resurrection and Judgment will take

place. The consequence of this artificial colonization is, that the Jewish inhabitants of the Holy City are a degraded set of idle paupers. The funds sent from Europe are much abused by the rabbis, who keep the lion's share for themselves, and the poorer people are content to live on a miserable dole rather than labour for their bread. Schemes have been tried to encourage them to cultivate the soil by obtaining grants of land for them, but the idleness of the Jews themselves has hitherto frustrated this praiseworthy attempt. Sir Moses Montefiore was instrumental in building for them schools and houses, and a mill outside the City near Birket es-Sultan, or Lower Pool of Sihon, but his charitable efforts have been apparently wasted on so ungrateful and lazy a people. Their outward appearance is not prepossessing; they are generally pale, haggard, and thin. Most of them have fair hair, which they wear in two long twisted curls hanging down over their ears. The poorer people are dressed in long garments of striped stuff with black felt hats on their heads. The rabbis wear loose black robes and a large cap of fur. A very striking sight is the wailing of the Jews at the Temple wall, which any traveller may witness on a Friday afternoon about four or five o'clock. There is a narrow passage along the west side of the Temple area between what are known as Robinson's and Wilson's arches. The wall rises to a considerable height, and the lower part is formed of very large stones, which are supposed to be remains of the Temple. They are much ruined, and the grass and herbage grow in the shattered crevices of the once neatly joined masonry. In these crevices the Jews place little scrolls of parchment on which are written prayers to the Messiah to come and deliver them. Before this wall are gathered a throng of Jews; most of them are women, who wear long mourning veils of linen over their heads. Some are close to the wall kissing the sacred stones and watering them with their tears. Others are seated on the ground reading passages of Scripture to one another, from the Lamentations of Jeremiah and penitential psalms. All seem to be absorbed in deep and genuine grief. At one end may be seen a party of rabbis rocking themselves backwards and forwards in almost frantic grief, reciting in a wild chant Psalms and passages of Holy Scripture, which are responded to by several boys in a sort of chorus.—From the *English Independent*.



Plain Words about Giving, and Giving to the Jews.

The following is a copy of an appeal which was drawn up some time ago, by a friend in Carmarthen, and circulated on a given Sabbath in all the chapels of the town. The Lord blessed the effort, and a large amount of liberality was called forth.

"I cannot afford to give, there are so many calls and collections, and besides, I think there are many objects more deserving than that of sending the Gospel to those who crucified our Lord."

Will this objection hold good when examined by the light of God's Word? if not, we all know it will not serve us when we shall be giving in our account at the judgment seat of Christ.

Shall we then, in reference to the first part of the objection, honestly and earnestly search our Bibles for an answer to this very important question:—*How much of that which we earn or receive, does God expect us to set apart for Him?* We find that Jacob and the Patriarchs gave one tenth part of what they possessed. We find further on, that God teaches the Children of Israel to give two-tenths, or one-fifth part, beside free-will offerings. "If we seek an answer in the New Testament, everything seems to push up the scale to a proportion from which we shrink away. We find liberality in a rich man sanctioned up to 'half his goods,' as in the case of Zaccheus; and in a poor widow up to 'all her living,' as with the two mites. We find a whole church selling their property, and giving away without limit."

"Whether then we take the Old Testament or the New, the lowest proportion of giving for which we can find any pretext or foothold whatever, in command or in precedent, is one-tenth (or one shilling out of every ten we receive.) He who fixes on this, deliberately fixes on far less than was required of a Jew. He who fixes on less than this, deliberately excludes all Scripture instruction, and chooses a standard for which no part of God's word offers a justification." What does conscience say, when God speaks thus? "WILL A MAN ROB GOD? Yet ye have robbed Me. But ye will say, Wherein have we robbed Thee! In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation." Then follows this wonderful challenge: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open unto you the window of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. iii. 8—10.

BUT WHY GIVE TO THE JEWS?

Again we would ask, What saith the Scripture? Our Lord's command is, "that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

The lives and writings of the apostles evidently prove that they understood this, as not merely referring to the city of Jerusalem, but to the people of the Jews, wherever they found them. Paul in writing to the Romans says, "I am not ashamed of the Gospel of Christ, for it is the power of God unto Salvation to every one that believeth, to the Jew first, and also to the Greek."

And so it was, that although emphatically the Apostle of the Gentiles, and while visiting the cities of the Gentiles, we find him invariably pass along their streets, neither preaching nor teaching, until he has found out

the "lost sheep of the house of Israel," and not until they have had the opportunity of accepting or rejecting the Gospel, does he turn to the Gentiles, as he did at Antioch, saying, "*it was necessary* that the word of God should *first* have been spoken unto you." And when these very Jews persecuted him, and rejected the Gospel he preached unto them, the Apostle did not, like many of modern days, believe that therefore the Jews, as a people, were shut out from any further offers of that Gospel. Very different was his conduct: when flying from their fury in one city, he would enter the next, to follow precisely the same divinely appointed course, preaching his glorious Gospel to THE JEW FIRST, and also to the Gentile.

And when we compare the results which follow the preaching of the present day, although "great is the company of the preachers," with those which followed the labours of that small band of early Christians, who, although so few, were said to have turned the world upside down; and when we remember that the God of our Salvation is the same yesterday, to-day, and for ever, that the Gospel of our Lord Jesus Christ is as calculated to affect the heart now as it was 1800 years ago, and that the promise of the Father, that in the last days He would pour out of His Spirit upon all flesh, is intended as much for us to-day, as it was for Peter and his congregation on the day of Pentecost: what is the cause, we are led to ask, of that wide difference in results that is so apparent to us all?

Is it not to be accounted for by the fact, that we, the Christians of the nineteenth century, have forsaken the "old paths" trodden by the Master and His Apostles, and amongst others that of "preaching the Gospel to the Jew first, and also to the Gentile?" We have not only reversed this, but where is he that cares for the Jew?

We wish it clearly to be understood, that while we plead thus for the Jews, we are in no way desirous of rebuilding that "middle wall of partition," which Scripture so plainly declares to be broken down for ever. On the contrary, we most firmly believe, that in the fold of Christ, "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female." But whilst there is thus, in a spiritual sense, no difference of sex, class, or nation, in the Church of Christ, yet in a subordinate sense, these differences are recognised; duties are appointed to each sex and class distinctively.

And it is in this light we look upon our duty with respect to the Jews; while we are commanded to preach the Gospel amongst all nations, particular stress has been laid upon this being done "to the Jews first." Oh! what radiant glory this sheds on the long-suffering and pardoning mercy of our Lord, that He should thus so specially care for those who had so cruelly treated Him!

But there is yet another reason, and that connected with our fondest hopes of the future, why we should exert ourselves on behalf of the Jew. As those who believe in all the glorious promises of our blessed Bible, we look forward to a time when the kingdoms of this world shall have become

the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever. Now, however we may differ as to the character of this glorious period, all careful students of prophecy will agree that it is to be ushered in by the conversion of the Jews.

Scripture is very clear on this point—"Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? For if the casting away of them be the reconciling of the world, what shall the receiving of them be but **LIFE FROM THE DEAD.**" By the light thus thrown on this subject by the word God, we have seen that the Apostles considered it a necessity binding upon them, to preach the Gospel to the Jew first, believing, no doubt, that in thus strictly following their Lord's command, they more surely secured the blessing. We have seen as well, that the conversion of the Jews being so closely connected with the coming of His kingdom, we stand in our own light, and betray our own interests if we do not strenuously exert ourselves on their behalf.

Let us therefore pray for the Jew much oftener than we have hitherto done. But let us not stop here, or else it will be but the hypocrite's prayer. Let us send them the Gospel, especially now that the door is being opened in every country of their dispersion, and the missionary has free access to them wherever they dwell.

For this purpose let us give, we will not say liberally, but honestly; for we are afraid that many of us Christians, although proud of the strict uprightness and honesty of our dealings with our fellow men, yet, when we examine ourselves by the light of God's Word, must confess that we have been robbing Him.

A box will be placed at the door of this chapel next Sabbath, to receive offerings for the "British Society for the Propagation of the Gospel among the Jews."

Let the poor man, ere he gives his penny, ask God whether it should not be a shilling. Let the richer brother, ere he offers his silver, inquire of the Lord whether it should not be gold.

Let us remember that our Lord and Master "who was rich, yet for our sakes became poor, that we through His poverty might be rich," watches at the Treasury.



Rev. John Wilkinson's Journal.

(Continued from page 127.)

THE Samaritans are few in number and neither rich nor very poor. The chief productions of Nablous are soap, cotton, and oil. The soap works are large and the trade flourishing. The history of Shechem extends over nearly 4,000 years. Abraham first in Canaan pitched his tent here. Jacob also came to this pastoral region on his return from Mesopotamia,

and pitched his tent before, or east of the city, near to Shalem, which is supposed to be the village called Salim, and which we saw just opposite the vale of Shechem, and not more than two miles distant.

The patriarch then bought from Hamor, Shechem's father, that "parcel of a field" still marked by his well, and by the tomb of his favourite son, Gen. xxxiii. 18—20. It was here, not long afterwards, that Simeon and Levi so treacherously avenged the dishonour of their sister Dinah, by slaughtering the entire male population of Shechem, Gen. xxxiv. Jacob removed to Hebron, but still retained possession of his fields, and it was to this spot he sent Joseph to look after his brethren. They had removed to Dothan, about twelve miles northward, and a certain man found him wandering in a field—Jacob's field—and directed him to Dothan, where he was sold to the Ishmaelites. Four centuries later this spot became the first great gathering place of the Israelites on taking possession of this country. On the summit of Ebal an altar was built, and the words of the law inscribed on it; then six tribes took their stand on Ebal to denounce the curses, and six on Gerezim across the valley, to pronounce the blessings. Shechem was assigned to the Levites, and made a city of refuge. Here Abimelech, in the time of the Judges, was proclaimed king "by the oak of the pillar," which gave occasion to Jotham's parable pronounced from the top of Gerezim, Judges ix. In this city Rehoboam was proclaimed king over all Israel. And here, too, not many days after, Jeroboam was proclaimed king by the ten tribes, and made Shechem the Seat of Government.—1 Kings xii. The dignity of Capital was soon shared by Tirzah, and finally given up to Samaria. The Assyrians, about 720 B.C., having conquered and taken captive the ten tribes, colonized the country with idolatrous tribes from their own land. The sparse population suffered from wild beasts; and wishing to gain the favour of the local deity, they petitioned for Jewish priests, adopted the Pentateuch, and "served the Lord and their own gods."—2 Kings xvii. 24—41. Such was the origin of the Samaritans. The Jews refused to acknowledge them, and they built a rival temple on Gerezim about 430 B.C., which the Jews destroyed under John Hyrcanus in the time of the Maccabees. The city was called Sychar—falsehood—probably by the Jews in their contempt for the Samaritans. During the reign of Vespasian, Shechem was rebuilt and named Neapolis—New City—which has run into the Arabic Nablous. The Gospel was first preached here by the Saviour Himself, and the Apostles afterwards taught in this city.—Acts viii. 25; ix. 31. Justin, the martyr, was born here A.D. 89.

A little after 10 o'clock we were on our way to Samaria, or Sebastieh.

The road was here comparatively good, and the scenery very picturesque, with orchards of fig, apricot, and pomegranate. The hill sides were beautifully terraced, and the plains rich and fertile. We met long lines of donkeys and camels laden with corn, which aided us in realizing that we were travelling in Bible lands. We rode round the ruins of Samaria, which has now about sixty houses and four hundred inhabitants.

The city is situated on a flatish, oval-shaped hill, nearly in the centre of a basin about five miles in diameter. The most conspicuous object is the Church of St. John, built by Helena, and said to possess the body of John the Baptist. The children crowded round us to sell old coins (probably made in Birmingham) and to call for backsheesh, whilst their parents pressed affectionately close to us to relieve us of anything they could lay their hands on not belonging to themselves. There is a large number of fine old columns, which may have formed colonnades to ornament the streets of the city, but the street is gone and the city also, which reminds one of the prediction of Micah, "I will make Samaria as a heap of the field, and as plantings of a vineyard, and I will pour down the stones thereof into the valley, and I will discover the foundations thereof."—Micah i. 6. The origin of the city is told in the Bible with great clearness. "In the thirty-first year of Asa, King of Judah, began Omri to reign over Israel, twelve years: six years reigned he in Terzah. And he bought the hill Samaria, of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built after the name of Shemer, owner of the hill—Samaria."—1 Kings xvi. 23—24. Jeroboam first chose Shechem, then he was attracted by the beauty of Terzah (Cant. vi. 4) (1 Kings xiv. 17). Then Terzah was forsaken for the strength and richness of "the hill of Samaria," and even during the term of Samaria there was an interlude of royal pomp and tyranny at Jezreel.—1 Kings xviii. 45.



SERMONS AND ADDRESSES ON BEHALF OF THE SOCIETY

Have been delivered as follows:—

From June 16th to August 16th.

DEPUTATION, Mr. Matthews:—

Bishop Auckland—M. Braithwaite, Esq.,

Revs. Hopton, Logan, and Fairbourn.

Darlington—Revs. Grant and Dowson.

Workington—Revs. Macleod and Rennie.

Penrith—Revs. Tannahill and Rodham.

Keswick—E. J. Grayson, Esq., Revs. Pizey

and Swann.

Hexham and Corbridge—J. Hope, Esq.,

Rev. Mr. Henderson.

Maryport—

Wigton—Revs. A. Leitch and J. Mitchell.

Silloth—Rev. H. Perfect.

Carlisle—J. James, Esq.

Annan—Rev. E. Young.

Haltwhistle—W. D. Stephens, Esq., and

Rev. Mr. Bennett.

Alston—Revs. Harper Newton, Binty, and

Harker.

DEPUTATION, Rev. J. Wilkinson:—

Finchley Wesleyan Chapel—Rev. Mr. Hill.

Stoke Newington Wesleyan Chapel—Rev.

Mr. Woolmer.

Manchester:—

Cheetham Hill Wesleyan Chapel.

Oxford Road Wesleyan Chapel.

Pendleton Independent Chapel.

Rusholme Road Independent Chapel.

Newton Heath Wesleyan Chapel.

Eccles Wesleyan Chapel.

Chorlton Independent Chapel.

Radnor Street Wesleyan Chapel.

Bowdon British School—Mr. Champneys,

Ipswich—Dr. Smith, Revs. Raven, Jones,

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THE JEWISH HERALD,

AND

Record of Christian Effort for the Salvation of Israel.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."—*Is. lxii. 1.*

"Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."—*Is. lxii. 6, 7.*

"Publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel."—*Jer. xxxi. 7.*

Israel in Coming Days.

"I say, then, Hath God cast away his people? God forbid."
 "As touching the election, they are beloved for the fathers' sakes."—*Romans xi. 1, 28.*



THE history of the Jews is perfectly unique in the annals of the world. Under the old economy they survived defeats and slaughters and deportations which would have ruined the identity of any other people; and so complete was their preservation by the providence of God, that the genealogies which identified Christ with the house of David were preserved intact until Christ came; and, with Christ their object being accomplished, there are genealogists no longer. But they are a distinct and separated people still; they are scattered among the nations, waiting for the time when they shall become "as a dew from the Lord." They are dispersed over all the earth, but they "dwell alone" as entirely as they did on that day when, from the high places of Moab, Balaam saw them dwelling alone, and not reckoned among the nations, and when, by the same prophetic spirit through which he thus beheld them, he was compelled to bless them altogether. The nationality of their ancient oppressors is gone for ever, and every trace of their peculiar idiosyncrasies, manners, and outward appearance; they have mixed with, and been swallowed up in, the mass of humanity: but not so the Jew; go where you will, you find him, reckoned indeed in the census of the country of his sojourn, but reckoned apart from the general population, and with his heart in Jerusalem while his body is in the ends of the earth. He is looking for a Messiah, but such a Messiah as he will never see—a

Messiah of his own vain imagination,—and realizing the truth of Christ's solemn warning, "Ye shall seek me, and shall not find me."

But God shall yet arise and remember Zion, and the time to favour her will come, because the mouth of the Lord hath spoken it. And there is much in connection with that time which should make it a time of desire to all the children of God, who are so solely in consequence of their brotherhood to Him who was a Jew, and who suffered ignominiously in the eyes of the world as King of the Jews. From the great truth, that God is not a man that he should lie, and that "the gifts and calling of God are without repentance," the apostle draws the corollary that they "are beloved for the fathers' sakes;" and he argues, that so far is their fall from being final and irreversible, that their fall, temporary though long-enduring, was the riches of the world, and their loss the riches of the Gentiles; and if so, how much more then must their fulness bless and enrich the world? what less can their restoration prove than "life from the dead"? And all this is comprehended in the thanksgiving of good old Simeon, when blessing God because, in seeing the child Jesus, his eyes had seen God's salvation, he spoke of Him as "a light to lighten the Gentiles, and the glory of Thy people Israel." For as yet He has not been, nor is, the glory of Israel: Israel does not glory in Him, and His name is to them a proverb and reproach, as their treatment of Him will be their reproach and shame, till the time come when "they shall look upon Him whom they pierced, and mourn; and then shall their rebuke be taken away, and their reproach from off the face of the whole earth."

We doubt much if the Jews hold that place in the hearts of God's people to which they are entitled as the brethren of Christ according to the flesh; and if their restoration is a matter of such interest to us as it should be, considering the connection which God has made to subsist between His glory and their reinstatement in His favour. Of that reinstatement, with the Bible in our hands, it is impossible to doubt. There may be, and is, diversity of opinion as to what the restoration involves; but of the restoration itself there can be no question in the mind of any one who reads the Bible, and believes its authorship to be in God. We believe that it involves restoration, not only to their place in God's favour as "beloved for the fathers' sakes," but also to the land which God gave to Abraham for an inheritance. Even as we read, "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:" and again, when He had changed his name into Abraham, the Lord said to him, "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Now, we believe it is admitted that Abraham's seed never possessed their promised inheritance to the full extent of the promise, unless it may have been in the days of Solomon, when we read that "Judah and Israel were many; and Solomon

reigned over all kingdoms, from the river unto the land of the Philistines, and unto the border of Egypt." And even during that short period Israel did not, strictly speaking, possess it, even admitting that the bounds as here described embraced all that had been promised to Abraham; for they possessed it only in the sense of the inhabitants of much of the territory being tributaries to Israel. We believe that the grant was made to the seed of Abraham to be possessed and fully occupied by them; and if so, that is still future. But whatever the restoration may be held to involve in regard to the Jews, to the world it involves such a time of grace as shall be entitled to the designation of "life from the dead." And surely this should give it such a hold on the sympathies of all Christian men and women, as would make it an object of their daily earnest prayers, a subject of longing expectation, and an object for the realizing of which no expenditure would be thought excessive. We believe it to be very true, that as Popery is to be overthrown, not by any human means, but by a direct and visible display of the Divine power, so it will be by a very special manifestation of Divine grace that the restoration of Israel will be accomplished; when "there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." But, just as the truth that the Lord Himself is to destroy the man of sin with the breath of His mouth, and to consume him by the brightness of His coming, does not in any way, nor in any degree, diminish our obligation to contend for the truth, and to endeavour to rescue the captives of that system of ungodliness, so neither does the other truth at all diminish the obligation under which Christians of the Gentiles lie, to seek with all prayer and persuasion and liberality to gather back into the fold of the one Shepherd those who have been so long erring and straying like lost sheep. Let us never forget the tears shed by the Man of sorrows over doomed Jerusalem; and if Israel is yet beloved for the fathers' sakes, let us manifest our oneness with the mind of God herein by such proofs of our interest as may, through the blessing of God, be instrumental in saving some.

We much fear that, amid the manifold claims upon true-hearted Christian liberality in our day, the claim of the Jews has not obtained its right place in our regard, and that a larger proportion of our liberality is fairly due to it than we have ever yet conceded. Doubtless there is much wisdom needed in respect of the manner of its exercise; but that wisdom will be vouchsafed when asked for of Him who giveth to all liberally, and upbraideth not, and especially when asked by the heart which has its hand open, ready and willing to bestow as the Lord may have enabled.

"After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord, and all the Gentiles upon whom My name is called, saith the Lord, who doeth all these things." So be it, O Lord God. Amen. S.

Aberdeen.

The Jews in Florence.

WHEN I wrote to you last, I informed you that I was going for a few weeks to Florence, as I had promised to preach in the Scotch Church there for a time during the absence of their minister. I was there for a whole month, and while preaching on Sundays to a Gentile congregation, I had frequent intercourse with the Jews during the week days. In former reports of my visits there, I mentioned several cases of interest; though the bulk of the community, with the exception of a few rabbinical Jews, have still more declined from the path of religion than in many other cities in this land. But this is not surprising, as Florence is the capital, now the Paris of Italy, with all its worldly pleasures and great temptations, and therefore we must expect to find many who are altogether absorbed by these things. Though I found them generally friendly and polite, their principles are so opposed to all religion, except that which their own darkened mind produces for them, that one requires to argue with them more on natural law and religion than on revealed truth. The latter they consider as hyperbolical; but the former they cannot do away with, and we must sometimes employ these means for arguments, in order to lead them to contemplation, and make them feel that they are the creatures of God, dependent on Him, and responsible to Him. But whilst such is the case with by far the largest number of the community, there are some who more earnestly think about their great responsibility, and about the future welfare of their souls. Respecting three of these—one a middle-aged man and two young men—I can speak hopefully. Their minds have been opened, and the knowledge of Christ the Messiah has begun to dawn on them; an inquiring spirit has been awakened within them, and they are hungering and thirsting for more of the bread and of the water of life. The oldest of them I have seen frequently within the last two years. At first, he sternly opposed all my arguments in proof of the Messianism of Christ, and it was only in our third conversation that I could persuade him to accept a New Testament, to study it, and to compare it with the Old Testament. Almost every time I visited Florence, I made a point of seeing him, and I was much pleased to observe, on each occasion, a certain degree of progress. He evidently read the New Testament with care, and many of his former views gradually gave way before the light of the Gospel. A few months ago, when I was in Florence on my return from Trieste, I was struck at the change that had come over him, his exactness in comparing passages, and the decided manner in which he expressed his belief, so far, that Jesus was the Messiah; but his views were still on an insecure foundation. In fact, I found him then a perfect Unitarian. On my visit this time, when I saw him frequently, I pointed out to him his great errors, and showed him from various prophetic passages, that no one *could have been* the Messiah, except that he was “God manifested in the

flesh;" "the child born, the Son given, the mighty God, the everlasting Father;" "Immanuel, God with us;" and such I proved to him that Christ was. I cannot say that I have convinced him yet of this important truth and doctrine, yet, from my late interviews with him, I feel sure that he is wavering in his Unitarian views, and that the Divinity of Christ is a subject on which his mind is earnestly engaged. Of the other two young men I cannot speak so decidedly, but I am not less hopeful. The one was brought up to become a Rabbi; the other likewise with Rabbinical traditions, but he is a merchant. Both enter to a great extent into my views. Our conversations are calmly and earnestly carried on; and though they are not under that conviction of sin which would lead them to Christ, yet they express, and feel perhaps too, their unworthiness before God, and the need of a sacrifice, an Intercessor, and a Saviour. Both have laid aside all their former belief in the traditions which they studied; they look at the Judaism of the present day as a form of religion to serve national pride, and hold their Rabbis responsible for the darkness in which the Jews are. Though they are still Jews, and earnest on some points of their creed, yet I trust that they will soon lay aside every filthy rag of their own righteousness, and that when they shall find how poor and blind and naked they are in the sight of God, they will flee for refuge to the hope which the Gospel sets before them—Christ, and His unspotted righteousness. I went several times to the two synagogues, and saw a number of others in their quarter near the market—a miserable Ghetto; I conversed there with many, and left with them a number of small Gospels, which some gladly received.

Since my return here, I pursue my labours here as the Lord gives me opportunity—visit some in their houses and families, others in their shops, and others I seek in the lanes and in the streets. We plant and water; but the Lord must, yea, He will, give the increase.

Leghorn.

H. PHILIP.



An Emigrant from Saxony.

It is only since the year 1866 that the Jews have had unlimited access to the towns and villages of Saxony. Of this privilege they are making the widest possible use, and Jews, chiefly from Bohemia and Moravia, are flocking into Saxony, and may be found in considerable numbers in places where till lately there have been but few or none at all.

Saxony being almost exclusively a Protestant country, and the majority of the nation and the ministers of the Church of Christ holding fast to Protestant principles and evangelical faith, this great fact, never altogether lost sight of by the Jews, has greatly contributed to the formation of their views and feelings towards Christ and His holy Gospel. The individuals I came in contact with during my sojourn of seven weeks in that part of the country gave a willing ear to the Gospel, provided they

were led to it through the medium of the Old Testament truths, which, unlike the greater part of their brethren in Germany, they hold in the highest veneration.

One in particular took an especial interest in the subject, and never ceased inquiring until he had gained a firm conviction that Jesus was the promised Redeemer of the world. This gentleman, the father of a small family and a widower, was a native of Brunn, in Moravia, and had reached Hamburg, together with a number of other Jews, for the purpose of emigrating to America, when his wife was suddenly taken ill, and after lingering for a few weeks, expired in his arms; upon which, instead of acting upon his original plan, he resolved to return home, and bring up his children, and then to follow his countrymen, who continually urged him to join them in their new home. This resolution he could only partly carry out, as he was obliged to part with his eldest son, who, although still a youth of tender age, proceeded to America on his own account. The year 1866, with its fearful retinue of war, famine, and pestilence, ruined his peaceful home; and though the angel of death finally passed his house, and his life was spared, he had to struggle hard for it; and when he was at last able to rise up again from an attack of the dreaded disease, it was to the consciousness of having lost almost everything through a destructive war, and of being left without the least means of subsistence for himself and family. In this fearful crisis, when he knew not how to act, he said it was as if the idea were inspired into his heart, and took a bold step. He collected the broken remnants of his former fortune, converted them into money, and left the place, with a view to join his eldest son in America, who, in the meantime, had embraced Christ, and by letters which the father has shown me, there is not the slightest doubt that he has done that out of pure conviction and in thorough sincerity. The letters show the anxiety of the truly converted son to influence the mind of the father for the reception of the truth. It was under these circumstances that I became acquainted with this individual. His mind had been enlightened by divine truth through the exertions of his own son, and his heart softened and humbled through the many trials he had endured. Sometimes, however, the old prejudice of the Jew, with his Talmudical quibbles, rose up against these influences. Though he loved his child, he hated the apostate, and had no wish ever to see him again. But now, for the first time, another power was brought to bear upon him—a power of the Word of God, which, like a hammer that smiteth the rock to pieces, destroyed the last remnant of his pride. The victory the Gospel of Christ achieved was complete. After many days of serious conversation, instructions, and fervent prayer, his eyes gradually opened, all the remaining hostile feelings were banished from his heart, and he truly embraced Christ and Him crucified as his only Redeemer and Saviour. He has now sailed for America, and will soon join his son, to whom he has already reported this joyful news.

G. F. S.

The Baptism of J. B.

THE July Number of this publication contained the translation of a letter, in Hebrew, from a convert awaiting baptism. That service took place on Sunday morning, August 1st, at the Wesleyan Chapel, City Road, and was conducted by the Rev. J. Wilkinson. The following is a sketch of some of the leading incidents connected with J. B.'s final decision for Christ.

J. B. is a native of L. in Prussia. His father belonged to the orthodox party, and, as is the case with most pious Talmudical Jews, he felt exceedingly anxious to bring up his child for the Rabbinical office. Accordingly B., when only 12 years old, was sent to the Hebrew seminary at Dessau, where he continued for three years, during which period the boy made considerable progress in his appointed studies. But not having first counted the cost, and the expenses being far in excess of his father's means, young B. had at this period to discontinue his collegiate pursuits. He was next placed as clerk with a woollen-merchant at Berlin, in which capacity he continued for some time. Next he became traveller for a firm, and this engagement frequently took him to Sweden and Denmark. In four years' time he had saved about 800 dollars—equal to £120; and he then set up in business for himself, with his brother-in-law as senior partner. Two years after this, the latter lost his wife; and that circumstance produced such deep depression on the bereaved husband, that the business began to go down; whereupon B. once more returned to Denmark, and this, as will be presently seen, was a link in the chain of God's gracious dealings with him. It would seem that, on one occasion in the course of his travels, he happened to pass through a place called Reiz, in Prussia, where he called upon a friend. Shown into his study, B. observed upon the shelves, among other books, a copy of the New Testament. His curiosity being excited, he begged for permission to take it away with him: this request was granted. The quotations by our Lord from the Old Testament surprised and generally impressed him, and he began to correspond frequently with his friend about it. This, to use B.'s own words, "*was the first will of God whose mysterious ways are wonderful concerning me.*" After this, he was in the habit of discussing this question with both Jews and Gentiles whom he met on his journey; and when subsequently visiting this country, he came under the notice of Mr. Wilkinson and myself. After having given them prayerful instruction, for several months, in the great truths of our holy religion, and believing him to be enlightened and quickened by the Spirit of God, we heartily recommended him for Christian fellowship, into which he was duly received, as intimated above.

It will be well for our Christian friends to be informed that, by his public confession of the name of the Redeemer, our young brother has entirely lost his former means of livelihood, which he obtained in England by

teaching Hebrew in Jewish families. He has now begun travelling with a little stock, the whole value of which might be covered by a single coin of this realm. Let those, whether Gentiles or Jews, who are in the habit of saying that Jews who become Christians only do it by being bribed into it, look at that, and may they ever after hold their peace. His own words, with which I close this paper, will, I am sure, touch all that love the Lord Jesus Christ in sincerity and truth. They run thus :—“ *I feel now as though nobody's child, fatherless and motherless. Of friends, I only possess Mr. Wilkinson and yourself. But it is quite sufficient for me, while I have a Father in heaven, in whom I trust, and Jesus, my Saviour, on whom I believe.*” Will our dear Christian friends pray with us for this young disciple, that he may “be kept by the power of God unto salvation,” even until the end?

I also take this opportunity to say, that I am now giving Christian instruction to another young Jew, who I hope will shortly make his public confession of Christ. May His name be blessed, for the encouragement He has been pleased to vouchsafe to my labours in His vineyard!

LEON ZUCKER.

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Pastor Gurland's Work in Bessarabia.

THE JEWISH HERALD of November and December, 1868, contained accounts of the conversion of Rabbi Gurland, and of his subsequent appointment as co-pastor to the Evangelical Church, in the very city where he formerly held the office of Rabbi and teacher. Though he was not actually called to the direct work of Jewish evangelization, his Jewish brethren retained a place in his affections; and his heart's desire and prayer was that, next to the faithful discharge of his office as pastor to the Protestants, he might have occasion to preach the unsearchable riches of Christ to some among his brethren according to the flesh. He feared, indeed, that such would be the anger of his former friends, that no Jew would dare to approach him, especially as he had felt much of their ill-will soon after his public confession of Christ. But he continued in prayer that God would open to him a door of usefulness, and glorify Himself among the Jews in his place of labour; and his prayers and faith have been marvellously answered, as will be seen from the following particulars :—Whilst he was considering how he could possibly approach the Jews around him, considering the great hatred they had manifested at the time of his public confession, God had prepared a work for him, and he was thrown at once into the very midst of it, far beyond his most sanguine expectations. Though he feared that no Jew would ever come near him, his house was never empty of Jews, from the very outset; some came from curiosity to see what change had come over him,—some to convince themselves whether it was true, as the report said that he was out

of his mind,—some to make sure whether he was alive, since it had been rumoured that he had met an untimely end. But yet some came to inquire after the truth; and he took occasion to speak faithfully to each of these of the truth as it is in Jesus. This involved a great deal of labour and patience, considering the very perverted views the Jews in these parts have of Christianity and of the Gospel, and the prejudices against Jesus which the Jews drink in as it were with their mothers' milk. In the short time from October, 1867, to February, 1868, *twenty-nine* Jews had applied for Christian instruction, and up to October, *sixty-five*, among them *twelve heads of families*. By the end of the year, eleven of these inquirers were admitted into the Church by holy baptism.

A great stir was created among the Jews by the following facts:—Among the inquirers was one Fr—who came, with his wife and five children, to confess the truth. As he was a man of some standing among his people, every effort was made to prevent his confessing the hated Jesus, but without avail; and, as a last resource, Mr. Fr—'s elder brother was sent for—an aged Jew, who, in spite of the great distance (he lives at Kiew), hastened to the rescue. He came, but only to disappoint the hope of the Jews; for, after a few days of intercourse with his brother and with Gurland, he declared himself convinced of the truth, and, with his brother and family, confessed it. Since then the old man's family at Kiew has also received baptism.

Great excitement was caused among the Prussian Jews by another very remarkable occurrence. A man of the greatest authority among them, whom they look upon as the Chief Rabbi and most authoritative exponent of the Talmud, had, some weeks previous to the date of Gurland's letter, publicly declared his conviction that Rabbinism was a falsehood, and that probably Christianity was the truth. The fiery trials he had to pass through are described as something extraordinary, and they grew to such a pass that he had to leave all—he is a very rich man—and to take refuge, to save his life, across the Austrian frontier.

A recent letter of Gurland's, dated May 30 of this year, contains still more stirring news. The Resurrection Message (the evangelistic work about Easter) had such results, that last month no less than *thirty-three* Jews, among them eight heads of families, came to ask for instruction. They are mostly learned men, teachers, &c., and entertain the idea of constituting themselves into a separate Jewish-Christian community, retaining the laws and usages of the Old Testament—also circumcision—in order to show to the Jews that a Jew, in believing in Jesus, and depending alone by faith in the atonement made by Him, and the blood shed for sinners, for his salvation, does not thereby forego his nationality, but still remains a member of the household of Abraham. The plan has its difficulties, and many and great objections may be urged against it, but still it manifests a stir among the dead bones of a most unmistakable nature.

Again, he mentions two high officials of the synagogue, readers of

distinction, who are likewise seeking the truth, and are now trying to lead their own children into the good old paths.

No wonder that the work is stated by Gurland, and by Pastor Faltin, through whose instrumentality Gurland was converted, to be far beyond their strength. They are literally besieged the whole day long by Jews. The pastorate house, Gurland's, the asylum and rooms taken in the neighbourhood, are all filled with inquiring Jews, and there are yet plenty not accommodated.

As the proselytes very frequently lose their previous means of livelihood, even by going to Gurland's house, the whole burden of their maintenance is thrown upon the two faithful fellow-labourers, the joint pastors of the church at Kischinew. Gurland writes that he sometimes looks aghast at the magnitude of the work, and really does not see a single step before him. The Lord must provide, and no doubt will do so. The present plan is to connect with this work a Bible and Tract Dépôt, to extend operations all over Southern Russia; so that Kischinew and the Jews there are likely, God permitting, to become a centre of light to regions round about. As it is, the work is extending marvellously all around, for Gurland writes that Jews are coming from Wilna, Minsk, Kamenietz, Cherson, Odessa, &c., to hear the word of salvation.

A further plan is to introduce some trade, say bookbinding, &c., in order to enable the younger portion of the converts at least to earn their own bread. It is a well-known fact that in these parts a Jew scarcely ever learns a trade, partly from the simple fact that no Christian would condescend to take a Jewish apprentice into his house.

The school is a great source of joy to dear brother Gurland. It is delightful, he writes, to see the progress in knowledge and training in these children; most touching to observe the Spirit of God working in these young hearts, to listen to Jewish lips pronouncing the sweet name of Jesus so fervently and devoutly, and to see the tears of a little daughter of Israel at the recital of our Lord's passion. He cannot find words to describe the deep emotion of his heart one day when he was examining the school, as to whether they were in the habit of praying on rising in the morning and lying down at night. It is a school containing Jewish and Christian children; and whilst examining by rotation, he passed by some Jewish girls, whom he thought not sufficiently advanced to be asked such a question. Upon which one of them rose, and asked permission to say what her prayer was morning and evening. This being given, she folded her hands and fervently repeated the Lord's Prayer. Another Jewish girl also rose, and rehearsed as her daily prayer the sweet hymn of Paul Gerhardt—

Breit aus die Flügel beide,
O Jesu, meine Freude,
Und nim dein Kichlein ein!
Will mich der Feind verschlingen,
So laß die Engel singen
Dieses Kind soll unverletzt sein!

Holy Jesus, hear my prayer,
Take me to Thy loving care ;
Let a little helpless thing
Come beneath Thy sheltering wing.

This glorious work, so signally blessed by the Lord, surely calls for earnest intercession on the part of all who know what the knowledge of Jesus is to the soul. Oh, continue in prayer that the hands and hearts of these two devoted labourers, at this outpost of evangelical effort, may be blessed, and their hearts strengthened to believe that He, who has so evidently begun this good work to the glory of His name, will not leave them nor forsake them, but with every difficulty open a way of escape.

Perhaps, too, He may incline one or the other among His people to lend a helping hand ; for the brethren write that the expenses are far beyond their receipts, and no wonder !

But the Lord will provide !

—♦♦♦♦—

The Jewess of Chequer Alley.

A FEW years ago there lived in Chequer Alley a Jewess, married to a Gentile husband, who sent her little boy to a school where he received Christian instruction. The child learned many hymns, and carried them home to his mother ; amongst them was one which had for its chorus—

“The Lion of Judah hath broken every chain,
And given us the victory again and again.”

This simple rhyme fastened itself upon the woman's memory, though it produced no immediate effect. Illness, however, seized her ; and she sent for the lady who had so long laboured for Christ in that neighbourhood. Thinking that the mind of the Jewess was seeking religious instruction, she spoke to her of Jesus, when she at once rose up in her bed and said, with all the energy she could command, “If you mention that name to me again, I will turn you out of the house.” The lady was checked ; but leaving the New Testament with her, she withdrew. When she went again, she was astonished by the Jewess greeting her with the words—

“The Lion of Judah hath broken every chain,
And given us the victory again and again.”

In the interval she had read the New Testament, and been led by the good Spirit to trust the salvation of her soul to the Lion of the tribe of Judah. She was visited by friends belonging to her nation, who wished

her to go into one of the hospitals provided by the Jews for the sick and afflicted. This she declined to do, saying that would necessitate her giving up her husband and renouncing Christ, which on no account could she do, exclaiming—

“The Lion of Judah hath broken every chain,
And given us the victory again and again.”

Her Jewish friends then requested leave to send watchers, which she declined for the same reasons; and again there rang forth the song of deliverance—

“The Lion of Judah hath broken every chain,
And given us the victory again and again.”

And now death draws near; the end has come. The Christian lady supports the head of the departing Jewess; but ere the redeemed spirit takes its place before the throne of God, among those who have washed their robes and made them white in the blood of the Lamb, there rings forth again the triumphant song—

“The Lion of Judah hath broken every chain,
He gives us the victory again and again.”



A Ceremony after Death.

I ENTERED a shop belonging to a Jewess. The door of the adjoining room being open, I observed upon the table a glass two-thirds full of water, on the top of which there was some oil, and in the centre a circular piece of wood, with a wick passed through it, which was kept burning. There was also another glass of water, with a small piece of white linen rag by its side. I at once understood that the Jewess must have been recently bereaved, the above objects being used on such occasions, as it is supposed that the soul recently departed reluctantly leaves the place of its former habitation, and so continues for some weeks to hover round the place; and the linen and the water are put in the room, so that the soul may be able to step in and wash itself from its sins. I had to be very careful how to open to her the truth on the subject of forgiveness through the Redeemer, and the means of obtaining eternal life. But I was truly glad to find her willing to be instructed, and to accept consolation on principles different from what she had been accustomed to. “We poor Jewesses,” she said, “know not the law, and must therefore grope in darkness; and when anything serious happens, and we need consolation, we must accept it second-hand. I have sometimes thought, surely the soul must be too big for the size of an ordinary glass; and even if that difficulty be overcome, I

can't understand how a little water should be effectual to the washing away of sin." I was delighted to have an opportunity to show her a far more excellent way. I read to her a few passages from the New Testament bearing on forgiveness and immortality. "What you have read to me is very beautiful and consoling; only you know what our nation thinks of the 'Tule,' the hanged one; although I sometimes think that our people must have been wrong in crucifying Jesus, because, having read the Gospels some years ago, I was touched to tears at His gentleness and goodness." "Who gave you the New Testament?" I inquired. "Somebody I don't know," she answered. "Have you got it now?" I asked. "Well," she said, "my relatives saw me reading it, and they were very angry with me for reading the Book of the 'Tule,' and they seized it and burned it." I was touched with her statement, and asked for permission to renew my visit. "Yes," she said, "if you will but be careful not to allow any of my relatives to perceive that you are a Jewish Christian. When you see any of them, speak about politics or business; and when you find me alone, you may speak to me about Jesus. I was thankful for the interview, and I hope to call upon her shortly again.



Rev. John Wilkinson's Journal.

(Continued from page 143.)

AFTER the death of Omri, Ahab, his son and successor, married the notorious Jezebel, daughter of the King of Zidon, and, adopting Baal, the chief deity of her country, built for him a temple in Samaria, probably on the summit of the hill (1 Kings xvi. 31, 32). During Ahab's reign, Benhadad, king of Damascus, besieged the city (1 Kings xx.). Samaria was the scene of many important events in the lives of Elijah and Elisha: see 3 Kings vi. 12—22. See also another interesting event in the history of Samaria, as recorded in 2 Kings vi. 24—33, and in the 7th chapter. The denunciations, "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is as a fading flower," &c. (Isa. xxviii. 1, 2), and "Samaria shall become desolate, for she hath rebelled against her God" (Hos. xiii. 16), have been literally fulfilled. On leaving Samaria, we passed by other columns on the north-east side of the hill, and about half a mile from the village, on to a quiet spot for lunch, about a mile from the place. We then passed through hill and dale, the "drowning meadow," and along by the fortress of Sanur, which stands on a high hill, and has long been possessed by a line of rebel sheiks, who have given great trouble to the Government. Through a fertile district we passed on to Kubatiyeh, a village of thieves; and as our party were scattered over a considerable distance, those in front waited until we rallied, that we might now keep close together, as the shades of evening

were closing upon us, and dangers increasing. We reached our tents at Janin, or Engannim, about 7½ p.m., after riding the last hour or hour and a half along a deep and lonely glen, occasionally shouting to each other, "All right?" and listening somewhat anxiously for the echo, "All right." Our dragoman had heard one man say, referring to one of our party who did not ride so well as some others, "If I met that gentleman alone, I would finish him and take his money." Janin was a Levitical city of Issachur (Josh. xix. 21 and xxi. 29), and is beautifully situated just where the glen opens into the plain of Esdraelon. It is well watered, and covered with verdure. Engannim (fountain of gardens) is its Scripture name.

On Saturday morning, March 14th, we rose at 6 o'clock. The morning was chilly, though sunny, for it had rained heavily during the night. From Janin we saw Gilboa, crowned by the village of Wesar. On leaving Janin, a rather stirring incident occurred near our tents. A somewhat officious and fussy custom-house officer came to our camping-ground, and began to look about and finger some of our baggage, to the great annoyance of our dragoman, who ordered the officer off the ground. He professed a wish to examine our baggage; but the dragoman denied his right, as we had come direct from Jerusalem, and knew the officer wanted only backsheesh. The dragoman ordered him to move off some luggage on which he was sitting, and, as he refused, the dragoman knocked him off with his fist. The officer drew either a dagger or a pistol; the dragoman closed with him at once, throttled him, and smacked him in the face till he cried like a child. The officer ran and fetched a superior officer, to whom the dragoman explained matters, and from whom he received an apology. They were soon locked in each other's arms, and kissing each other on each cheek. Our dragoman marched off in triumph, and, assuming a sort of military air, he seemed to say, "Gentlemen, you see I am ready for and equal to any emergency." We now entered on the great battle-field of Palestine, the plain of Esdraelon or Jezreel, reaching from Janin to the hills of Nazareth, extending twelve miles in one direction and eighteen in another. The river Kishon, "that ancient river" so fatal to the army of Sisera, drains it, and flows on to the plain of Akka and the Mediterranean near Carmel. This is the ancient plain of Megiddo, where Baruk triumphed (Judg. v.), and where King Josiah received his death-wound (2 Chron. xxxv.). Three branches of the plain stretch out eastward, divided by two bleak ridges; one bearing the familiar name of "Mount Gilboa," where Saul and Jonathan fell; the other called "Little Hermon," but by the natives "Jebel-el-Duchee." The northern branch, or finger, has Tabor on one side and Little Hermon on the other, into which the troops of Baruk and Deborah defiled from the heights of Tabor (Judg. iv. 6), and on its southern side are the sites of Nain and Endor. The southern branch lies between Janin and Gilboa, terminating among the hills to the east. The central branch is the richest of all, descending in green fertile slopes to the banks of the Jordan, having Jezreel and Shunem on each side at its western end, and Bethshenn in

its centre towards the east. This is the "valley of Jezreel," the battle-field where Gideon triumphed, and where Saul and Jonathan were overthrown (Judg. vii. and 1 Sam. xxix. xxxi.). Among other villages we passed, in crossing this immense plain, were Taannak, the ancient Taanach, a border town of Manasseh (Josh. xvii. 11), and El-Lejjun, the site of Megiddo, both on our left hand. One hour and a half brought us to Zerin, at the western end of Gilboa. Jezreel, or Zerin, is about 100 feet above the level of the plain on the north side, and has now only about twenty houses, in a ruinous state. Here we were reminded of the touching story of Naboth and his vineyard, as recorded in 1 Kings xxi., and which was probably on the hill-side before us. Ahab built a palace here, and here three successive monarchs reigned; and from a window in this place was Jezebel thrown, at Jehu's command, and her blood licked by the dogs, whose successors would do the same under similar circumstances. Half-an-hour east of Zerin we visited the large fountain of Ain Jalud, situated at the northern base of Mount Gilboa. We all dismounted, some bathed, whilst others washed hands and feet, or drank of the fountain in which Gideon's 300 men lapped by whom the Lord saved Israel, as recorded in Judges vii. It was here by the fountain of Jezreel that Saul and his army took up a position to fight with the Philistines who were encamped on the other side of the valley, beside Shunem, now called Solam, where we to-day sat down and had our lunch. The Philistines had the advantage as to the ground, for Shunem gradually slopes down to the fountain at the foot of Gilboa, whilst Gilboa rises steeply from the plain. Saul, sadly perplexed, went the night before the battle to Endor, which lies on the northern side of Little Hermon, and stands behind the position of the Philistines' camp. He probably crossed the eastern shoulder of Little Hermon, keeping the Philistines on his left hand, and would thus reach Endor in about two hours (1 Sam. xxviii. xxix.). Our horses tied to pieces of prickly pear or to large stones, ourselves sitting on pieces of carpet spread on the ground, eating our lunch of mutton, fowl, and cheese, in sight of Gilboa, Little Hermon, and Carmel, with women and children, from the village of Schunem close by, looking on, tended to make impressions on our minds not easily effaced. Here is the place where the "great woman" built the "little chamber on the wall" for the use of the prophet Elisha. Into one of those corn-fields which surround the village, her boy "went out to his father and to the reapers," and received the sun-stroke which issued in death. Across that great plain his mother rode in the afternoon to Carmel to inform the prophet of her loss; and across that plain she returned with "the man of God," to receive, through him, her son back to life (2 Kings iv. 8-37).

As we crossed the left or western shoulder of Little Hermon, the entire neighbourhood was beautified by thousands of large deep purple lupins; and we had witnessed similar scenes near Janin.



BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS,

96, GREAT RUSSELL STREET, BLOOMSBURY, LONDON.

Treasurer—W. G. HABERESHON, Esq.

Honorary Secretaries—REVS. J. STOUGHTON, D.D.; E. HOOLE; AND
A. SAPHIR, B.A.

Secretary—REV. JOHN GILL, F.R.S.L.

SERMONS AND ADDRESSES ON BEHALF OF THE SOCIETY

Have been delivered as follows:—

From August 16th to September 16th.

DEPUTATION, Mr. Wilkinson:—
Birmingham—Mr. Ald. Manton, Revs. Vince,
Johnson, Giles, Jeffreys, Callaway, Mr.
Sternberg, and Mr. Naphtali.
Navenby—
DEPUTATION, Mr. Matthews:—
Worthing—Rev. B. Price.
Chichester—
Portsmouth—
Herne Bay—Revs. Blandford and Morgan.
Deal—Revs. Bartram and Garwood.
Dover—Rev. S. H. N. Dobson.
Folkestone—Rev. E. Cornwall.
Margate—

Ramsgate—
DEPUTATION, Rev. Leon Zucker:—
Guildford—
DEPUTATION, H. Liebstein, Esq.:—
Birkenhead—
Tunbridge Wells—
DEPUTATION, Rev. C. D. Guisburg, LL.D.:—
Southampton—
DEPUTATION, Rev. Hormazdj Pestonji:—
Cross St. Chapel, Islington.
DEPUTATION, Mr. Sternberg:—
Stourbridge—
Redditch—



CONTRIBUTIONS RECEIVED from AUGUST 16th to SEPTEMBER 16th, 1869.

	£	s.	d.		£	s.	d.		£	s.	d.
Anon.	0	2	0	Birmingham, Mr. G.				Ottery St. Mary.....	1	4	0
Bromet, Rev. M. S.	0	5	0	Wilkinson	1	1	0	Portsmouth, Colls..	5	18	9½
Do. Coll. by ...	0	7	0	Birkenhead, Colls...	14	10	3	Ramsgate, Coll.....	3	13	3½
Isaacs, Rev. A. A...	0	10	6	„ Sube...	1	7	6	Southampton, Colls	21	1	5
Leaf, Misses	1	0	0	Chichester	0	18	6	Southport	1	1	0
Marshall, Rev. W...	1	1	0	Deal, Coll.	1	8	7½	Stuttgart	0	18	0
R. P. C.	5	0	0	Folkestone, Coll...	5	13	0	Tunbridge Wells,			
Routh, Rev. I. O...	2	0	0	Guildford, Coll....	11	12	6	Coll.	10	2	10
Smith, Mrs. T. G...	1	0	0	Herne Bay, Coll...	3	0	0	Warminster	4	9	1
W. M.	0	8	6	Islington, Cross				Woodford	0	10	0
LEGACY.				Street Chpl., Coll	6	8	2	Worthing, Coll. ...	4	0	0
Miss Sankey	436	15	8	Margate, Coll.	7	0	6	Wyastone Leys, Col	4	10	0
				Navenby, F. W. O.	12	10	10	TEMPORAL RELIEF FUND.			
				„ Miss Sands	2	10	0	Anon.	0	2	5
				„ Coll., Mrs.				Do.	0	0	0
ASSOCIATIONS & COLLECTIONS.				Dawson, Welngore	1	6	6				
Birmingham, Colls.	26	8	2	Newark	5	11	8				
				Odiham	3	9	0				

FOR PROPOSED BRITISH CHRISTIAN HOME, ORPHANAGE, AND SCHOOLS FOR JEWS.

£	s.	d.	£	s.	d.	£	s.	d.		
Already acknow			Mr. W. Mallinson,			A Friend, Man-				
A thankoffering for			Huddersfield ...	10	0	chester.....	0	5	0	
mercies received.	5	0	0	Mr. Middlemore,		PROMISED.				
Adela, Tottenham...	0	10	0	Birmingham ...	10	0	Messrs. C. Jupe			
Stowmarket	0	10	0	Mr. J. Whitaker,			and Son	210	0	0
By the Rev. J.				Helmshore.....	1	0	(instead of I. Jupe,			
Wilkinson—				A Friend, Navenby	0	10	0	Esq., £200, as		
Messrs. Sutcliffe				Do.	0	2	6	formerly ad-		
and Son, Bacup	30	0	0	A Poor Man	0	2	6	vertised).		

THE JEWISH HERALD,

AND

Record of Christian Effort for the Salvation of Israel.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."—*Is. lxii. 1.*

"Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."—*Is. lxii. 6, 7.*

"Publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel."—*Jer. xxxi. 7.*

Letter from a Hungarian Consul.

The following is a translation of a letter addressed to Dr. Zuckercandl, by the Vice-Consul of East Hungary, after attending the Summer Examination of the British Society's School in Rustchuk.

*Imperial and Royal East Hungarian General Consulate
for Bulgaria, Rustchuk, July 16, 1869.*



THE results of the examination of your school yesterday, to which you did me the honour to invite me, are so remarkable, considering the short time of its existence, and the astonishing knowledge evinced by the pupils, that I feel it my duty not only to acknowledge them in the fullest manner, but to offer you my most sincere congratulations.

Through the establishment of this school, you have afforded to the foreigners inhabiting this place, especially to the natives of East Hungary who are found here in such large numbers, and to the poorer classes generally, the means of educating their children—an advantage from which they have hitherto been debarred—and of furnishing them with that knowledge which cannot but exert a decisive influence upon their whole life. Through the moral principles impressed upon these children, and the improvement which will follow in their conduct, they will become trained as useful citizens.

Hence this imperial and royal consulate cannot but cherish the most earnest wish that the school which you conduct, and which has had such an auspicious beginning, may, in its future history, produce similar

results; and that the seeds of what is good and noble, sown in the hearts of the children, may bring forth rich fruit, so that, while absent from their native land, they may grow up to be its worthy representatives.

Receive the assurance of my most distinguished esteem.

J. RUBIN.

—:♦♦:—

A Missionary's Visit to Russia.

FEW countries in Europe, or even in the whole world, offer such an extensive and interesting field for missionary operation as Russia. No less than two millions and a half of Jews, in that empire, are living and dying without any knowledge of the Gospel; and they imagine that Christianity is nothing more than a system of idolatry, such as is daily practised before their eyes by the Greek and Roman churches; hence they naturally abhor the idea of a Jew becoming a Christian, and they abstain from any intercourse with the so-called teachers of religion there. No missionaries to the Jews are as yet permanently settled in that country, and the ignorance that pervades the most intelligent portion of the Jewish community respecting Christianity is most appalling.

This state of things does not, however, arise from any neglect on the part of the societies which exist for the purpose of preaching Christ to the Jews. On the contrary, again and again efforts have been made to obtain permission from the Russian authorities for the establishment of Jewish missions there; but, owing to the jealousy of the Greek Synod, who naturally desire that every convert ~~made should become~~ a member of the orthodox church, these endeavours have hitherto been unsuccessful. The only way in which Jews can become acquainted with the Gospel is by occasional itinerant visits from missionaries of this and other societies, which visits, though necessarily short, have nevertheless been fruitful in good results. My own experience in Russia, as elsewhere, has been that "one soweth, and another reapeth;" but the time will come when "both he that soweth, and he that reapeth, may rejoice together."

I had a threefold object in visiting Russia this time. I had long cherished a desire to see my father, and to tell him about the love of Jesus to sinners; and a good Providence has enabled me to realise it. Ever since my conversion, I have longed also to preach the Gospel to my own countrymen, and especially to my relations and early companions; and happily this object, too, was in some measure accomplished. The last, but by no means the least, purpose of my late visit was to inquire into the present distressed state of the Jews in Western Russia, whose sufferings and privations have been delineated in various English newspapers. The accounts given were by no means exaggerated. I have found thousands of families suffering, most severely, through the famine, pestilence, and flood which have overtaken the teeming Jewish populations in many towns. Some who, a few years ago, were considered respectable, and

even wealthy, have become so reduced, that I saw them walking about the streets in rags and barefooted, with emaciated countenances and the death-pallor upon their cheeks. There was a solemn stillness in the most frequented thoroughfares, and the people moved about with their heads bent to the ground, and their hearts heavy with sorrow. Many passages of Jeremiah's Lamentations crowded themselves forcibly upon my mind, and this one, especially, "All her people sigh; they seek bread. They have given their pleasant things for meat to relieve the soul." And also this one, "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger," &c. Happily, I was able to mitigate the distress of a few families. A Christian gentleman in Birmingham, previous to my leaving England, gave me the handsome sum of twenty pounds to distribute, at my discretion, amongst the poor sufferers there. Great was the joy of these afflicted Jews, when I told them that an English Christian sent them relief. Tears rolled down their cheeks, and they were astonished beyond measure that an English Christian should manifest such kindness to poor Jews. Their gratitude could be more felt than expressed. One said, with a soul overflowing with gratitude, "We shall have *kippur* (day of atonement) soon, and I will pray to God that He may write His name and your name in the book of life."* Others have given vent to their grateful feelings by similar invocations of blessings and long life upon their unknown benefactor. May I add, that should any wealthy friend who may read this account feel disposed to help these poor perishing Jews in Russia, I am prepared to give all needful information, as well as to indicate the way by which such assistance may be administered. The winter is coming soon, with all the severity of a Russian climate; and there being no workhouses or any similar organizations for relief, as are found in this favoured land, numbers are likely to perish for want and starvation.

Who knows but that the judgments sent upon the Jews in Russia may be overruled by our heavenly Father so as to lead them to Christ? At any rate, it is our duty to watch and pray, and to make every legitimate effort to bring the Gospel within their reach, "inasmuch as they also are sons of Abraham."

During my stay in St. Petersburg, I was requested by Christian friends to accompany them to a prison, where a good work was being carried on, and where God has blessed their labours to hundreds of the inmates, who have subsequently been transported to Siberia. On my entering the premises, a spectacle of the most pitiable nature presented itself before me. A square, capable of accommodating about 600 persons, was almost

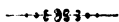
* The Jews have a notion, that on New Year's-day a book is opened in heaven, and the names of those who are to live in the coming year are entered, whilst the final sealing of these names takes place on the day of atonement.

filled with poor prisoners, having heavy chains on their feet, and bundles upon their backs, for the long, long journey to Siberia. There were about thirty Jews, with their wives and children, amongst the number. I spoke to every one of them about Jesus, the great deliverer, and gave them good tracts, New Testaments, and the Book of Psalms. They really seemed to appreciate all I said to them, and thanked me heartily for the interest I had taken in them. I am told that this transport takes place every fortnight; and these dear Christian friends, including a most intelligent lady, visit this prison every fortnight, and furnish those whom they find there with portions of Scripture and good tracts.

I have also been permitted to see the Institution for Jewish Girls, which is patronised by the empress and other people of note in St. Petersburg. At present there are twelve girls receiving all the advantages of a Christian education, presided over by a Christian matron, who seeks lovingly and anxiously their temporal and spiritual welfare. I was delighted to hear those dear children sing most beautifully Christian hymns in the German tongue, and, to my great satisfaction, I found that all loved Jesus, and, as they themselves said, they are anxious to love Him more and more.

Birmingham, October, 1869.

A. STERNBERG.



From the Edge of the Pit.

I BECAME acquainted, some years ago, with a Jewish family in this place, who treated the gospel of Christ with mockery and contempt, not because they were strict adherents to the religion of their fathers, but from a total disregard of all religion. Excepting the head of the family, who was originally a native of the neighbouring country of Poland, not one of them had any religious knowledge; and the old man himself purposely neglected the matter, though he was well versed in everything belonging to Jewish erudition. Whenever I made my appearance in his house, he derided Moses and the prophets, as well as the religion of Christ; and he was seconded in this by a gentleman of military rank, still older than himself, who had been brought up in the Christian religion. Thus I often witnessed the sad spectacle of the so-called Christian, instead of preaching the Gospel to the Jew, hindering it, and strengthening him in his unbelief of Christ. Among those who often listened when the Gospel was preached, but took no active part in the discussion, was a daughter of the Jew. As far as I could see, she appeared perfectly indifferent, as she never betrayed the slightest symptom either of approval or of disapproval; and yet it was otherwise. What seemed so unpromising was, in fact, a deep attention to the truth, which gradually penetrated the inmost recesses of her heart, where it was

hidden until she could no longer conceal it. She ultimately made a public confession of her faith in Christ, though not in this town, and afterwards returned to her home. The rage of the father, when he heard of this event, can scarcely be described; it was, in fact, almost more than his advanced years and feeble health could support, and it threw him upon a bed of sickness from which he was not to rise again. During his illness, I visited him several times; but his heart was perfectly hardened, and thus he died, blaspheming and scoffing at religion in his very last moments.

From this time, however, a change came over his military friend, in whom I took a great interest. The appearance of this old man was really imposing and very venerable, and reminded one of the busts of the ancient Greeks seen in the museums. I could not help sighing for the loss of such a noble spirit through unbelief, and I often remembered him in my prayers, and interceded for him with the Lord. The death, however, of his Jewish neighbour made a deep impression upon him; and whenever I met him, he was very thoughtful, though he still avoided speaking upon the subject which I had at heart. One day, to my agreeable surprise, he came to see me—a thing which he had never done before; and throwing off all reserve, he opened his mind to me quite freely. He said that, since the death of his friend, he could not help reflecting upon the state of his own soul, and that having resolved to examine the claims of the Gospel, as I had often advised him to do, he begged my assistance for that purpose. I joyfully embraced the opportunity to instruct him in the way of salvation.

The process which followed was one of intense anxiety to my own mind; for he had to pass through the severest mental struggles, and was continually shifting from one point to another, until the Lord, in His mercy, made him conscious of his sinfulness; and then it was that the scales fell from his eyes, and he was able to exclaim, "My Lord and my God!" Not long before he was called away from this world, he was chiefly instrumental in bringing a daughter of Abraham to the knowledge of Christ, thus making use of the talent granted to him; and now, having died believing in the Lord Jesus as his Saviour, he is with the spirits of the just made perfect, singing praises to the Lamb slain for the sins of the world.

G. F. S.



Baptisms.

1. A JEWESS IN STETTIN.

In my last, I informed you that I had a Jewess under my instructions; and now I am glad to tell you that she has made her public confession of faith. From childhood, she felt drawn to Christians; and in her frequent intercourse with them, she gradually learned to see that Christianity was

something more than a religion good for Gentiles only. Her mother and stepfather knew her inclinations towards Christianity, and were strongly opposed to the idea of their Linah becoming a convert; but the more they opposed her, the firmer she grew in her determination to become a Christian. She begged them to give their consent to it; but as they would not yield to her entreaties, she left them, and came over here to us. Her parents kept all her clothes, except what she had on; but this did not deter her from her purpose. For several weeks she came regularly for instruction, and I was always pleased to see her earnestly listening to the exposition of the Scriptures. She evinced such a yearning after the truth as it is in Christ, as I have rarely noticed among Jewesses. When I became convinced that it was right to receive her into the visible church of Christ, I recommended her to the Rev. John Friedlaender, a clergyman of the Established Church here, who is the pious son of a Christian Jew now with Jesus. The baptismal service was not announced in the papers in the usual manner; for we feared that our young friend's Jewish relations here would raise an unnecessary excitement, and perhaps her father-in-law might come from Berlin. A few Christian friends, who pray for the peace of Jerusalem, were present at this solemn service; and after the Rev. John Friedlaender had delivered a short but most impressive discourse, we all heartily joined in his fervent prayer for the spiritual well-being of the convert, and for the conversion of God's ancient people.

My dear brother, who has been serving his military term here, has left me and gone to visit our beloved mother. On leaving, he told me that his stay here had not been altogether useless, as he had made up his mind soon to come back again, and to place himself under my religious instruction with a view to be baptised. I was greatly rejoiced to hear this, and I pray to God to confirm him in this good resolution.

I am also glad to tell you, that my sphere of usefulness is daily extending, and I am grateful to the God of salvation for the many families, particularly among the well-to-do and educated Jews, to whom I have access as a missionary. We can but sow the seed of the imperishable Gospel in the hearts of the Jews, and in believing prayer plead with God for the increase.

A. FURST.

2. A FATHER AND THREE CHILDREN.

The baptism of our dear brother Falkenheim and his three children, known under the narrative of "A Lost Bible," in *The Jewish Herald*, May, 1869, took place in Hagenbach, whither he had come, according to previous arrangement, the evening before. You will remember that, on my return home from England, I found a letter from Mr. Falkenheim, expressive of deep and heartfelt longing to have the rite of baptism performed upon him and his children; and as I was fully satisfied with the genuineness of his conversion, I had no hesitation in complying with his re-

quest. It was therefore arranged that we should meet for the occasion in the above-named place. A considerable number of persons were present, among whom several Jews could be seen, eagerly watching the proceedings. I feared disturbance; but, thanks to God, everything came off quietly and most satisfactorily. Our brother answered the questions put to him, in a clear, firm, but yet humble manner; and when he knelt down with the children at each side to receive the rite of baptism, the sight was so touching that there was scarcely a dry eye in the assembly: even the Jews, I believe, felt deeply moved. The ceremony over, I addressed to our brother some words of consolation and encouragement from the First Epistle to Tim. xv. 16, and closed with an exhortation to those present to feel greater sympathy with, and pray more fervently and believingly for, the peace and happiness of Israel.

PHILIP JAFFE.

The Gathering One by One.

“Ye shall be gathered one by one, O ye children of Israel.”—Is: xxvii. 12.

ONE Sabbath evening, a minister of the Gospel, in the course of his sermon, dwelt upon the perversity of the Jewish race, and the obstinacy with which they reject Christianity.

After the close of the service, a few remained to pray, and amongst them was a lady whose countenance betokened agitation and distress. Directed to her side by a friend, the minister said to her, “Are you happy?” Turning upon him her beautiful eyes, which flashed with anger, she replied, “How can I be happy, when I have heard you speak of my nation as you have done to-night?” Discovering that she was a Jewess, he gently explained that there was nothing personal in his remarks, and left her. During the following week, services were held nightly, and night after night the lady was in the chapel; but the minister did not speak to her, because he saw the Spirit of God was working upon her mind, and he thought it best to leave that work untouched. Another Sabbath arrived, and the power of God came down upon the assembled multitude in an especial manner; so that the minister could not forbear saying, “If any among you are seeking Christ, come forward and declare it.” Scarcely had the words passed his lips, when the Jewish lady, who was seated in the front of the gallery, rose from her seat, descended to the precincts of the pulpit, and knelt down. She lifted up her hands, and in an audible voice exclaimed, “Jesus of Nazareth, thou hast conquered me. I have been taught to hate thee! Jesus of Nazareth, thou hast conquered me!”

“With mercy’s mildest grace
He governs all our race;

In wisdom, righteousness, and love.
Who to Messiah fly,
Shall find redemption nigh,
And all his great salvation prove.

"Hail, Saviour, prince of peace!
Thy kingdom shall increase,
Till all the world thy glory see;
And righteousness abound,
As the great deep profound,
And fill the earth with purity."



Prayer Meetings.

THE following is a copy of a notice just issued in Leeds, and we publish it, as a hint to many of our valued friends, reminding them that they will always find on the cover of the *Jewish Herald* an announcement of the time and place appointed for the Monthly Meetings in London.

UNITED MONTHLY PRAYER MEETINGS FOR ISRAEL. 1869-70.

Date.	Chapel.	Conducted by	Address by
Mon. Oct. 25. 7½.	South Parade.	Rev. W. Best, B.A.	Rev. W. H. Brigg.
Mon. Nov. 22. 7.	Roscoe Place.	Rev. J. Rattenbury.	Rev. W. O. Aston, B.A.
Thu. Dec. 16. 7½.	Queen Street.	Rev. W. Thomas.	Rev. R. Brown.
Thu. Jan. 20. 7½.	East Parade.	Rev. E. R. Conder, M.A.	Rev. W. Willey.
Mon. Feb. 14. 7.	Wesley.	Rev. R. Brown.	Rev. John Myers.
Thu. Mar. 17. 7½.	Blenheim.	Rev. G. B. Thomas.	Rev. T. Newell.



From a Missionary in Prussia.

I WOULD have written to you yesterday, but as I was going to do so in came two brothers of mine, and stayed with me till late in the evening. I mean my own natural brothers. You know that one is staying here serving in the army his term of two years; and he it was who introduced my youngest brother to me. He came with the idea of staying in this place, and I am very glad to tell you that he has already found employment. The young man is very anxious to read as many books as I can give him, and intends filling up his leisure time with reading. I am very thankful to the God of my salvation that I am permitted to preach the *unsearchable* riches of Christ to my own brothers. They both are willing

to be guided by me, and I have reasons to entertain the thought that they both will one day publicly embrace Christ as their Saviour. I am most anxious that they should carefully examine the Gospel truth, and do no violence to their consciences. In fact, I want them not to do me a favour by it, nor to be in any way biassed by my judgment, but carefully and prayerfully to read and meditate in the Book of revelation. I am greatly surprised that my dear mother allows them freely and unreservedly to come to me, as she is a strictly orthodox woman. Herein I see the goodness of our covenant God, and His name be praised for it!

You will no doubt recollect that I wrote to you some months back about a Jewess on whom I then thought the truth of Christ had taken a strong hold, and I am very glad to inform you that I was not mistaken in my opinion respecting her. I was lately visiting her, when I was pleased to see her keeping a nice, respectable shop. She received me very kindly, and told me she had so often thought of the truth I preached to her, and that she hoped one day to be so firmly convinced of the truth as it is in Christ, as to come forth boldly and confess herself a believer in Him. Whilst I was thus talking with her, in came her brother, a well-to-do man; but fortunately he did not stay long. The poor woman then said: "You see, sir, these are my difficulties in the way—my father, brother, and other Jewish relatives." I encouraged her not to mind such difficulties, however formidable they may be, but to go on increasing her love to the Saviour, and He would make smooth all rough places for her. As an illustration I related to her my own personal experience under similar difficulties, and how graciously the Lord removed them for me; so that now I stand on the most friendly terms with my mother, brothers, sisters, and other Jewish relations. I then asked her whether she had time to read books if I were to give her some? She replied, "Give me a book to read; for if I have not time to read it during business hours, I can at all events get up a little earlier." I was touched with this reply, and left her a little volume entitled *Maria; the History of the Conversion of a Jewess*, and I fervently pray that this Jewess may yet be brought to throw herself at the feet of the Redeemer.

In my last letter to you I mentioned the case of a very intelligent young Jew who came to me. A Christian lady, who preached Christ to him in my presence, very naively remarked:—"This young man does not look at all like a Jew, but he looks more like a Christian." He certainly has not a Jewish nose, nor any striking Jewish features. I have not studied Lavater, and therefore I will not further trouble you about the young man's physiognomy; and besides this, the Missionary has to do with the souls of men. The young man does not make the ordinary orthodox objections against Christianity, as he has had a liberal modern education in the gymnasium at B——. He brings his modern objections before me candidly, and is very pleased when I can remove them. So, for instance, he once remarked: "Why should we not offer up our prayers to God without a mediator?" I then explained to him the institution of

sacrifices, and ended with "the righteous servant of God," who justifies all through his vicarious sacrifice. I handed him a Bible, and opened the 53rd of Isaiah for his perusal; and this important subject was fully discussed. He comes every Sunday afternoon to me, when we never fail to speak of the one thing needful.

A Jewish physician here has been bowed down by domestic affliction. His mother has died, and a brother of his, also a physician, has lost his reason. Two days after the burial of his mother I paid him a visit of condolence; but he was not at home. His wife, however, told me that he had made up his mind to call upon me this evening; and this was true, but I had only been in the room a few minutes when he entered. "Let us take a walk," he said; "I have been wanting to see you." Of course I complied, and here it was that I talked with him of God, Christ, and immortality. Poor man, he is almost an atheist, and believes not in the existence of a soul. All the means reason could furnish me with in defending the bulwarks of revealed religion I employed, and considering his momentary depressed condition, I appealed also to his conscience and feelings on these important subjects. He confessed that these subjects have a great deal on their side, and soothe our troubles; but then it is only a matter of belief, &c. Ah, Infidelity! how many men dost thou rob of their peace and happiness, and leavest them but a troubled, miserable pride! On Thursday next, being Ascension-day, I hope to see him and his wife and children to tea, and then I shall again plead with him for his own soul's well-being.

I might mention many more cases, but these are at present sufficient to show you that I am constantly on my dear Master's errand, and never forget to speak to my brethren of the infinite love of God to poor sinners. I look, therefore, to Him for support and guidance, and also for success; for without Him we can do nothing.



A Festival in a French Synagogue.

THE *Court Journal* contains the following:—"But while the balls and *reunions* become scarce in Paris, we fly to other and more intellectual ceremonies. Of such was the celebration of the Jewish initiation at the Synagogue of the Rue de Nazareth. This festival, which takes place almost secretly, had nevertheless attracted a vast concourse of the *élite* of fashion and aristocracy—always in search of emotion, and sure to find it here, where the spectator became at once transported from the busy world of the nineteenth century, with its eager hurrying to and fro, its feverish pursuit of gain and pleasure, to the time when Israel came up out of Egypt, and by the closing of the door of that humble building we were at once removed from the banks of the Seine to those of the river Jordan, and could listen to the harp of David, sounding forth the praise of

God. The tribes of Israel were assembled on the occasion of the initiation of the Hebrew youth of both sexes into the duties and responsibilities of active life. As the Jewish element has of late received a sudden and mysterious impulse, the ceremony of this year was celebrated with all solemn pomp renewed from ancient days. Père Hyacinthe and Père Bauer—the one of Notre Dame, the other of the Tuileries—have both been preaching for some time past on the revival of the ancient race, and predicting the restoration of its bygone glories. Perhaps it was in honour of this prophecy that the initiation was observed with so much splendour. The ceremony will not easily be forgotten by those who witnessed it, and more than one of our Paris artists carried away many a subject for the future exercise of his talent from the Synagogue of Nazareth. There is nothing finer than the moment when the young girls, hitherto covered from head to foot in their long white veils gathered in folds over the forehead, exactly as worn to this day by the maidens of Palestine, flung them suddenly and by one spontaneous movement to the ground—standing unveiled before the high priest to swear allegiance to the faith of their forefathers. The beauty of the girls struck the spectators with admiration. The excitement of the moment, the solemn emotions under which the whole assembly laboured as the oath was taken, seemed to bring out the splendour of the Jewish type as it has descended to us pure and unsullied through ages of contempt and persecution; and as this crowd of young girls knelt low before the priest, and the ruddy light from the antique candlestick with seven branches fell upon their fair countenances, it was scarcely possible to refrain from an almost enthusiastic admiration of this wondrous people, whose courage and endurance have withstood centuries of persecution and temptation without flinching from their adherence to the law of Moses, which had been their sole comfort and consolation amid all the wrongs they have endured.”—*Jewish Record*.

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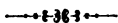
How Rome Receives the Jews.

THE day before Easter Sunday at Rome, two or more Jews are procured to be baptized. An eye-witness of a couple of these conversions says, “The two devoted Israelites prepared for this occasion, attired in dirty yellow silk gowns, were seated on a bench within the marble front of the baptistery, which resembled a large bath in form and shape, conning their prayers out of a book, with most rueful visages. Fast to their side stuck their destined godfathers, two black-robed doctors of divinity, as if to guard and secure their spiritual captives. The ancient vase at the foot of the font stood before them, filled with water, and its margin adorned with flowers.

The cardinal bishop now appeared, followed by a long procession of

priests and crucifixes. He descended into the font, repeated a great many prayers in Latin over the water, occasionally dipping his hand into it.

Then a huge flaming taper, about six feet high, and of proportionate thickness, painted with the images of the Virgin and Child, which had previously been blessed, was set upright in the vase; more Latin prayers were mumbled; one of the Jews was brought; the bishop cut the sign of the cross at the crown of his head, then, with a silver ladle, poured some of the water upon the part, baptising him in the usual forms—both the godfathers and he having agreed to all that was required of them. The second Jew was then brought, upon whom the same ceremonies were performed. This poor little fellow wore a wig; and when the water was poured on his bare skull, he winced exceedingly, and made many wry faces. They were then conveyed to the altar of the neighbouring chapel, where they were confirmed and repeated the Creed. The bishop then made the sign of the cross upon their foreheads with holy oil, over which white fillets were immediately tied to secure it; he then pronounced a long exhortation, in the course of which he frightened them so, that the little Jew with a wig began to cry most bitterly, and would not be comforted. This being over, the Jews were conducted with great ceremony from the baptistery to the door of the chapel, when they stopped, and, after some chanting by the bishop, they were allowed to pass the threshold. They were then seated within the pale of the altar, in order that they might witness a succession of various ceremonies.—*Howe's Every Day Book.*



Rev. John Wilkinson's Journal.

(Continued from page 159.)

TABOR comes now into full view—a high and noble mountain standing out almost isolated in the plain on our right. Over its left shoulder, far away on the horizon, we see Hermon covered at its summit with deep snow. “Tabor and Hermon shall rejoice in thy name.” We continued our way across the plain, moist with the recent heavy rains, and which in this part is often impassable. When nearly across, and hoping all danger and discomfort past, we suddenly came upon a large space of deep and deceptive mud. Our dragoman led the way, his horse sinking to its belly, whilst its rider kept on shouting and spurring it on, and calling to us to follow. Some ventured; and there ensued an indescribable scene—horses floundering, sticking absolutely fast, and lying down—riders dismounting, thrown or jumping off over the head of the horse, whilst others stood amazed and hesitating to follow. We could afford a hearty laugh when safe on the other side. Our baggage on mules had passed through a little while before; and when we reached our tents at Nazareth, we found portmanteaus, bags, and rugs had been immersed in mud. We

pursued our way along a hill-side and through a rugged glen; then Nazareth came into full view, beautifully situated on the slopes of surrounding hills. A narrow and well-cultivated valley ran along on our right, from the northern side of Esdraelon up to Nazareth; and down in this valley, close to the town, we saw a large number of people and mules, presenting the appearance of a fair. Our camping-ground was surrounded by high hedges of prickly pear, and not far from the fountain of the village to which the damsels and matrons are constantly coming to draw water, bearing it away in heavy jars on their heads, and compelling them to walk circumspectly and erect. We dismounted, and, as usual, carried our saddles and bridles into our tents, had a good wash, then hastening; while dinner was preparing, to see a little of this wondrously interesting town. The streets are wofully narrow and dirty; a deep ditch usually cut down the centre of the narrow streets, and dead dogs, dead cats, and all kind of filth strewn along its bed. The people seemed very industrious, specially making shoes for men and horses. Two or three of us called upon Mr. Zeller, of the Church Missionary Society; but he was away at Jerusalem. We saw Mrs. Zeller and some sweet children, which made some of us think of home. I nursed and kissed her sweet babe. We met the scripture-reader and the schoolmaster. There is also a medical missionary here, sent out by the Scotch Medical Mission, who appears to be an able and most excellent man, working harmoniously with the Rev. Mr. Zeller. This medical gentleman, Mr. Varton, informed me of a German colony in the neighbourhood of Nazareth, dwelling in tents; and though many of the colonists had died of fever, the remainder were cultivating the land, and doing well. They have been warned off by the Turkish Government, but, encouraged by the Prussian Consul to remain, they have given no heed to the warning.

On Sunday, March 15th, I conducted service in our tent morning and evening, reading as lessons those portions of Scripture which specially refer to this sacred spot. Here the Virgin Mary received the wondrous tidings that she was to be the mother of the Messiah; after which she went into Judea, to see her cousin Elizabeth, and stayed with her three months; then returned to Nazareth, where she remained a few months; then went with Joseph to Bethlehem to be taxed, and there gave birth to the promised Messiah. Having been circumcised in Bethlehem, and presented to the Lord in Jerusalem, and preserved in Egypt awhile from the malice of Herod, Jesus was brought by his parents to his own city, Nazareth, which is afterwards referred to as "the city where he had been brought up." The eye here rests on several cliffs which would answer to "the brow of the hill," to which the Saviour was led, and from which his unkind and ungrateful townsmen would have hurled him headlong down. What had he done to merit such treatment? Surely his exposition in their synagogue of a portion of Isaiah might have saved him from such conduct. From that moment Nazareth was no longer his home: "he came and dwelt in Capernaum." His second visit to

Nazareth was equally disappointing, as his townsmen asked contemptuously, "Is not this the carpenter, the son of Mary, the brother of James and Joses, and of Juda and Simon? and are not his sisters here with us? and they were offended at him." The subsequent history of Nazareth is scarcely worth recording. There was not a Christian resident in it before the time of Constantine, nor a Christian pilgrimage to it till the sixth century. In the seventh century it contained two churches—one, the Greek, built over the fountain, and the other, the Latin convent, built over the supposed site of Mary's house. We saw the Greek church; the Latin convent, in which is shown a marble slab, marking the spot where the Virgin stood during the annunciation; the Virgin Mary's kitchen, the fire-place, chimney, &c. On the marble slab are inscribed the words, "Verbum caro factum est." We were conducted through a dirty lane to the workshop of Joseph, and saw a poor picture representing Joseph at work, assisted by Jesus. But away with all this degrading nonsense of monks and friars! This is Nazareth. Along these streets Jesus walked. To this fountain, with his mother, he, no doubt, frequently went; and every spot is hallowed ground. The place of the synagogue is still shown, and it may be the true one; but no Jew now resides in the place. There is a population at present of about 4,000, composed of Greeks, Greek Catholics, Latins, Maronites, and Moslems. On Monday afternoon, we walked over the hills around Nazareth, and had extended views of the surrounding country, ranging to Carmel and the Mediterranean, on the west, and to snowy Hermon on the north. We afterwards called at the Arab chapel, and heard part of the Church of England liturgy in the Arabic tongue. About twenty to twenty-five were present; two members of the congregation read the lessons, and Mrs. Zeller played the harmonium. The Scripture reader read the liturgy, and expounded a portion of Scripture. We then returned to our tents to dine, and to worship God in our own tongue.

On Monday morning, seven out of the eleven of our party, accompanied by the dragoman, went to Carmel, whilst four of us remained at Nazareth to recruit physical strength and post up our notes. During the absence of our friends, an exciting incident occurred. On Monday night we were aroused from sleep by the howling, yelling, and shouting of the servants of our entire camp, and by-and-by three shots were fired in quick succession. Two of us were sleeping in one tent, and two in another. We called out several times to know the cause, but could get no answer; so we quietly and quickly fell off to sleep again, and waited for information till the next morning. The Beduween had come down upon our camp to steal a horse, and had already got him saddled, when our men were aroused. The horse was fortunately lame, and could not be got quickly off the ground. The Beduween fired at our men, but without shot; and this led our men to run to the tent for fire-arms. They fired twice after these robbers, but they had fled. On the return of our friends on Tuesday evening, our story somewhat excited them, and some began

to load their pistols and to denounce hard threats upon the Beduween who should dare to molest man or horse again. But they were, most probably, aware of our friends' absence and of their return, and we remained unmolested. An American party, including a D.D., encamped near us on the Saturday; but they struck tents and moved away on Sunday morning.

We were up at six, and in the saddle at 9.30, on Wednesday morn. Heavy showers had fallen at intervals all Tuesday, and the weather continued threatening; but as the day wore on, the clouds passed away, and all was bright. We had an easy day of about seven hours from Nazareth to Tiberias, passing on our way through Kefr Kenna, the so-called Cana of Galilee. As we rode in this poverty-stricken village, we were soon surrounded by a large number of children, half naked, ready to seize our horses' bridles even before we halted, in order to get a little backsheesh. We alighted at the "House of the Marriage," but saw little to remind us of a wedding. There were two stone water-pots (the other four were said to have been broken), in size and shape very like a kitchen boiler or copper used for boiling clothes. The floor was in its natural state. A picture of the marriage hung on the wall, having in it six water-pots in the form of jars. The house belongs to the Greeks. The village is on the side of the narrow valley, filled with fig-trees, pomegranates, and old olives, which for age might have witnessed the miracle itself. We gave the children backsheesh; but they followed us out of the village a distance of half a mile, shouting for more; for, give what you may, they always want more. In half an hour, through rocky roads and low shrubs, we reached a well-cultivated plain about a mile in width, the hills on either side of it covered chiefly with the dwarf oak and hawthorn. In the midst of an olive grove on the north side, stands the village of Turan. Here we passed along through rich pasturage and corn-fields, with wild flowers abundant, varied and beautiful, scattered in all directions, yokes of oxen at the plough, and shepherds leading their flocks. An hour and a half brought us to the north side of a hill on which stands the village of Lubieh, surrounded by fig, olive, and prickly pear; and here we rested for our mid-day lunch.

A little further on we came upon a large tract of undulating country, and fertile, but sadly neglected, except by the Beduween, who crowd to it in the spring, because of its rich pasturage. Not an inhabited village, nor a tree even, is there to be seen along this plain, as it stretches away six or seven miles to the south-east. This whole district is called Ard-el Hamma. We have crossed the common road from Damascus to Jerusalem and Egypt, and had on our left, about a mile distant, a saddle-shaped hill, called by the Arabs "Kurun Hattin," or "the Horns of Hattin." In the time of the Crusades, an idea became more or less current that this was the mountain on which our Saviour spoke his wondrous sermon; but the Gospel narrative seems to direct us to the east of Galilee.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS,

96, GREAT RUSSELL STREET, BLOOMSBURY, LONDON.

Treasurer—W. G. HABERSHON, Esq.

Honorary Secretaries—REVS. J. STOUGHION, D.D.; E. HOMLE; and
A. SAPHIR, B.A.

Secretary—REV. JOHN GILL, F.R.S.L.

SERMONS AND ADDRESSES ON BEHALF OF THE SOCIETY

Have been delivered as follows:—

From September 18th to October 19th.

DEPTFORD, Rev. J. Wilkinson:—

Exbridge—Rev. Mr. Orr.

Leicester—Revs. Harley, F.R.S., Allen,

Williams, and Henry Wilkinson.

Driffeld—Revs. Mitchell and Baxendale.

Scarboro'—Rev. Sydney Hall.

Bridlington Quay—Mr. Postill.

Passingwood—Mr. Teasdale, Revs. Patterson,

Thomas, and Yates.

Kendal—J. J. Wilson, Esq., R. M. Somer-

vell, Esq., Revs. Peill, Guthrie, and

Groves.

Barnard Castle—Revs. Darwent and Hedley.

Cotherstone—Rev. W. Darwent.

Middlesboro'—E. Gill, Esq., T. Brentnall,

Esq., T. Laws, Esq., Mayor, and Rev. Mr.

Harrison.

Richmond, Yorks—Revs. Waterhouse,

Southern, Morrison, and Primitive

Methodist Minister.

Harrogate—Mr. Mawson, Revs. Hargraves,

Thomas, and Ben Ollie.

Thirsk—Messrs. B. Smith and J. Waites,

Revs. Weir and Harrop.

Ripon—Revs. Croft, Andrews, and M'Tier.

Tadcaster—R. Smith, Esq., Revs. Berry and

Ingham.

DEPTFORD, Mr. Matthews:—

Stafford—Rev. Mr. Brown, R. P. Wright, Esq.

Atherstone—Revs. W. Paton, Stamp, and

Dr. Elvin.

Runcorn—Rev. Mr. Ray.

St. Helen's—Rev. Mr. Miller & J. Marsh, Esq.

Castletown—Revs. E. Abraham and

Robinson.

Peel—Rev. Mr. Sykes.

Ramsey—Revs. Mr. Blackley and Austin.

Douglas—J. King, Esq., Revs. Mr. Jones

and Williamson.

Leamington—Revs. F. S. Attenborough,

J. M. Blackie, Sisterson, Overbury, Elias,

and Workman.

Warrington—R. W. Murray, Esq., Revs.

G. B. Reaney, J. B. Johnson, Smith, and

Gould, Messrs. R. Cook, T. Tunstall, and

Speeden.

DEPTFORD, Rev. G. B. Johnson:—

York—

DEPTFORD, H. Liehtstein, Esq.:—

Bedford—

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FOR PROPOSED BRITISH CHRISTIAN HOME, ORPHANAGE, AND SCHOOLS FOR JEWS.

£ s. d.	£ s. d.	£ s. d.
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T. Owens, Esq.....5 0 0	Miss J. Whitwell 0 10 0	Richmond.....1 0 0
W., per Mr. Haber-	A Friend, Kendal 0 10 0	Mr. Shönberg,
shon.....0 16 0	Do. do. 0 10 0	Harrogate.....0 10 0
Mrs. Lewis, Guild-	Do. do. 0 2 6	A Friend, Harro-
ford, a thankoffer-	Do. do. 2 0 0	gate.....0 10 6
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Mrs. F. Robinson,	Mrs. Dixon, Bar-	gate.....1 15 0
by Miss Goldsmith 0 5 0	nard Castle.....1 0 0	Mr. and Mrs. J.
Memoriam G.....0 5 0	Miss Constantine,	Waites, Thirsk 3 0 0
Sunderland, Mrs.	Barnard Castle 1 0 0	Miss Hansell, do. 1 0 0
Grunwell.....0 10 0	A Friend, do. 0 10 0	Miss Annie Han-
Stockton, Coll. by	Mr. Martin, Bar-	sell, Thirsk... 1 0 0
A. L. Adamson... 0 12 0	nard Castle... 0 10 0	Mr. Clough,
By the Rev. J.	Mrs. Ward, Mid-	Thirsk.....0 5 0
Wilkinson:—	dlesboro'.....1 0 0	A Friend, Ripon 1 0 0
Miss Cooper, Lei-	Mrs. Nelson,	Mr. Adam Dug-
cester.....1 0 0	Richmond.....0 10 0	dale, Burnley.. 20 0 0

THE JEWISH HERALD:

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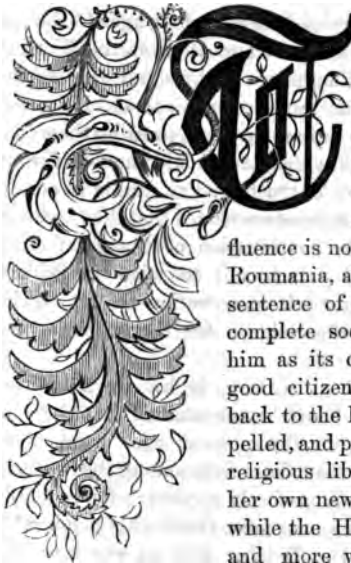
Record of Christian Effort for the Salvation of Israel.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."—*Is. lxii. 1.*

"Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."—*Is. lxii. 6, 7.*

"Publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel."—*Jer. xxxi. 7.*

The Jews of To-day.



THE Jews have always been known as a most active and persevering people, and to this day they have lost none of their characteristic energy. In commerce, in professions, in literature, in politics, they are everywhere prominent, and there is scarcely a parliament or a cabinet in Europe where their influence is not felt. With the solitary exception of Roumania, all the modern powers have reversed the sentence of oppression, and given the Jew almost complete social freedom. The world has adopted him as its citizen, and, go where he will, a very good citizen he makes. Even Spain invites him back to the land whence he was once shamefully expelled, and promises him a full share of the universal religious liberty with which she has inaugurated her own new existence. And it is remarkable that, while the Hebrew people are thus mingling more and more with the nations at large, the great majority of them still cling tenaciously to that which has everywhere been the cause of separation—namely, their religion. They firmly adhere to it in its essentials, though by no means so attached as they once were to some of its outward observances, or to the absurd corruptions which have been mingled with it. Indeed, their religious beliefs and usages are becoming greatly reformed and vitalised. The blank scepticism which spread through the Jewish communities of France and Germany when first the Rabbinical yoke was broken, thirty years ago, has been overruled, so as to awaken

the solicitude of the more devout in Israel; and the result is now seen in a vast variety of efforts to revive a Biblical faith. A Jewish Association for the Diffusion of Religious Knowledge, improvements in synagogue-worship, the publication of an English Old Testament, Sunday schools as well as Sabbath schools, funds for establishing Jewish congregations in distant lands where small Jewish colonies have settled, Young Men's Societies, and conferences held for the special purpose of considering measures tending to invigorate and popularise the institutions of Judaism,—these are among the signs that Jewish life is forceful as ever, and that He, who formerly appointed for this people a career of unparalleled service to mankind, has yet something for them to do in the world. What that something is must mainly depend, so far as instrumentality is concerned, upon the conduct of those who now possess the light that Israel first held out to the nations. If Christians faithfully discharge the commission indicated by St. Paul (Rom. xi. 31), "*That through your mercy they may obtain mercy,*" the Jews will be gained as fellow-labourers in the great battle against error and sin. It is true that they manifest all the same natural enmity to the Gospel as is seen in other men; and this is intensified by the error in which they have been trained through long ages. But, on the other hand, they are specially accessible to appeals from the Word of God. The Jews have already shown themselves zealous and able as defenders of the Old Testament against its modern enemies; and if earnest and sound argumentation is brought to bear upon them, showing them that Christianity is the one divine religion of which Moses laid the foundation, they will be found at least as sensitive to truth, and as candid in admitting it, as other men. And when they do become convinced that the teachings of the evangelists and apostles are the continuation of the great chain of revealed truth, all their national attachment to what is Biblical and divine soon manifests itself in eager self-consecration to the service of Christ, and often in a singular preparedness for the work of the evangelist.

The late Dr. Barth, as quoted by Dr. Kalkar, in his work entitled *Israel und die Kirche* (Israel and the Church), maintained that the converts from Judaism to Christianity, in the present age, were more numerous, in proportion to population, than those from among the heathen. We have no doubt that this statement is perfectly accurate; for probably no man, within the last twenty-five years, was more thoroughly acquainted with the statistics of missions than Dr. Barth. But, at any rate, the ascertained fact that there are now 20,000 Jews, in various countries, who make a profession of the Christian faith is a sufficient proof that those who, like Paul, preach the Gospel to the Jew first, are not spending their strength for naught.

“I will arise and go to my Father.”

The following is a sketch of the religious experience of a Jewish teacher, who has recently defended one of the British Society's missionaries when his life was endangered by a violent attack from a number of Jews to whom he was preaching Christ.

WHEN I first became acquainted with Mr. E——, he was a religious teacher at a Jewish school, where he was highly valued and esteemed for his intelligence and devotion, but, above all, for his strict orthodoxy. Although, at first, he firmly declined religious discussion, and frequently became even violent when the claims of the Gospel were brought before him; yet, in the course of time, and as our acquaintance improved, a decided change came over his feelings; his opposition grew weaker, his objections gave way, and by-and-by I had the unspeakable joy of seeing him sit as a docile and eager scholar, listening to the marvellous tale of redeeming love. His suspicions once aroused as to the safety and truthfulness of the system to which he was adhering, he threw all the powers of his mind into a close examination of all the prophecies relative to the Messiah; and through the help of a New Testament, which he purchased from me, he was, ere long, led to see that all the prophecies of the Old Testament centre in the person of our adorable Redeemer. Of this he made no secret, but freely and openly told his convictions to others. This, as may easily be supposed, roused the fury of the Jews; and the first thing they did was to deprive him of his place as teacher, after which they adopted a course of most bitter persecution, which, however, only made him cleave the more firmly to his convictions. His aged parents, with whom he lived, highly disapproved of his conduct, but, strange say, offered no particular opposition to him, and this encouraged him in his purpose. He now came daily to see me, and I had the satisfaction of seeing his mind gradually open to the power of the Gospel. Happy were the hours we spent together. He often felt so overwhelmed with a consciousness of his sinfulness and guilt, and with his sense of the great love wherewith God hath loved him, that he wept like a child. At other times, when reading the New Testament, he would clasp it to his heart and exclaim, “This is the greatest treasure I possess!” At the same time, the Jews, unwilling to lose such a man, exerted their utmost to induce him to return. They had him before the Rabbi, Dr. L——, and other learned men; but he defended his views with a clearness and force which daunted his very opponents, and for a time they would have nothing more to do with him. But soon the storm broke out with still more violence, and he had to defend himself, daily and hourly, against the assaults made upon him. This would have had no effect upon him, but that now his parents also, partly tired of the scenes enacted at their house, and partly forced by the Jews to make use of their rights as parents, stepped in, and,

through persuasion, entreaties, and threatenings, made the young man almost desperate. The result was, fearful as it is to say, that he was driven into complete infidelity. "If Christianity be not true," he would maintain, "then there is no truth in Scripture at all; for the same arguments which will prove the one false must of necessity prove the *other* to be so also." The Jews had gained their point, and it did not in the least concern them that they had blasted the bright hopes of the young man, and driven him into hopeless unbelief. "Anything," they said, "better than to see him a meshomed" (an apostate). What grief I felt on account of it I need hardly tell; and all I could now do was to lay the matter before the Lord, and implore His gracious interposition. It was not very often now that I came in contact with Mr. E——, as he evidently tried to shun me; but whenever I did meet with him, and tried to make him sensible of his fearful backslidings, he would invariably reply, "God purposed my happiness, but man designed my destruction;" and then he would add, "If you still care for my friendship and esteem, I must beg of you never to broach the subject of religion to me again, and for reasons you can well understand." I will pass over the period of three years, and only remark that Mr. E——, so far from being happy, only grew more wretched and pitiable. He travelled about for upwards of nine months, but the change of scene brought no relief to his troubled heart. He threw himself into literary pursuits, and, among other things, he issued a Hebrew grammar and reading-book, for which he obtained well-merited praise; but all this brought no quiet to his soul. He was prevailed upon to marry; but nothing could make up for the joy and peace that had departed from him. Often when I referred him to bygone happy days, his eyes would become moist, and he would say, "There is no happiness for me."

A few weeks ago, I met Mr. E—— again, and he seemed to look still more forlorn and disconsolate than before. My heart was touched with pity for him, and I could not help, though in danger of forfeiting his friendship, setting before him his hopeless condition, and in a kind and affectionate manner entreating him to return to the faith he had lost, and to the Saviour he had so greatly dishonoured. My words found their way to his heart, and opened the floodgates of his soul; for, after a short mental struggle, he gave vent to his feelings in the following manner:—"I feel conscious of having sinned heavily and deeply against God, and it was my own doing that brought all my misery upon me; but I am resolved to endure this state no longer. 'I will return to my Father, and will say unto him, Father, I have sinned against heaven and before thee,' and I hope to find mercy. In all my wanderings I could not banish from my heart the belief that Jesus is the Christ, and it was that conviction which prevented my sinking into utter despair." Since then I have seen him several times at our house, and we have spent delightful hours together in meditation and prayer. His face is again beaming with joy, and he is gradually returning to his first happiness.

P. J.

School and Evening Classes in Turkey.

27th October, 1869.

THE change of the season, from an intensely hot summer, with its long days and short nights, to the approach of winter, with its mild days and longer evenings, also changes our work; and consequently our reports become more interesting. We are grateful to Almighty God for having enabled us to begin our autumn with improved health, and to enter again into really active life both during day-time and evenings. We were plunged into the greatest difficulty, on account of the impossibility of finding a house for our school; but after two months' anxiety, and in the midst of despair, on the very last day of the period for which the contract for the school-premises provided, we providentially succeeded in finding a house, not far from my own, and very near Brother Neumann's, answering our purpose very well. It is now the shelter of our school, of a few of our inquirers, our evening-classes, and of the Saturday meetings. The divine services on Sabbath will also be held in it; and we hope, through the blessing of our heavenly Father, many will be induced to attend who did not come when we met in a private dwelling.

The Saturday meetings were not so interesting during the summer season (as already reported); but, since the change in the weather, there is an improvement. Last Saturday our school-house was visited by a large number of Jewish lads and men, from morning to evening. S——, who lives in it, was quite pleased at the sight, and with the opportunity of speaking to one and another, and of addressing to all the word of life. Brother Neumann felt no less gratified with the spirit of three of those who attended his exposition of the portions of Scripture read by the Jews in their synagogues, but only read by them, without the least inquiry into their meaning, as they are read in the Hebrew tongue, and understood by very few indeed. You will observe that our Jewish brethren have three houses to meet in, for instruction in sacred truth, on their Sabbaths. But, with all the efforts put forth by the enemies of the Cross to keep the people from coming to us, I was glad to hear from the lips of some, on the last Saturday, that they felt greatly edified by coming to the missionaries, and much more so than by going anywhere else on their Sabbath days.

The same remark we have to make as to the divine service on our Sabbaths. Sabbath after Sabbath they have been better attended, there being a steady increase in number of both Spanish and German Jews, besides a few German Christians.

The Spanish evening-class has been opened with four individuals, of whom three are our inquirers; and it is hoped that many more will come when it is known. With three of them we have passed already the Shorter Catechism, besides various portions of the Old and New Testa-

ments; but, in order to get them better acquainted with it, at the beginning of this week we commenced the same over again, especially as they gave me to understand that by next Christmas they would like to be admitted into the church through the holy ordinance of baptism. Next Monday evening (D.V.) our German inquirers will also begin their regular evening-classes, in which they receive instruction in secular as well as in sacred subjects.

Since the removal of our school, another Spanish pupil of the poor class has been added to our number. Here the scholars learn the Hebrew, Judæo-Spanish, German, and English languages, besides drawing, arithmetic, geography, and writing in English, German, and Spanish, &c., also the Scriptures. For this branch of our mission work, as well as our German service, there is great hope of prosperity in the future, there being sufficient ground to believe that a good number of German and other European families will settle in this town, as the opening of an Austrian-Turkish railway is finally arranged between the two governments. The plans are already made, and in March active operations will be commenced, this town forming one of the chief stations. In the meantime we have no one to sympathize with us in our work, so far as the poor are concerned. Every article of our old clothes has been given away, and more are asked for. Will not some of our dear friends again send us out a box, and some money to furnish the destitute with some coals during the coming winter? The Lord loves a cheerful giver; and those who will help us thus will help us to preach the Gospel in a practical way, which in this country is the most effective.

Adrianople.

L. ROSENBERG.
G. NEUMANN.

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A Welcome Call.

A FEW days ago, I was visited by a very respectable and highly educated German Jew, who had obtained my name from the Rev. Mr. Paton. As I opened the door to him, he handed me a note, which he had previously written, in case he should not find me at home. This note read thus:—

“RESPECTED SIR,—I am a stranger to you, but hope you will not consider me as an intruder, but rather as a man who wishes to know how to serve his God in uprightness of heart. I am a Jew, who, for the greater part, unacquainted with his own Scriptures, yet fully believes that Jesus Christ is the Messiah, for whom the Jews are waiting. As regards material things, I am independent of any one, as I gain a very nice living; but what is this to my soul? I live now without any religion, and wish to ask you whether you will visit me at my lodgings, or if I can see you at your residence. I will call again to-morrow, for your answer, and hope you will grant me my petition.

“I assure to be, your humble Servant,

“J. H. — (from Vienna).”

In the course of conversation, this friend told me that, about three years ago, he began to think on the end of all men, and he now feels that he dare not allow himself to go on any longer without seeking the truth as it is in Jesus. He also said, "Notwithstanding the comfortable living I make, life seems to be a heavy burden to me, and I am determined from henceforth to seek the peace of God in my soul. I hope that God will help me to believe in Christ."

I gave him a Hebrew Old and New Testament, and one of the German tracts you sent me lately. I have already visited him a few times, and he will gladly avail himself of every opportunity to call on me. May the Lord help him to give his heart to Christ. Many other Jews visit me nearly daily. Yesterday, I had no less than three, one for pecuniary aid, the others for "the one thing needful;" and in all these cases, my heart rejoices to speak a word for our Lord and Saviour Jesus Christ.

JAMES J. CLEEF.

Nottingham.

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The Mission in Bristol.

A FEW days after the Day of Atonement, I met one of my brethren, whom I had known something like eighteen months ago, and who at that time regarded me as a kind of religious fanatic. Not knowing that I was now residing here, he appeared surprised and, I thought, pleased at meeting me so unexpectedly; and after a little conversation about business, and a few questions about religion, he said, "I am beginning to fear that all is not right in Judaism. Your preaching has quite upset my mind. I never felt so unhappy in my life as I did on the last day of Atonement. I could not help thinking of you all that day; and what you told me so long ago came so fresh into my mind, that I was more than once obliged to say to myself, 'There must be some truth in what Mr. C. has told me. It is true, we have no 'priest, no temple, no sacrifice,' and 'it is the blood that maketh an atonement for the soul' (Lev. xvii. 11); and not having that blood, how can I have my sins forgiven me?' And he added, "I wish I had never seen you: I should not have been so miserable as I am at this present moment."

I spoke to him freely, and I may say faithfully, showing him that the Day of Atonement was only typical of Christ; that He alone is able to purge the conscience from the guilt of sin and dread of God, which shuts us out from communion with Him; pointed him to the "Lamb of God, who taketh away the sin of the world," and assured him that "neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." He thanked me, and said he would read the New Testament, if I would lend him one.

Please to join me in earnest prayer to God on behalf of this, my poor

brother, that he may be led to the full enjoyment of the gospel of peace and love.

Another, who evidently appeared to be much concerned about the state of his soul, said, "I cannot feel fully Jesus to be my own Saviour, though I believe Him to be the Christ."

There are many Jews and Jewesses who, I believe, love the dear Saviour, and who have truly been baptized with the Spirit of God, but, on account of family ties, they are too timid to confess Him publicly; and eternity alone will show the real spiritual good we have been permitted to do to God's ancient and "still beloved people," the Jews.

J. P. COHEN.



The Fruit of Charity.

FIVE-AND-THIRTY years ago a Jewess, with a family of three children, a boy and two girls, living in Hull, was found to be in deep distress. Through the long absence of her husband in a distant country, she was unable to pay her rent, and the landlord threatened the proceedings which are usual in such cases. Her trouble, however, became known to the superintendent of a Sunday-school, who resided near her; and as she was an industrious and respectable person, he determined, if possible, to help her. The landlord proving inexorable, a few friends were consulted, and, with their assistance, when the furniture came to the hammer, it was bought in and returned to the Jewess. She was so touched at this unexpected proof of Christian kindness, that, on the very next Sunday, she sent all her children to the Sunday-school which her benefactor conducted, and they soon began to show the happy influence of Christian teaching.

Thus far all was going well, when the father returned, and peremptorily took the children away. About this time the little boy was taken ill, and, as he lay on his sick-bed, again and again asked that he might see the superintendent of the Sunday-school. The superintendent was soon at the side of the little sufferer, and soothed his dying hours with words of prayer. The father, however, on hearing what had taken place, resolved to prevent a further intrusion of Christianity into his household, by removing to a town on the other side of England. Twenty-five years passed away; fresh faces came to the Sunday-school and disappeared; and the superintendent had almost forgotten the circumstances we have narrated, when one Sunday, while he was standing at his accustomed place, two well-dressed ladies entered, and walking up to the desk as if they were familiar with everything around them, asked him whether he did not remember them. It was not strange that, after the lapse of so long a period, he was unable at first to say who they were; but he was not long kept in uncertainty: these were the two little Jewish girls, who

had so often come with smiling faces to the Christian school. Both of them were now not only in highly respectable positions with regard to this life, but had long been avowed followers of the Lord Jesus.



Gold in Palestine.

THREE years ago, when I was at Samaria, a poor peasant brought a nugget of native gold for sale to my dragoman. The bargain had not been concluded on my coming up, and, seeing me, the man at once doubled the price he originally asked. I therefore did not buy it, which I have since regretted. The nugget was about an inch in length, and nearly pure. The peasant stated he had found it in the neighbourhood, and it certainly was an unlikely thing to have been dropped by any passing traveller. The fact, at all events, is worth recording. It is hard to understand how gold could be found amidst such recent geological formations. Could it have been originally contained in a boulder?—*Note furnished by the Rev. Greville J. Chester to the Quarterly Statement of the Palestine Exploration Fund.*



A Curious Palestinian Custom.

OUR quarters for the night are a family dwelling-house, consisting of one chamber some 30 ft. square, with dome roof of solid masonry; on one side of the room is a raised floor of 10 ft. in breadth, with a wood fire under an insufficient chimney. Besides this and the closed door, there is no other opening. The inner boundary of the *daïs* is a wall of clay, 6 ft. high, with hollow places filled with wheat and barley—the family granary. On the floor of the *daïs* sleep the grandfather, or patriarch, and his family of children and grandchildren, male and female, some eight of them, under a vast blanket. That this custom is ancient is shown by the plea of the lazy man in the parable, “My children are with me in bed; I cannot arise and give thee.”

The lower part of the house contains our four horses, the syce, and an unknown number of cows, goats, and barn-door fowls. The first cock-crow approaches, and within three minutes of midnight, by my watch, the cock flaps his wings, crows lustily, and so rouses the family, who come and crouch round the fire, except the old woman, or *Surah*, the princess of the tribe, whose privilege it is now, as it was when Abraham entertained the angels, to make the cakes. She takes from a recess in the wall her kneading-trough and meal, and kneads the dough at the head of my bed; next, puts it into a large round flat basket, together with a small

earthenware lamp, placing the cover of the basket over all. She then stalks forth into the darkness, with the light streaming through the wicker-work, to get the cakes baked at the village oven. Presently she returns; the family eat, drink water, talk, and then to bed again, none of them having offered to assist the old woman in her labours from beginning to end.—*Journal in Palestine of G. Octavius Wray, Esq., quoted in the above-mentioned Quarterly Statement.*

SINGIL, March 17, 1869.

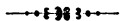
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Palestine Exploration.

"If you had stood, as I have stood, within the labyrinthine mazes of underground Jerusalem, and seen those stupendous works disclosing themselves before your eyes, you would indeed have felt, as I have felt, a thrill running through you which would have obviated all further pleading for this undertaking. For let us not disguise the fact from ourselves that we are *pleading*. The undertaking inaugurated under such exceptional auspices—started with the proudest muster-roll of this country,—an undertaking which has already, not merely here, but abroad, not merely in the East, but all over the West, attracted universal attention and universal interest,—an undertaking which seems to have united in one common bond all creeds and denominations of Christians, Jews, and Mahomedans,—an undertaking not started by any government, but by the spontaneous and enthusiastic free offerings of the people,—this undertaking, I grieve to say, is flagging. While I was in Jerusalem, the order came out that half the already trained workmen—and I need not tell you how difficult the training of them was (Hear, hear)—workmen, by the way, among whom there were Jews, Mahomedans, and Christians, all eagerly looking forward to results, all eagerly speeding their work—that at least half of these men were to be dismissed; and the works themselves, Lieutenant Warren was told, were to be confined to those portions only which it was absolutely necessary to work. Moreover, certain shafts which had been sunk in a certain place of the Haram Wall, where, as you know, there are certain very curious and interesting marks—these shafts were to be removed. And why? On account of the expense. (Hear, hear.) These marks themselves were thereby, and are thereby, endangered for ever. I have asked repeatedly, How is it that an undertaking started under such auspices, and accompanied with such enthusiastic wishes, should not be carried on in a proper way? and the answer I have heard on various sides was this,—that the results hitherto achieved have not corresponded to the expectations. Now I would fain ask these people what their expectations were. (Hear, hear.) You remember well when this Fund was started it was questions of archæology, topography,

geology, and natural history in general that were to be solved, and some of which have been solved. If people expected to find the legendary golden throne of King Solomon, with its eagles, and lions, and doves, they have been disappointed, and I am afraid they will be disappointed. (Hear, hear.) If the crowns and sceptres of the kings of Judah and Israel are the things they look forward to, they will not find them. But certain things have been found already, and they are most valuable in their way. It is, indeed, one of the very tests of science that it does not work by starts and by jumps, but slowly and silently—stone laid upon stone, layer reared upon layer, till the proud edifice stands reared up a joy to all beholders. (Cheers.) You are not wreckers; you are explorers. Let me remind you, among other things, of that greatest and most precious Semitic memorial now extant, which has come down to us from Phœnicia. You know that for generations and generations small things were found in the Phœnician colonies—in Greece, Asia Minor, Spain, Malta—votive tablets and funeral tablets, and the like smaller things, with scanty inscriptions; but nothing had ever been found in Phœnicia itself. And many were the reasons given, at least by the learned, for the utter absence of monuments on the soil where they were most to be expected. What happened? By the merest accident, the merest chance, about fourteen years ago, there was suddenly found—not in a mausoleum, not in a cave, not in a place where people had been searching for a long time, but on the open ground almost, in a field close to Sidon—a sarcophagus—the sarcophagus of Ashmunazar—the most valuable piece of Phœnician antiquity that has ever been found, seven feet by four, with twenty-two lines of a most beautifully cut inscription running round the chest, and seven other lines running round the back of the head. And what did the inscription say? Most touching in its way, reminding us of the dire lament of Hamlet's father. This Ashmunazar, King of the Sidonians, bewails a dire fate—how that he, the son of the flood of days, is 'stolen away before his time.' And what does he impress upon all those that would come after him? 'Search not with me for treasures,' he says twice. But this very sarcophagus is the greatest treasure that could be found. (Cheers.) In the same way we should tell these people who look for some very startling find, which, it is by no means beyond the reach of possibility, *may* come to light, that to this day, already, certain things *have* come to light, which not merely justify all the labour that has been spent already, but warrant the expectation of future results of no small import. (Cheers.) Most of you probably have seen those things which are now exhibited in the Biblical Museum. There are certain fragments of pottery which, perhaps, may not have attracted your attention much. But if I tell you that these broken bits of pottery are very similar to those found at Mycene, at Tiryns, in various tumuli of the Lake of Gyges, at Sardis, in the island of Meos, in Rhodes, in Cyprus, Santorin, and at Nimroud, you will understand how necessary it is, and how valuable it is, to search for further pieces and fragments of this same kind; for it is only by a comparison of all these bits that we shall come

to understand the history of Phœnician art and commerce, and the influence these bear upon the arts of the Israelites of Palestine. (Cheers.) Fragments of glass of a very peculiar kind, inlaid and variegated, have also been found. This, again, is emphatically Phœnician. We find the exact counterpart of it, not merely in Asia Minor, notably in the tombs of Camirus, but in Egyptian tombs as early as the date of Thothmes II. Then there is that breast-shaped stone weight, precisely like those found, singly and in pairs, at Cnidus and other ancient settlements. I shall not deny from you that all the things in this collection are not of equal value. Far be it from me to bespeak equal attention for them all; but to every one of these chips found in the drift there attaches a special interest, an interest hallowed by feelings of reverence and sacredness. (Cheers.) I shall not detain you any longer. All I wished to impress upon you, coming fresh from your field of action, was that you must not be disappointed if the results have not been of a startling kind, and, further, that you may be encouraged to proceed with your work. I, as a humble votary of science, would, in the name of science, urge you to continue that in which both religion and science may join. (Cheers.) And let me remind you of one thing. There are ruins enough in the City of Sorrows. *Do not add fresh ruins.* Do not leave there broken shafts, abandoned galleries (cheers); and let it not be told in Gath, that this England, the richest, proudest, and most Bible-loving country in the world, undertook one of the greatest undertakings, and abandoned it—for want of money.”—*Extract from the speech of Mr. Deutsch at the Annual Meeting in connection with the Palestine Exploration Fund.*



The Temple as Titus found it.

HIGHER than all the other edifices of the holy city rose the glittering walls and towers of the Temple, each side of which occupied the eighth of a mile in length. It was a magnificent and stately structure, combining together the appearance of a fortress and a palace. Some of the single stones employed in the foundations were seventy feet square. It had its outer courts and inner courts. The gates were constructed of Corinthian brass, and exhibited the most elaborate workmanship. The most beautiful of these was eighty-seven feet high, and was sheeted with gold and silver. Over another gate a golden vine was suspended, to which bunches were attached as large as a man. The roof of this gorgeous edifice was covered with spikes of the precious metals; its spacious courts were built of marble; all the utensils used within it were of gold and silver; splendour and beauty were combined together in everything connected with it; and its walls and pinnacles were constructed with materials of such strength and solidity that they seemed to have been built for eternity. In five short months this temple and all the principal buildings of Jerusalem were transformed into smoking and crumbling ruins.—*Jewish Chronicle.*

Rev. John Wilkinson's Journal.

(Continued from page 175.)

HERE, however, between Hattin and Lubieh, was fought, on the 5th of July, 1187, the bloody battle of Hattin, which sealed the fate of the Crusades. The Mohammedan almost annihilated the Christian army, and Saladin cut down the King of Jerusalem with his own hand.

'Soon, on our left, we see the hills of Safed, crowned with the town itself, "a city set on a hill, which cannot be hid," and, by-and-by, the beautiful Lake of Galilee, 1,000 feet below, with all its mountainous surroundings, bursts upon our view, and its hallowed associations and reminiscences fill the mind with thoughtfulness and awe. The scene and the impressions made can never be forgotten. Deep down by the side of this lake slumbers the old and sacred city, Tiberias. Passing along its narrow and dirty streets, a Moslem girl or two spat at our horses' legs, in contempt of Christian dogs. Very different feeling was manifested by a noble-looking patriarchal Jew, as he drew himself up close to the wall, observing us with a kindly look. I addressed him in Hebrew, and at once the colour rose in the old man's face, and his eyes beamed with joy as he ran after my horse, shouting, "Yehudee? Yehudee? Yehudee?" I pointed him to our tents, erected a little way out of the town; and while at dinner in the evening, our waiter announced the arrival of two influential Jews, with whom I had most interesting conversation on the prophecies of Isaiah till about nine o'clock, when they left me, with the request that I would renew the conversation with them the next day. Three o'clock in the afternoon was fixed, as by that time we hoped to be back from our boat-excursion on the lake to Chorazin, Bethsaida, and Capernaum. Our tents were erected close to the lake, and as soon as we dismounted, and had taken our saddles into the tents, off we ran to the shore; some bathed immediately, whilst others walking about 1½ mile to the hot baths, and had one of the most thorough sweatings ever experienced. The water came almost boiling hot from the mountain-side; and the perspiration poured from us both before and after the bath, so that we had almost equal difficulty in getting our clothes off and on. As we went down to these hot springs, some Americans, with ladies amongst them, were returning in a boat, and sweetly singing a hymn, which seemed most appropriate amid such associations. We saluted them, and they returned our salutation. On Thursday morning, March 19th most of us took our morning bath in the lake, and had fish from the lake to breakfast.

About ten o'clock, ten of our party, besides dragoman and boatmen, embarked for a day's excursion on this wondrous lake. The day was remarkably fine; indeed, burning hot; and the calm we had was in perfect

contrast with the storm which was hushed by the word of our Lord. We sang hymns, such as "Jesus shall reign," "Let everlasting glories crown," "All hail the power of Jesu's name," our National Anthem, and others; and read those portions of Scripture specially associated with the lake. We lunched at Chorazin, under the shadow of its magnificent ruins, which reminded us of the Saviour's denunciations, and illustrated their fulfilment to the letter. The lake is about 13 miles long by 6 miles wide.

The town of Tiberias has about five or six thousand inhabitants, of whom about 3,000 are Jews, chiefly refugees from Russian Poland; some also of the Sephardim, from North Africa. We returned from our excursion about an hour after sunset, and found my Jewish friends had called two or three times. They came again between eight and nine, and stayed till about eleven o'clock. The conversation was most earnest and friendly; but one of them was very much opposed to Jesus as the Messiah. Nevertheless, at the close of our interview, he said, "Mr. Wilkinson, we have conversed much on matters on which we differ; let me say a few words on matters on which we may possibly agree." I replied, "Go on, Rabbi." He said, "This land is ours." "Agreed, Rabbi." "We shall have it back again." "Agreed, Rabbi." "And, perhaps, soon." "Agreed, Rabbi." "And under circumstances of blessing as we have never been blessed before." "Agreed, Rabbi." "And when restored and blessed, we shall be in a position geographically, and in a state religiously, to bless all the nations of the earth. 'For the Lord shall be king over all the earth; there shall be one Lord, and his name one.'" "Agreed, Rabbi, and may the Lord hasten it in his time." In the course of conversation, they observed, "We wish you had been back at three o'clock, as you expected; for we had spoken of you to the Chief Rabbi, and he had prepared himself to receive you with all honours, as a Christian gentleman from England who loves our nation." We all had a friendly leave-taking of these gentlemen on our tent-ground, on the Friday morning, before departing for the "Waters of Merom," "Cæsarea Philippi," and "Damascus." As we walked along the streets, among the shops, we observed many Jews wearing the long robe and side-locks which distinguish the Polish Jews. This is one of their holy cities; the other three are Jerusalem, Hebron, and Safed. They reside here in the middle of the town, and have a Chief Rabbi, synagogues, and schools, and a dispensary, that needs and deserves help, conducted under the able superintendence of Dr. Gottlieb, a Jewish surgeon in the late Crimean war. This city is sacred both to Christian and to Jew. It is surrounded by a wall, with towers at intervals, but in a sadly dilapidated state. We observed gaping rents made in the wall by the earthquake which desolated the place on the 1st January, 1837.

Friday, March 20th.—We took our departure from Tiberias about half-past eight o'clock this morning, and observed a number of Jews, outside the city walls, engaged in killing a sheep according to the Rab-

binical rules, and marking it "kosher" meat. Flocks of goats, herds of cattle, long lines of camels, and scores of graceful storks we observed along our route to-day; also a larger number of armed Bedoween than we had met about Jericho and the Dead Sea.

We encamped for the night at Melluhah, near to Lake Huleh, or "the waters of Merom," and were surrounded by the settled Bedoween and their black tents. On Saturday, March 21st, we passed on to Cæsarea Philippi, by the supposed Hazor of Jothan and "Nahr Husbany." We spent a quiet and happy Sunday close to the sources of the Jordan, at the foot of Mount Hermon, the Mount of Transfiguration, and just on the northern border of the land actually possessed. I preached, on the Sunday morning, at this place, where Peter confessed, "Thou art the Christ, the Son of the living God." On Monday morning, having cut a few fig-sticks and taken a last look at a beautiful and musical waterfall, we began to cross the snows of Hermon; and at the close of this day's riding, one of our Arab steeds lay down and died. We spent the night at Kefr Hawur, and on Tuesday the 24th reached Damascus. As we approached this ancient and still beautiful city, its white minarets and domes were surrounded by thousands of acres of well-watered and fruitful suburbs—corn-fields, olive-groves, vines, figs, pomegranates, walnuts, almonds, and apricots. The apricot trees by thousands were in full blossom, and literally rained their beauty on us as we rode along. I distributed some copies of the 53rd of Isaiah, in Hebrew, among the Jews, in the "street called Straight." The house of Naaman was pointed out to us outside the city walls, and a leper's house is close by, in memory of his cure. Inside the walls, the house of Judas and that of Ananias are still pointed out to the pilgrim—which he can believe or not.

We left Damascus on Thursday; spent two nights on our way across Anti-Lebanon and Lebanon, to Beyrout, where we arrived on Saturday the 28th, about noon. The descent of the slopes of Lebanon was grand beyond all description. On Sunday morning, I called on the Rev. Dr. Bliss, principal of the American College, and was introduced to the Rev. Dr. Webb, of New York, on travel; to Rev. Dr. Thomson, author of "The Land and the Book;" to Dr. Vandyke, Arabic scholar and Arabic translator of the Bible; and also to Dr. Calhoun, Arabic preacher. The Americans are doing a noble work here. I also saw Mrs. Bowen Thomson, and addressed her school, composed of Jewish, Mahomedan, Maronite, and Druse girls, all receiving a Christian education. This excellent Christian lady has established and superintended a network of schools in Syria since 1860. Her abundant labours and lack of funds to carry on her work have crushed her. She returned to England a few weeks ago, and passed away to rest on Sunday, November 14th. "She rests from her labours, and her works follow her." We called at Cyprus, Rhodes, Smyrna, and Athens, on our way to Constantinople, where I found the Rev. Mr. Tomory and some Scotch ladies, earnestly engaged in efforts to bless Israel; and saw also a colporteur, a Christian Israelite, who has had a nail driven through his hand

by his enraged brethren. When I expressed sympathy with him, he said, as he held up his hand, "This is the greatest honour of my life, that I bear in my body the mark of the Lord Jesus." I should like to have seen our brethren on the Danube, but had not time; for we were home in six days from Constantinople, *via* Danube, Vienna, and Paris.

After a journey of seven or eight thousand miles by sea and land in about eleven weeks, we reached home, in health and safety, perfectly delighted with our tour, thoroughly satisfied with Mr. Gaze as our conductor, and deeply thankful for the protecting care of our God.



Pray for Israel.

CHRISTIAN, pray for Abraham's seed,
For your earnest prayers they need;
Sunk in gloom of darkest night,—
Pray that God will give them light,

Thick the veil upon their eyes,
While the truth before them lies;
Until God remove the veil,
Human efforts all must fail.

Pray for Israel: strong their claim,
From whose race our Saviour came;
Him in highest heaven adored,
David's Son, yet David's Lord.

Pray for Israel: much we owe
Those who safe from every foe
Kept God's Word with jealous care,
Though their sins were written there.

Plead the promise of the Lord,
Plead the true and faithful word—
"Israel from their sin shall turn;
They shall look on Me and mourn.

"Plunged beneath the sacred flood,
Washed in My atoning blood,
Israel shall my name confess,
As the Lord their righteousness.

"Graft into their olive tree,
Living branches they shall be;
Drawing life from Me, the Root,
They shall fill the earth with fruit."

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS,

96, GREAT RUSSELL STREET, BLOOMSBURY, LONDON.

SERMONS AND ADDRESSES ON BEHALF OF THE SOCIETY

Have been delivered as follows:—

From October 19th to November 18th.

DEPUTATION, Rev. J. Wilkinson:—
Newark—Revs. Hare, Miller, M.A., Hamilton, Hamar, Eider, and Gunnell; Messrs. Bilson, Harvey, and Quibell.
Hull—Rev. Dr. James; Messrs. Stratton and Todd.
Beverley—Rev. Mr. Upton and Mr. Denton.
Sutton—
Sheffield—
Woodhouse—Rev. J. Hitchin.
Mildmay Conference—
Loughborough—Revs. Stevenson and Palmer; Mr. Marshall, Mr. Lacey, and Primitive Methodist Minister.

Rotherham—Revs. Gates and Dr. Falding.
Richmond, Surrey—Maxwell, Esq.; Revs. Jackson and Smith.
Luton—Mr. C. Clarke; Revs. Hitchins, Stevenson, Cooke, Gray, Hands, Holder, and Kelynak.
DEPUTATION, Rev. L. Zucker:—
Jersey—
Guernsey—
DEPUTATION, Mr. Matthews:—
Leytonstone—
DEPUTATION, H. Liebsstein:—
Bourton, Berks—

CONTRIBUTIONS RECEIVED FROM OCTOBER 19th to NOVEMBER 18th, 1869.

£	s.	d.	£	s.	d.	£	s.	d.	
A Friend, Grafton-st., Mile-end Rd.	0	10	0	6	0	"O Israel, thou shalt not be forgotten of me." (Is. xlv. 21)	10	0	0
A Lover of Israel...	0	2	6	0	5	A Friend	5	0	0
Anon.	0	2	6	0	6	Do.	5	0	0
A trifle in aid of the Jews' Society	0	5	0	14	10	Subscriptions, &c.	21	19	6
A Working-Man	1	10	0	15	19	Tea Meeting	9	10	0
Bailey, E., Esq.	1	1	0	5	5	Collectives	20	2	5
Dill, Mrs.	0	10	0	3	2	Richmond, Surrey, Coll., &c.	2	15	0
P. M. H.	1	0	0	10	9	Rotherham, Coll.	5	12	0
Lennox, Major-Gen.	2	0	0	8	6	Sheffield	28	3	4
Morris, Mrs.	0	10	0	31	4	" Colls.	21	2	7
Tomlinson, Miss, Jamaica	2	0	0	3	1	" Friends at Abbeydale	5	0	0
W. R. W.	50	0	0	14	6	Sudbury	1	13	6
				0	12	Sutton, Yorks., Coll	7	16	1
				1	5	Thirsk (Miss Dresser, for Schools)	0	7	6
				3	13	Warrington	28	12	9
				6	6	Wellington, Salop.	5	3	3
				20	14	Wirksworth	3	7	0
				39	7	Woodhouse, Coll.	1	9	9
				0	4	Coll. by Mrs. Turner	1	0	6
				4	15	York Road Chapel	0	2	6
				1	0				
				20	0				
				10	0				

ASSOCIATIONS & COLLECTIONS.			TEMPORAL RELIEF FUND.				
Arbroath	9	17	3	Anon.	0	3	3
Atherstone	2	14	9				
Barton-on-Humber	25	10	7				
Beverly, Collection	2	1	0				
" Mrs. Linley's Box	0	13	3½				
" Miss Norwood's Young Ladies' Box	0	11	7½				
Bourton, Berks.	14	1	5				
Chelmsford	6	4	6				

ASSOCIATIONS & COLLECTIONS.

Arbroath	9	17	3
Atherstone	2	14	9
Barton-on-Humber	25	10	7
Beverley, Collection	2	1	0
" Mrs. Linley's Box	0	12	3
" Miss Norwood's Young Ladies' Box	0	11	7
Bourton, Berks.	14	1	5
Chelmsford	6	4	6

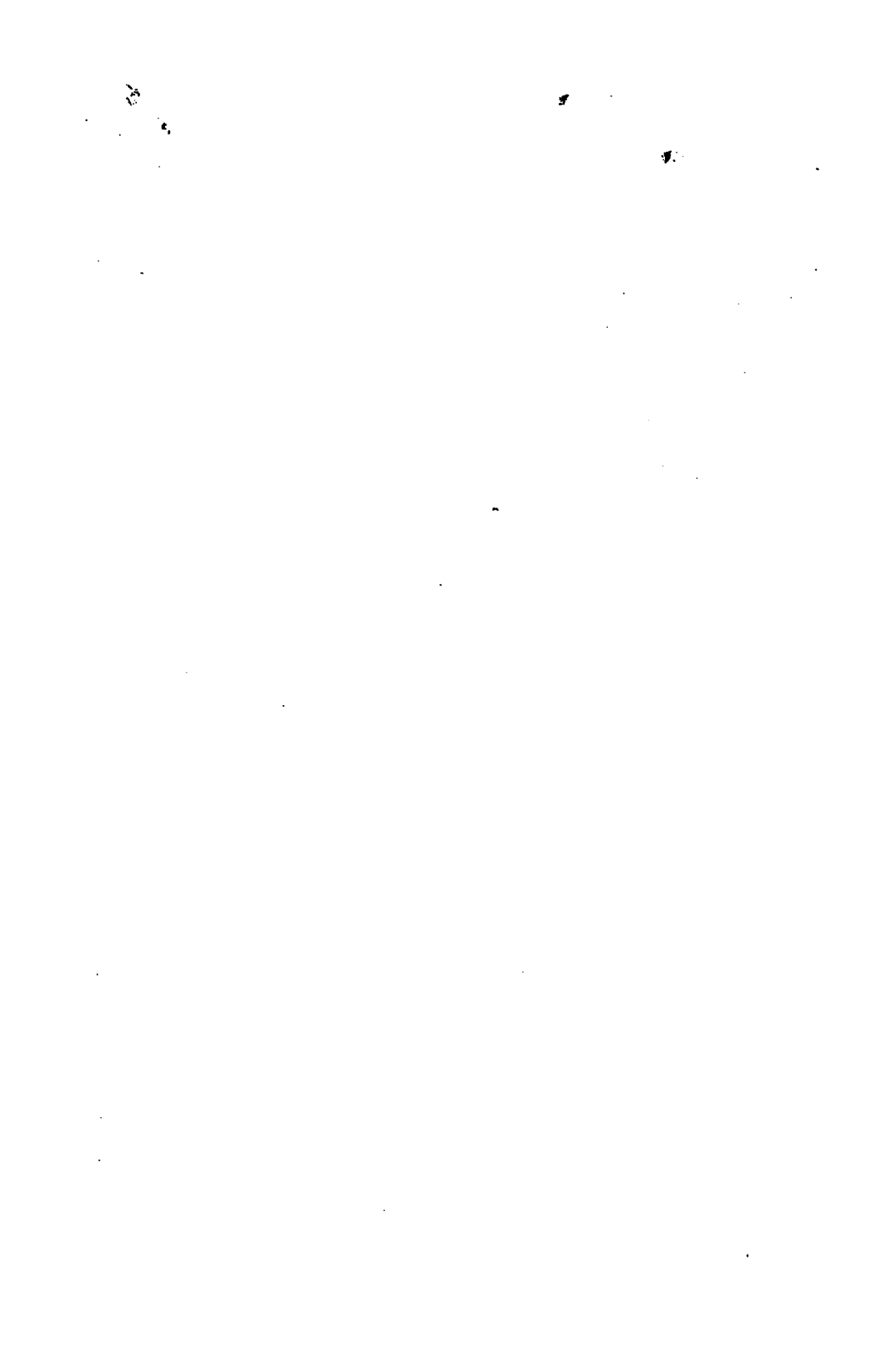
FOR PROPOSED BRITISH CHRISTIAN HOME, ORPHANAGE, AND SCHOOLS FOR JEWS.

£	s.	d.		£	s.	d.		£	s.	d.	
Amount already acknowledged	35	4	5	"For God's ancient people"	1	0	0	Memory of their sainted Parents	50	0	0
C. T.	5	0	0	Miss Harston	1	0	0	"Athankoffering for further light on God's Word"	2	0	0
Arbroath	1	10	0	Mrs. Middleton	1	0	0	A Widow's mite	0	10	0
E. Bailey, Esq.	1	1	0	Miss Bentley's Young Ladies	0	5	0	A Friend	0	1	0
Miss Dresser, Thirsk	0	7	6	Mrs. Mill	0	5	0	Friends at Abbeydale, Sheffield	5	0	0
Miss Bake, Wellington	0	3	6	A Friend	0	5	0	A Friend at Mildmay Conference	2	0	0
A Friend, Hadleigh	0	2	6	"The Jews' Home"	0	5	0	Do. Do.	1	0	0
By Rev. J. Wilkinson—				Rev. J. Miller, M.A.	0	5	0	Mrs. Yates, Rotherham	0	10	0
Newark—				A Friend	0	2	6	Rev. Mr. Birch, Hall	0	5	0
Twig Society, 1, Castle Gate	5	0	0	Do.	0	2	0	Mrs. Cox, Luton	2	0	0
Mr. Jos. Allott	5	0	0	Two Lads	0	2	6	A. G.	0	4	0
"O the depth of the riches"	2	2	0	A Servant	0	1	0				
				A Labouring Man	0	2	6				
				Loughborough							
				Mrs. Ward	5	0	0				
				Two Sisters, in							

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